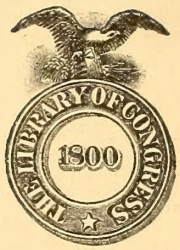

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BY HENRY DAVENPORT NORTHROP, D.D.

Author of "Bible Talks," Life of Rev. Charles H. Spurgeon, Etc.

Embellished with more than 250 Superb Engravings

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In the preparation of this very attractive volume, the Bible narrative has been closely followed, using largely the exact language of the Holy Scriptures. In no instance has the meaning of the sacred writers been departed from, in making explanations in simple language wherever required. The work which is entirely free from sectarian bias will be found especially valuable to parents and others desiring to instruct the young in the truths of religion.

THE PUBLISHERS

35078—
June 9. 98

PREFACE.

THE BEAUTIFUL STORIES of the Bible never lose their charm. They are always new, captivating and soul-stirring. The young read them with eager delight, yet no greater than that of the old. The great French writer, Victor Hugo, said the narratives of the Bible were for every mansion and cottage, and one of our greatest American statesmen said that unless the lessons they teach are learned by the masses of the people there is no future for the Nation.

The young are in the springtime of life, and it is easy to plant in their hearts the noblest truths and principles. They are the hope of our country, and our new and attractive work, beautifully illustrated, ought to be put into the hands of every one of them. It will be handled with ever-growing interest, read over and over again, and the thrilling truths and beautiful lessons it contains will never be forgotten.

This volume is very comprehensive, beginning with Genesis and ending with Revelation. The first pages are fragrant with Eden's floral bowers, and the last pages sparkle with the waters of the River of Life. The fascinating story of one event follows that of another until the whole Bible history is told in language choice and plain, and suited to every age.

Let the story of Joseph in Egypt be read by every fireside. He was truthful, diligent, noble, and he dared to do right. Everywhere the Bible Story teaches the weightiest lessons. Majestic Moses is seen as the great leader and lawgiver of the Hebrew nation. He is pictured in his little life boat, at the burning bush, and on stormy Sinai, "whose rolling thunders jar the world."

That great captain, Joshua, passes the River Jordan with his valiant host, and soon we hear the shout of victory. Gideon with his little army; Jephthah performing his rash vow; Samson vanquishing the lion and carrying the gates of Gaza; and Ruth gleaning in the fields of Boaz—the story of each is fully told. Then comes the charming account of the little boy Samuel who gave sign in childhood of what the man would be. The life of that strange monarch, King Saul, was full of startling incidents and ended in a tragedy. David, the Shepherd Boy, next appears upon the scene.

Solomon is depicted in his dazzling glory; the Temple rises in grandeur and beauty before our eyes, and then comes that strange man of the desert, the Prophet Elijah, who boldly rebuked public corruption. One after another the Hebrew Kings and the thrilling events associated with their names are fully described. Every reader is delighted with the graphic stories of the Jewish Captivity; of heroic Daniel in Babylon; of that young patriot, Nehemiah; of Queen Esther, saving her people.

How eagerly the world reads the Charming Story of Bethlehem—the story of the angelic choir; of the wondering shepherds who heard the heavenly anthem of Peace and Good-will; of the Holy Child laid in the humble manger; of the burning Star that lighted

the Wise Men of the East to the feet of the infant Prophet, Priest and King; and the thrilling incidents connected with His early life. As He grew up His hands were browned with honest toil, and He was a King without the crown or purple.

In simple yet vivid language the captivating story is continued, and the interest grows at every step as the striking scenes are unfolded—such as the Expulsion of the Money-Changers from the Temple; the beautiful discourse to the woman of Samaria; the delivery of the famous Sermon on the Mount, containing the grandest truths ever spoken; the stilling of the storm-tossed Sea of Galilee and the Rescue of Peter from a watery grave; the calling of the hardy fishermen to throw the Gospel Net and catch the kingdoms of the world; and those noble deeds of love and mercy that gave healing to the sick, sight to the blind, hope to the desponding and life to the dying.

How simple are the New Testament Parables, yet how sublime are their thoughts and beautiful their lessons. It has been well said that they are "Jewels in Words."

The Closing Scenes in the Life of Christ depict the most startling tragedy known in history. In graphic pen-pictures the scenes of the Crucifixion are portrayed, and these are followed by the rending of the tomb and the sublime ascension. It would not be possible for human pen to depict more vividly those majestic events, at once awful and fascinating, which form the closing part of Christ's life upon earth.

Then follows by a full account of the Lives of the Apostles. The graphic story embraces the brilliant career of the Apostle Paul, his stripes and persecutions; his perils and sufferings, his thrilling shipwreck and last days at Rome.

The author of this delightful volume has followed closely the Bible narrative, using largely the exact language of the Holy Scriptures. In no instance has he departed from the meaning of the Sacred writers, yet making explanations in simple language wherever needed. The work will be found especially valuable to Parents and others desiring to instruct the young in the Truths of Religion.

Special attention is called to the Vast Gallery of Superb Illustrations which this great work contains. These are new, and are the masterpieces of the world's most famous artists. The Emblematic Engravings teach the most striking truths of the Bible in a manner not likely to be forgotten.

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CHAPTER I.

B. C. 4004.

THE STORY OF THE CREATION—WHAT WAS MADE ON EACH DAY—ADAM AND EVE IN THE GARDEN OF EDEN—THE SERPENT BEGUILES EVE—CHERUBIM AND A FLAMING SWORD—CAIN KILLS HIS BROTHER ABEL—A MARK SET UPON CAIN.

LONG time ago there was no living thing on the earth. No grass, flowers, shrubs nor trees grew as they do now, and there were no insects, fishes, birds or beasts of any kind. There were no men, women or children, and no houses, villages or cities such as we see now. There was darkness everywhere.

Then God said, Let there be light, and there was light. He saw that the light was good, and he divided the light from the darkness. The light he called Day, and the darkness he called Night. And the evening and the morning were the first day.

On the second day God made the firmament, or the sky, and called it Heaven. Under this sky there was only water, covering all the earth; there were no fields, valleys or mountains, nothing but a great ocean.

On the third day God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. God called the dry land Earth, and the gathering together of the waters he called Seas. Then he made grass, herbs and trees to grow out of the land. The earth was now becoming very beautiful, and was fast getting ready for the living creatures that were to dwell in it. Grass, trees and flowers covered all the dry land, and the herb, bearing seed, and fruit-trees with fruit upon them had begun to grow. It was a strange, silent world yet. No voice of any animal was heard in it, no singing of birds or humming of insects, no sound of any living thing, only the waving and rustling of the beautiful trees, and the noise of streams, waterfalls, and the waves breaking on the shore.

On the fourth day God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness. So now there were the sun by day and the moon and the stars by night

shining down out of the sky upon this beautiful, green, silent world.

On the fifth day God made fishes and all creatures that live in the water; and he made birds to fly in the air; so that the earth was no longer without living things in it. When he had made them, he blessed them, so that there should be a great many of them, and that all the sea should be filled with living things, as it is to-day, and that there should be birds flying everywhere over the earth.

On the sixth day God made all sorts of beasts and cattle, great and small, and insects, and everything that lives on the land, except birds, which had been made on the fifth day.

Man and Woman Made.

Afterwards, on this sixth day, when all these living things had been made on the earth, when birds were flying in the air and fishes were swimming in the sea, when green grass and herbs were growing, and flowers were blooming, and fruit-trees were laden with their fruit, and all things were ready for people to live and be happy here, then God made the first man and the first woman on the earth.

God made man in his own image, after his own likeness. He formed him of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. God put the man that he had made into a garden where there grew every tree that is pleasant to the eye and good for food. And he called the man Adam.

Then God said, It is not good that the man should be alone; I will make a help-meet for him. So all the birds and beasts and living things that had been made were brought to Adam that he might give them names; but among them all there was no one that could be a companion to him—nothing that could speak to him, or help him in anything he wanted to do.

Then the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Then God blessed them, and told them that they and their children were to fill the earth with people, and that they were the masters and owners of everything on the earth.

All the other things that God had made he gave to the man and woman to be theirs. He said to them, Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. God gave them the herb bearing seed and every kind of fruit for their food. To the animals he gave the grass and green herbs for their food.

God saw everything that he had made, and, behold, it was very good. Thus the heavens and the earth were finished. When the seventh day came, God made no more new things. He rested from his work; and he blessed the seventh day, and called it holy.

The Garden of Eden.

To Adam and his wife was given all this beautiful new world where everything was very good. They lived in a garden called Eden, which was the most beautiful part of it all. In this garden God had made to grow every tree that is pleasant to the eye and good for food; and there was a river flowing through it to give them water. Adam was put into this garden to dress it and to keep it; and he had his wife to help him. There they were glad and happy all

the time, for they were good, and did not know anything about being evil.

God gave them one command. He told them there was one tree in the garden that they must never eat the fruit of. Every other tree they might eat the fruit of whenever they chose; but if they ate of that tree, they should surely die. This tree was spoke to the woman. He looked like a serpent, and said to the woman, Has God indeed said, Ye shall not eat of every tree in the garden? The woman answered and said, We may eat of the trees of the garden; but of the fruit of the tree that is in the midst of the garden God has said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

ADAM AND EVE DRIVEN OUT OF THE GARDEN OF EDEN.

in the midst of the garden, and it was called the tree of the knowledge of good and evil. That meant that if Adam and his wife ate the fruit of it they would then not only know how to do evil things, but they would often wish to do them.

Now Adam and his wife had an enemy. Satan hated them. One day he came and

Then the serpent said, Ye shall not surely die. He told the woman that the fruit of that tree would make them wise, and that God did not want them to be wise. The woman was persuaded. She took some of the fruit of the tree of the knowledge of good and evil, and ate it; and then she gave some to Adam, and he also ate it.

When they had eaten it they were no longer good and pure; they had disobeyed God, and knew now all about sin and wickedness. They did not want to meet God now; they were afraid. When they heard his voice in the garden they tried to hide themselves. But they could not hide from God. God called to Adam, and said to him, Where art thou? And Adam said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

Then God said, Who told thee that thou wast naked? Hast thou eaten of the tree, of which I commanded thee that thou shouldst not eat? The man answered and said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said to the woman, What is this that thou hast done? The woman said, The serpent deceived me, and I did eat.

God then spoke to the serpent, and said that he was cursed for what he had done; that he should creep along the ground in the dust always; and that there should be hatred between Satan and the people in the world. Satan should always hate them and try to do them harm; but that some day One should come into the world to overcome Satan. Then God said to the woman, that she must in future have a great deal of sorrow and pain. Her sin would be punished, and her life would be made unhappy because she did not obey God.

ADAM TILLING THE GROUND.

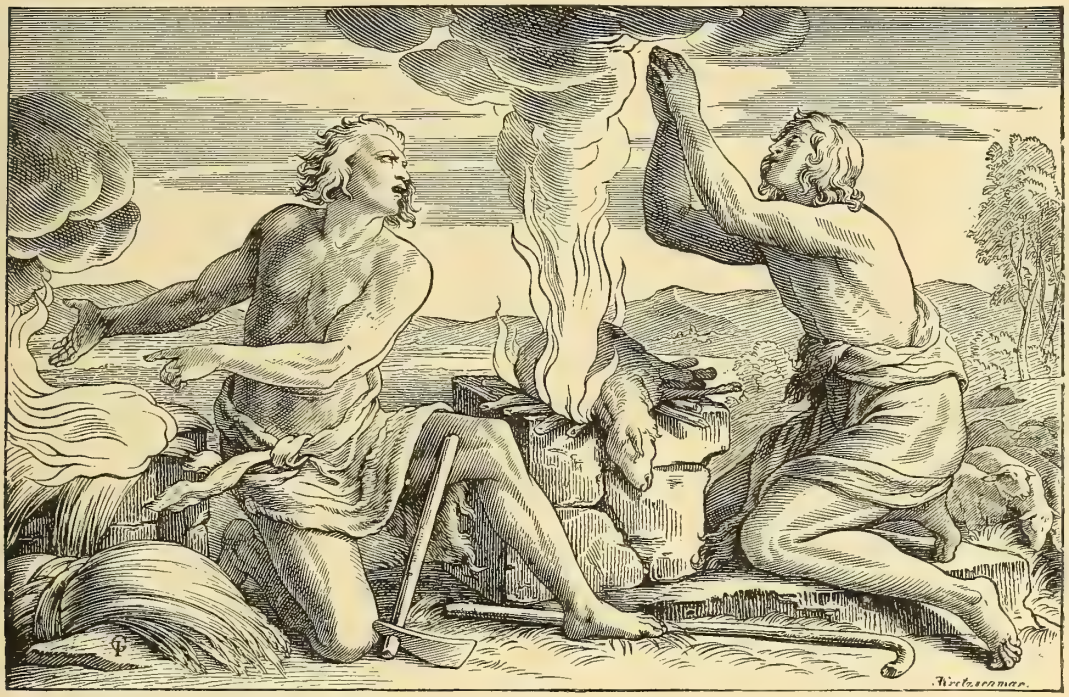
And unto Adam he said, Because thou hast hearkened unto the voice of thy wife,

and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. Death had now come into the world.

him forth from the garden of Eden to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden, Cherubim and a flaming sword which turned every way, to keep the way of the tree of life.

The Two Brothers.

After they left the garden, Adam and Eve had two sons: the eldest was called Cain, and was a tiller of the ground; but the



CAIN AND ABEL MAKING AN OFFERING TO THE LORD.

And Adam called his wife's name Eve; because she was the mother of all living. Unto Adam also and to his wife did the Lord God make coats of skin, and clothed them.

And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent

younger was called Abel, and was a keeper of sheep. Now both brothers made offerings to the Lord: Cain offered of the fruits of the field and Abel of the firstlings of his flock. And the Lord had respect unto Abel and to his offering. But unto Cain and his offering he had not respect. At this Cain became very wroth, and his countenance fell. And the Lord said, Why art thou wroth, and why is thy countenance fallen? If thou

doest well shalt thou not also receive a reward?

But if thou doest not well, sin lieth at the door.

And Cain talked with Abel, his brother; and it came to pass when they were in the field, that Cain rose up against Abel, his brother, and slew him. And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not, am I my brother's keeper? And he said, What hast thou done; the voice of thy brother's blood

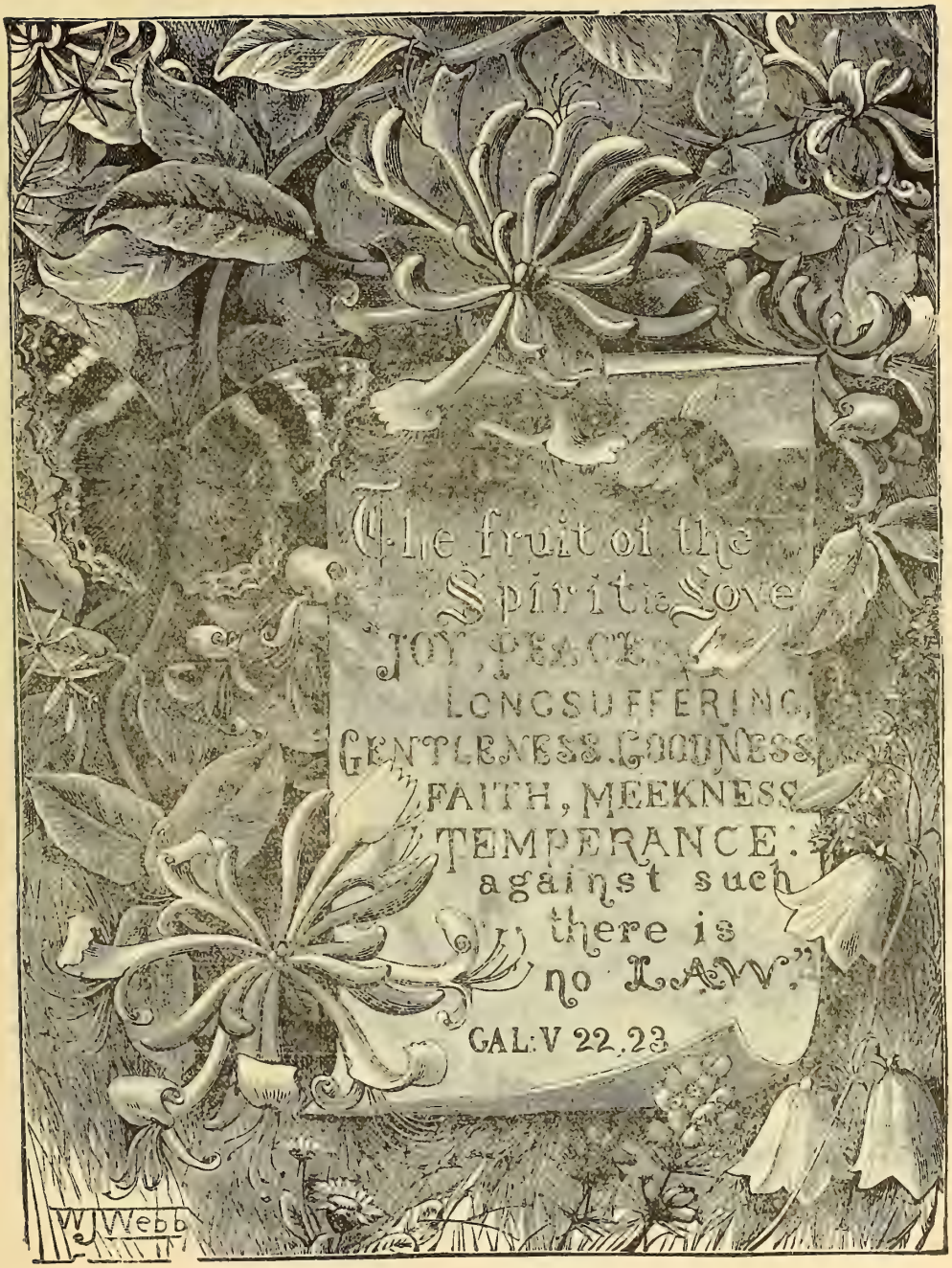
THE DEATH OF ABEL.

crieth unto me from the ground? Cursed art thou from the earth which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee its fruit. A fugitive and vagabond shalt thou be upon the earth. And Cain said unto the Lord, My punishment is greater than I can bear. Behold thou hast driven me out this day from the face of the earth, and from thy face shall I be hid; and I shall be a fugitive and a vagabond upon the earth; and it shall come to pass that every one that findeth me shall slay me.

And the Lord said unto him, No, it shall not be so. And the Lord set a mark upon Cain, lest any finding him, should kill him. So Cain went out from the presence of the Lord, and dwelt in the land of Nod on the east of Eden. And Cain became the father of a numerous family who, like him, did not fear the Lord; and he builded a city, and called it after the name of his eldest son, Enoch. This was the first city ever built.

And God gave to the first parents another son, and Eve called his name Seth, for God, said she, hath appointed me another son, instead of Abel whom Cain slew. And to Seth also was there born a son, and he called his name Enos. Then began men to call upon the name of the Lord.

And God gave Adam many sons and daughters, and all the days that Adam lived were nine hundred and thirty years. One of his descendants was Enoch who lived sixty and five years, when Methuselah was born to him. And all the days of Enoch were three hundred and sixty and five years. And Enoch walked with God, and he was not, for God took him. And all the days of Methuselah were nine hundred sixty and nine years when he died. His son Lamech lived seven hundred and seven years, and he called his son Noah, saying, The same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed. And the sons of Noah were Shem, Ham and Japheth. Men now began to multiply fast upon the face of the earth.



THE PEACEABLE FRUITS OF THE SPIRIT.

BROTHERLY LOVE.

CHAPTER II.

B. C. 2347.

THE STORY OF THE FLOOD—THE WORLD GROWN VERY WICKED—NOAH COMMANDED TO BUILD AN ARK FOR THE SAVING OF HIS FAMILY—EVERY LIVING THING ON THE DRY LAND DESTROYED—NOAH LEAVES THE ARK AND OFFERS SACRIFICE—THE TOWER OF BABEL—CONFUSION OF TONGUES AND SCATTERING OF THE PEOPLE.

GREAT many years passed away, and by this time there was a multitude of people in the world. They had become very wicked, and were all the time growing more so. And God looked upon the earth, and he saw that the wickedness of man was very great, and that the thoughts of his heart were only evil. He was sorry that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for I am sorry that I made them.

There was only one man amongst them all at this time who pleased God, and his name was Noah. He found grace, or favor, in the eyes of the Lord; for he was a good man, and would have nothing to do with the sinful deeds of all the people who were living in those days. He walked with God, and he had brought up his children wisely and well.

So God spoke to Noah, and told him what he was going to do. He said, Behold, I, even I, do bring a flood of waters upon the earth, to destroy by drowning everything that breathes; and everything that is on the earth shall die. But I will take care of you, and your wife, and your sons, and your sons' wives.

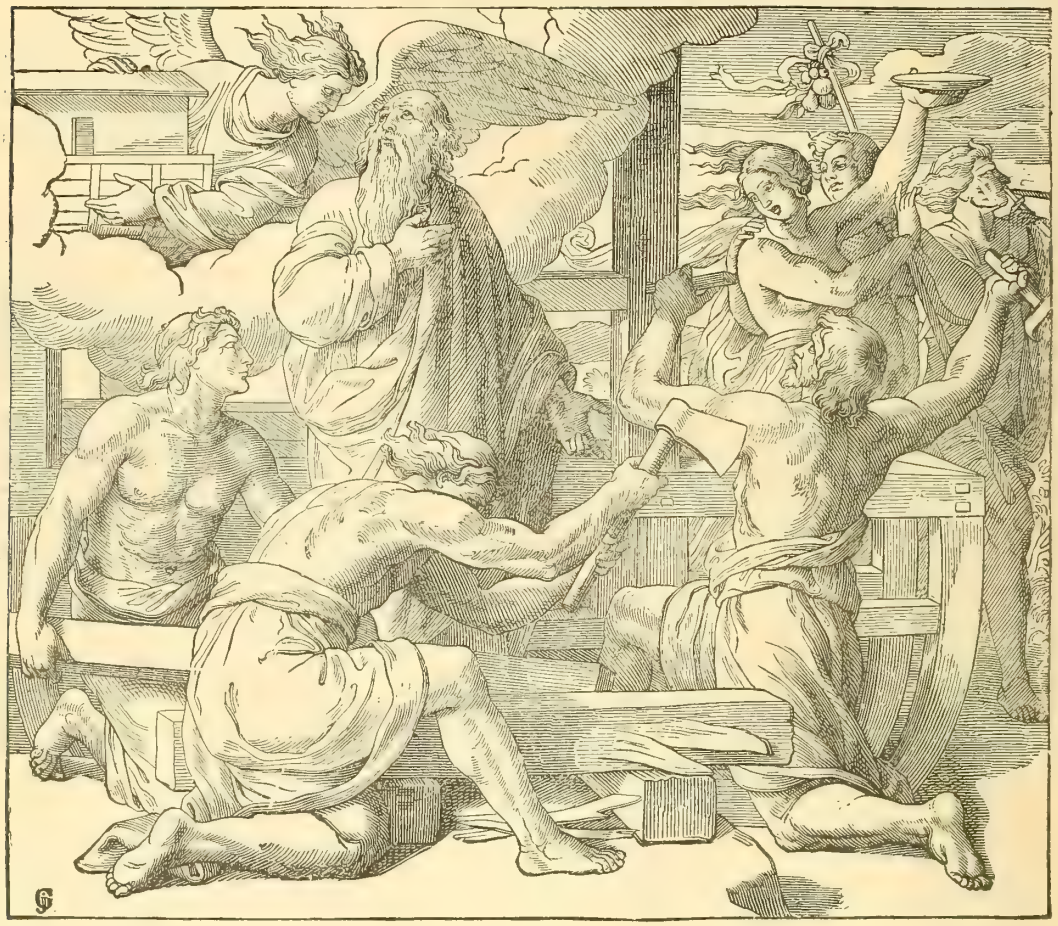
Noah Builds the Ark.

Then he told Noah to make a very large boat, or ship, called an "ark," which should float upon the water when God should send down his great rain upon the earth. And into this ark of wood Noah and his family were to go, with two of every sort of living creature—fowls, and cattle, and creeping things—that they might be kept alive. And abundance of food was to be put into the ark for them all. Noah believed everything that God had said to him, and he began at once to make the ark, as he had been told. He and his sons cut down a great many large trees, and then he got carpenters to help him to saw them into planks or boards, and to fasten them together.

And all the time the ark was being made (for it took a great many years to build) Noah preached to the people, and warned them. He told them that God was going

to drown the world for their wickedness; but they did not believe what he said. They went on eating and drinking and pleasing themselves, and doing everything just as usual. Noah told them that they were in danger, but they only laughed at him. And so year after year passed away.

and curiously-built house in the open fields. There was no sign of any flood yet; the sun rose every morning and set every evening, and the people went on just in their old ways, not believing that any change was coming. Then the Lord said to Noah, Come into the ark, you and all your family;



NOAH BUILDING THE ARK.

Noah still worked hard at the ark, which was to save him and his family from the great flood of waters, and he still went on preaching and warning his neighbors.

At last the great ark, which had taken a hundred and twenty years to make, was quite finished, and was looking like a huge

for you have walked uprightly before me in the midst of a wicked people. And take with you two and two of every beast, and bird, and creeping thing. For in seven days I will cause it to rain upon the earth; the rain shall last for forty days and forty nights; and every living thing that I have made

I will destroy from off the face of the earth.

Noah went into the ark with his sons, and his wife, and his sons' wives. And God made to follow him into that place of safety two and two of every sort of living creature that was upon the earth. After that, God himself shut the door. God still waited seven days, as he had said, to give them time to repent; for he is slow to anger, and he does not like to be obliged to punish. But they took no heed; these last seven days were spent just like all the rest, and at last came the time for the flood.

A Forty Days' Rain.

Then the rain came down—such rain as has never been seen upon the earth, either before or since. It poured down night and day, for forty days, and the fountains of the great deep were broken up, and the rivers and streams overflowed their banks. God, who had said to the sea, So far shalt thou go, and no further, and here shall thy proud waves be stayed, now commanded the sea to spread over the earth again, to help in the work of destruction. The water came rushing into the houses, and the frightened people fled to the upper rooms. But there was no escape; the waters mounted higher and higher, and the upper rooms were soon reached and flooded, and all who were in them were drowned. Some climbed up into high trees; but before long the top branches were reached, and those who were clinging there, drenched with rain and sick with fear, were swept away into the flood. Some, no doubt, tried to escape in boats; but that tremendous rain and the rushing flood quickly overturned them, and the despairing people sank in the deep water.

And so the flood prevailed exceedingly upon the earth, till at last all the high hills were completely covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing; and every man, and every woman, and every child. All, all were drowned.

Eight Persons Saved.

But where was Noah? Safe in the ark. As the flood rose, so the ark rose too, floating securely upon that great mass of waters. Just eight persons were saved, and no more; there were only eight among all the people on the earth who believed that God would do as he had said.

And God remembered Noah, and every living thing, and all the cattle that were with him in the ark; and God made the rain to cease, and he caused a wind to pass over the earth, to help to dry up the waters. Every day the water became less and less, but it was a long time yet before the earth was dry. When half a year had passed away, the ark rested on the top of a high mountain called Ararat; and little by little the waters sank lower and lower, till at last all the tops of the mountains were seen.

Noah wanted very much to know if the earth was getting dry again; for though there was a window in the ark, it was so placed that he could not see anything out of it except the sky. He could open it, however; and so one day he took a raven and let it out through the window. But the raven did not come back; it flew backwards and forwards over the water, and rested on the top of the ark, but it would not go into it again. Then Noah sent out a dove, which is a very gentle bird—very different to the wild and fierce raven. But the dove found no tree upon which she could perch, and no place where she could rest, so she flew back to the ark. And Noah was

watching for her, and when he saw her come back. he put out his hand and took her

RETURN OF THE DOVE TO THE ARK.

gently in through the window. After this Noah waited one week, and then he sent out the dove again. The gentle bird did not come back quite so soon this time. She remained away till the evening; and when she returned to the ark, what do you think she had in her beak? An olive leaf that she had plucked off a tree. Noah was

pleased to see it, for he knew by this that the flood of waters had almost gone. Yet again Noah waited a week; and once more he sent out his little dove. But she never came back again.

Then Noah took off the covering of the ark and looked out; and, behold, the ground was dry. How he must have longed to go out, and to walk about again on the fresh and beautiful earth. But much as he longed to do so, he did not attempt to leave the ark till God should tell him he might. God himself had shut the door, and Noah would not open it without his leave. So he waited patiently there eight weeks longer, till at last the joyful order came. God said to Noah, Go out of the ark, you and your wife, and your sons, and your sons' wives with you. And bring out with you every living thing that is with you in the ark—birds, and cattle, and every creeping thing.

How glad they must all have been to tread on the soft green grass again, after having been shut up in the ark for a whole year. It was like a new world now. But what a solemn thought it was, that since Noah had last put his foot upon the ground, every soul except himself and his family had been drowned in that flood of waters. All his acquaintances and his neighbors were dead. As Noah thought of all this he felt thankful to God for his great deliverance. He builded an altar—that is, he made a heap of stones—and upon this heap, or altar, he offered a sacrifice to the Lord.

And God was pleased; and he blessed Noah and his sons, as he had blessed Adam and Eve in the beginning. And he told Noah that he should be master over all the beasts, and over every living thing upon the earth. Also, he now gave him permission for the first time to eat flesh. He said, Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

Afterwards God made a very gracious promise to Noah and to his sons. He said to them, I will never again destroy the earth by a flood of waters; but as long as the world lasts, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease. And I will give you a sign that I will remember my promise. I do put my bow in the cloud, and when I bring a cloud over the earth, the bow shall be seen in the cloud. And you shall look at it, and I will look at it and remember the promise I have made you.

NOAH AND HIS FAMILY LEAVING THE ARK.

In those days people lived a great deal longer than they do now. Noah was six hundred years old at the time of the flood, and he was nine hundred and fifty when he

died. The sons of Noah who went forth out of the ark were Shem, Ham and Japheth.

When Noah and his three sons, with their wives, had come out of the ark, they had again to begin and dig the ground, and to take care of the sheep and cattle, as they had done before. The ground that had been three sons—Shem, Ham, and Japheth—and told to them what should happen to their children's children in the far-off time in the future. He blessed Shem, and he blessed Japheth, and he told them that they should both be prosperous and great nations; but he cursed Ham for his sin, and said that his

NOAH'S SACRIFICE AFTER THE FLOOD.

cursed because of Adam's sin still brought forth briers and thistles; and though the earth was once again so fresh and beautiful, Noah and his sons had to work hard for their daily food. Noah was a husbandman or farmer. He dug the ground, and sowed corn, and gathered in the grain at the time of harvest. One day Noah spoke to his family should not be great, but should be mean and despised, and that he should be "a servant of servants."

At first the children of Ham, like the children of wicked Cain, seemed to prosper. One of his family was called Nimrod, and he became a very great man. He was a great hunter and a great builder, and he made

himself a kind of king. He built a great many cities, and he ruled over them. Then there was Canaan, another of Ham's family. He had a number of children, and they were very rich, and their country was very pleasantly situated; but yet, like all the descendants of Ham, they were wicked. God's curse was upon them, and they did not prosper in the end.

The country where Canaan had settled down was called after his name—the land of Canaan; and by-and-by you will hear how God took away that beautiful land from the wicked children of Ham, and gave it to some of the family of Shem.

A High Tower.

The world soon began to be filled with people again after the flood, and everybody spoke the same language. Now, as you know, a great many different languages are spoken, and the people of one country cannot understand the people of another country, unless they have first, with much trouble and difficulty, learned to speak in the same language. But at the time of which I am telling you all spoke alike. As men began to increase in number, so they began to get careless and wicked again. They seemed quickly to forget God, and only cared to follow their own sinful inclinations.

At first the people stayed near where the ark had rested, but as their families grew up, and more and more children were born, some of them began to journey further on till they came to a plain, or flat country, called the land of Shinar; and there they lived. After a time they said to one another, Let us build a city, and a tower whose top may reach unto heaven; and let us make a name for ourselves, so that we may not be scattered abroad, or separated from each other. This they agreed to do. But there was no stone in that part of the country, so they were obliged to make bricks for building the city and the tower.

When they said that they would build a high tower which should reach to heaven, they did not mean that it was possible it should reach to the place that we mean by heaven—where God lives; they only intended it to be so very high that it would look as if it reached to the skies. Perhaps they thought, too, that this tower would be a place of safety for them if another flood were to come upon the earth.

THE BUILDERS OF BABEL SCATTERED.

The plain of Shinar was a very busy place now. The people worked hard at their brick-making, and at their building; and all the time they were thinking what a grand place of safety it would be. And all the

time God was watching them; and at last he came down to see the city and the tower which the children of men were building. God not only looked at the city and the tower, but he looked into the people's hearts, and he saw how much sin and pride and disobedience there was there. So he would not let them finish their work.

The Lord said, Behold, the people is one, and they have all one language; and now that they have begun to do this, they will stop at nothing, but will do whatever they have set their minds upon. Let us make them all speak a different language, that they may not understand each other any more.

And God did so. The people were busy at work, as usual, one giving orders here, another arranging things there—here some were asking what they should do next, and there some were explaining how things were to be done—when, all at once, they found that they could not understand each other. They had never heard any language but their own before, and now every one was speaking what appeared to be nonsense to the others. They at once left off building; for how could the workmen understand what the master was telling them to do? And how could the builder explain his orders to the masons, when he was speaking in a language they had never heard before?

There was great confusion in the land of Shinar that day, and great astonishment. Their plans were all upset, they could not make each other understand, and there was so much confusion, disorder, and worry, that they called the name of the tower Babel, which means "confusion."

And now the people began to separate from each other, and to spread themselves over the country. They wanted to keep together, but God scattered them. When their language was confounded, they did not wish to remain with those whom they could not understand. Some took their families and went in one direction, and some went in another direction, till they were all scattered. And thus it came to pass that the city and the high tower, which they thought would make them a name and make them famous, remained unfinished.

The people had been living without God, and had been working against God; so he rose up to stop them, and to bring their work to nothing.

Some of the families stayed quite near Babel, and others wandered farther off and settled by the sea. Afterward some of the children of these families wandered into new lands and went everywhere.

CHAPTER III.

B. C. 1996.

THE STORY OF ABRAHAM—DESTRUCTION OF SODOM AND STORY OF LOT—HAGAR AND ISHMAEL SENT AWAY—ABRAHAM OFFERING UP ISAAC—JOURNEY OF ABRAHAM'S SERVANT—ISAAC AND REBEKAH—ISAAC OBTAINS A WIFE FROM A FAR COUNTRY.

IN Ur of the Chaldees lived a man whose name was Terah. This Terah had three sons, namely, Haran, Nahor, and Abram. Now Haran and Nahor worshipped idols, of which the moon-god was the chief. So did also all the people of the land; but Abram knew the true God, and worshipped him only.

Haran, son of Terah, had a son, Lot by name, and two daughters, Milcah and Iscah or Sarai; and Milcah became the wife of Nahor, and Sarai the wife of Abram. After a while God appeared to Abram, and said unto him, Get thee out of thy country, and from thy kindred, and go into the land that I shall show thee. Then Terah departed from Ur of the Chaldees, taking with him Abram, and Sarai his wife, and Lot his grandson, and all that he had. Westward he travelled till he came to Haran. Because the land was rich and fertile, and good for the feeding of flocks and herds, and because he himself also was now old and feeble, Terah would go no farther. So he abode in Haran, and Abram and Lot with him, till the day of his death. Two hundred and five years old was he when he died.

When Terah was dead, God spake again to Abram, saying, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and in thee shall all the families of the earth be blessed. So Abram rose, and took with him Lot, his brother's son, and their two households, and all their sheep and oxen—many thousands in all—and went into the land of Canaan.

Where Abram Pitched his Tent.

And having come thither he pitched his tent for the first time in Sichem, in the oak-grove which was called the oak-grove of Moreh. While he sojourned at Moreh the Lord appeared unto him, and said, This is the land which I promised to give to thee, and to thy children after thee. Then Abram built an altar and offered sacrifices unto the Lord. From Moreh he went to Luz—there also he built an altar—and from Luz he journeyed into the south country. But while he dwelt there, there was a grievous famine in the land, and he was constrained to go down into Egypt.

Now as Abram came near to the borders of Egypt, he began to fear for his life. Sarai his wife was a very fair woman, and he

thought to himself, The Egyptians will kill me that they may take my wife. So he said to Sarai, Say, I pray thee, that thou art my sister; so wilt thou save my life. And Sarai consented; for they had agreed between them at the first when they set out on their wanderings that at every place whither they should come she should say of him, He is my brother.

When they came to the borders of Egypt the officers that had the charge of these matters, sent to tell the king that a stranger had come from the north country, and that he had brought with him an exceedingly fair woman, who was, he said, his sister. So Sarai was taken into the house of Pharoah, the king of Egypt, that she might be added to the number of his wives. And Pharaoh gave many gifts to Abram—men-servants and maid servants, and camels and asses, and oxen and sheep.

But the Lord sent sickness into Pharaoh's house, and his wise men told him that it had been sent on account of the stranger woman whom he had taken into his house. Therefore he sent for Abram, and said to him, What is this thou hast done? Why didst thou not tell me that this woman was thy wife? Why didst thou say that she was thy sister? I might have taken her to be my wife; take now therefore thy wife, and go thy way.

So Pharaoh sent Abram away. But he took not away from him the gifts that he had given him, nor aught that he had. Also he gave his officers a charge concerning him that he should suffer no harm, but should depart from the land in safety and peace. So Abram went back to the land of Canaan—for the famine had ceased—and pitched his tent again at Luz. Now the land had already many inhabitants. And because Abram and Lot had many flocks and herds there was not room enough for the two. When therefore there arose strife between the herdsmen of Abram and the herdsmen of Lot, because the pasture was not sufficient for both, Abram said to Lot, Let there be no strife, I pray thee, between me and thee, for we are brethren. The whole land is before thee. Choose what thou wilt for thyself. If thou wilt take the left hand, then I will go to the right. If thou depart to the right hand, then I will go to the left.

ABRAM ENTERING THE LAND OF CANAAN.

Then Lot looked out from Bethel and saw the country. When he looked to the north and to the south and to the west, all seemed barren. But eastward he looked on the plain of Jordan, and saw that it was green and well watered, even as a garden of the Lord. So Lot chose for himself the

plain of Jordan. And he separated himself from Abram, and journeyed to Sodom.

walls. But the men of Sodom were wicked, and sinners before the Lord exceedingly.

THE EGYPTIAN KING TAKING THE WIFE OF ABRAM.

First he pitched his tent outside the city, but afterwards he took up his abode within the

After Lot had departed, the Lord appeared again to Abram, and said, Lift up now thine

eyes, and look from the place where thou art, northward and southward and westward and eastward. For all the land which thou seest I will give to thee, and to thy children for ever. And I will make thy posterity as the dust of the earth; so that if a man can number the dust of the earth, then shall thy posterity also be numbered. Arise, walk through the land in the length of it and the breadth of it, for I will give it unto thee.

A Tent Under a Tree.

After this Abram removed his tent, and travelled to the place that was called Hebron, There he pitched his tent under the oak-tree of Mamre. This Mamre was a great chief among the Amorites.

While he dwelt under the oak tree of Mamre, there came war in the east country; And the cause of the war was this: While Abram still dwelt in Ur of the Chaldees, the king of Elam, and other kings of the east with him, had conquered the five cities of the plain of Jordan, and had laid a tribute upon them. But now the five cities rebelled, and refused to pay their tribute. Twelve years they had served, and in the thirteenth year they rebelled, and in the fourteenth year the king of Elam came up against them, having with him the two kings of Babylonia, and the king of the land of Assyria.

First these four kings smote the tribes that dwelt in Haran, and in the land that lies between Arnon and the brook Jabbok, and in the land of Moab. Also they smote the tribes that dwelt in the caves of Mount Hor, and the Amalekites and the Amorites that dwelt eastward of Jordan, and so came at last to the Cities of the Plain.

Then the kings of the five cities gathered together their army and went out to meet the armies of the east. In the valley of Siddim they met them. The valley was full of pits, and the five kings hoped that the chariots and horsemen of the eastern army would be ensnared amongst them. But the battle went against the five kings, and many of their people were slain, they that were left escaping to the mountains of Moab. Then the king of Elam and his allies spoiled the cities of Sodom and Gomorrah, taking away all their possessions and all their food, and so departed. And they took Lot, that was Abram's nephew, and all his goods with them.

Lot Rescued and Brought Back.

But one that had escaped from the battle fled to Abram, where he dwelt under the oak-tree of Mamre, and told him that Lot had been carried away captive by the kings of the east. And when Abram heard that Lot his nephew had been carried away, he armed his servants—men born in his house and trained for war. They were three hundred and eighteen in number. Also he had with them certain of the people of Mamre and Aner and Eshcol, princes of the Amorites, for these were confederate with him; with these he pursued the invaders, and overtook them at Laish (which place was afterwards called Dan, and was near to the springs of Jordan). Here they were encamped, thinking that none would attack them.

Then Abram divided the men that were with him into two parts, and attacked the four kings by night from either side of their encampment. So he put them to flight, and pursued them to Hobah, which lies between Damascus and Tadmor of the wilderness. He brought back with him all the goods that they had taken from the five cities, and Lot and his family, and all the prisoners.

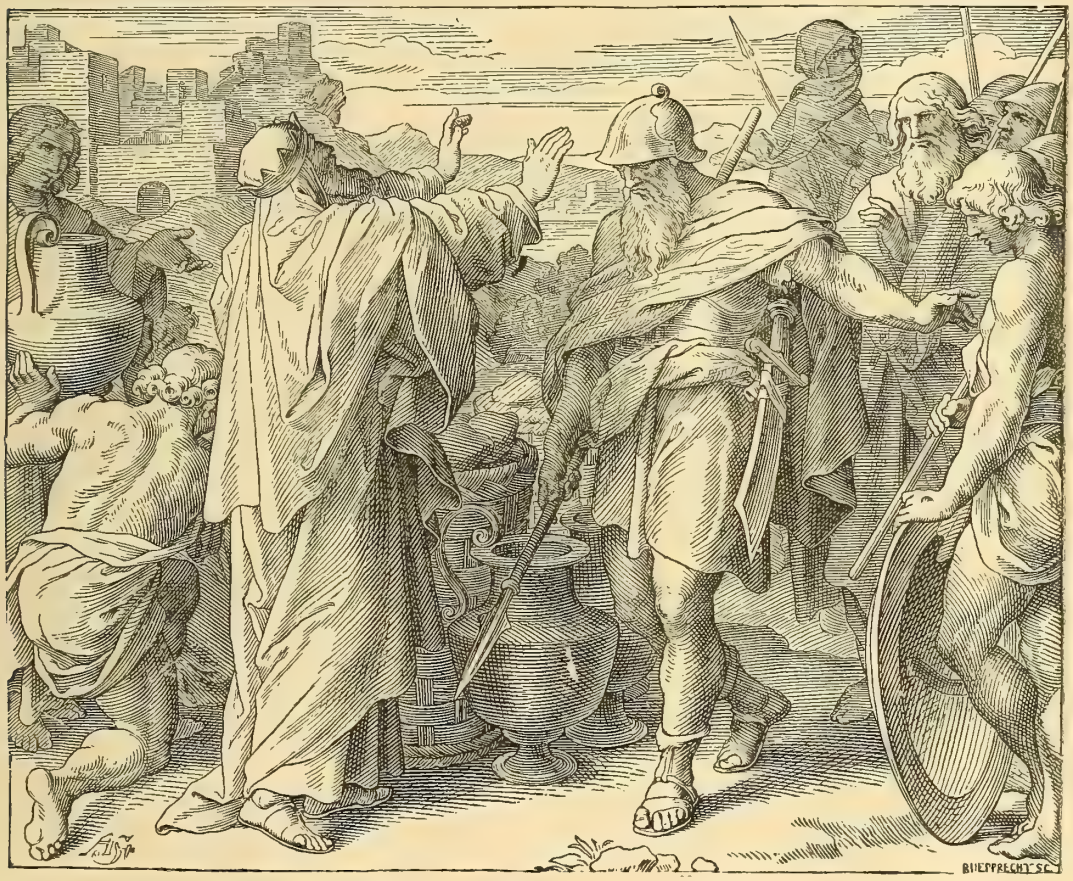
And as he returned, the king of Sodom came out to meet him, and said to him, Give me back now the prisoners that thou hast taken out of the hand of the king of

FROM EARTH TO HEAVEN

THE EXPULSION OF HAGAR

Elam, for they are my own people; but take all the goods to thyself. But Abram answered him, I have taken an oath, lifting up my hand, to the Lord, the most high God, whose are the heaven and the earth, that I will not take a thread or a shoe-latchet from thee. Nothing will I take of thine, lest thou say, I have made Abram rich. Nevertheless, that which the young men my servants have eaten on the way that thou shalt give them. These men, too, that have helped me, Aner, Eshcol, and Mamre; let them take their portion.

There also came to meet him Melchizedek, king of Salem, a priest of the most high God, and offered him first-fruits, even bread and wine, and blessed him, saying, Blessed be Abram of the most high God, whose are heaven and earth; and blessed be the most high God, who hath delivered thine enemies into thine hand. Then Abram gave him a tenth part of all the spoil that he had taken



MELCHIZEDEK BLESSING ABRAM.

And after these things he returned and dwelt at Mamre.

Then God appeared to him in a vision and said, Fear not, Abram: I am thy shield, and thy exceeding great reward. Abram answered, Lord God, what wilt thou give me, seeing that I am childless?

Then the Lord bade him go forth from

his tent and look up into the heavens, and said, Tell the stars, if thou be able to number them. So shall be thy posterity. And Abram believed in the Lord, and it was counted to him for righteousness. Then the Lord said, I have brought thee out of Ur of the Chaldees that thou mayest inherit this land. Abram said, How shall I know that I shall inherit it. The Lord said, Take a heifer, and a she-goat, and a ram, and a turtle-dove, and a young pigeon.

So Abram took them and divided the beasts into two portions, and laid the two portions over against each other; but the birds he divided not. And when the sun went down he fell into a deep sleep, and heard a voice that said, Thy posterity shall dwell in a land that is not theirs, and shall be afflicted four hundred years; but the nation that shall afflict them I will judge. After that they shall go out from among their oppressors with great riches, and shall come again to this land; for the iniquity of the Amorites is not yet full. And when the sun went down and it was dark, Abram saw a smoking furnace and a burning lamp pass between the portions of the sacrifice, being the tokens of the presence of the Lord. Then, as Abram had passed between the portions, so the Lord passed between them, and a covenant was made between the Lord and Abram; for the custom was that when two thus passed between the portions of a sacrifice a covenant was made between them. And the Lord said, Unto thy race have I given all this land, from the river of Egypt unto the great river, the river Euphrates.

After these things Abram took to wife Sarai's maid Hagar, the Egyptian. And Sarai dealt so hardly with her that she fled from the tent. But as she lay by a well in the wilderness the angel of God spake to her, saying, Hagar, whence camest thou? and whither wilt thou go? She answered, I flee from the face of Sarai my mistress. The angel said, Go back, and submit thyself to thy mistress. Thou shalt bear a son, and shalt call his name Ishmael, because the Lord hath heard thy affliction. He shall be a wild man; his hand will be against every man, and every man's hand against him.

"AS THE STARS, SO SHALL BE THY POSTERITY."

And thereafter the well by which Hagar sat when the angel spake to her was called the well of Seeing and Living. So Hagar returned to her mistress; and she bare a son to Abram, who called his name Ishmael. Abram was fourscore and six years old when Hagar bare Ishmael to him.

When Abram was now ninety and nine years old, and Ishmael his son thirteen, the Lord appeared again unto him. Then Abram fell on his face before God; and the Lord spake to him again, saying, My covenant is

with thee, and I will make thee the father of many nations. Hereafter thy name shall not be any more Abram, but thy name shall be Abraham; because I have made thee a father of many nations. And I will give thee, and thy children after thee, this land of Canaan to be a perpetual possession.

Also He said to Him, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah, I will bless her, and give her a son of thee. She shall be a mother of nations, and kings shall come from her.

The Three Travellers.

Not many days after, as Abraham sat in his tent-door, where he dwelt under the oak of Mamre, he espied three travellers. And when he saw them he ran from the tent-door to meet them, and bowed himself to the ground before them, and said to him that seemed chief among them, My lord, if I have found favor in thy sight, pass not on at once, but turn aside to visit me. Let a little water be fetched that ye may wash your feet, and rest yourselves under the tree, and I will fetch a morsel of bread that ye may refresh yourselves. After that ye shall pass on. And the man said, So do as thou hast said.

Then Abraham hastened unto Sarah where she sat in the tent, and said, Make ready quickly three measures of fine meal, and knead it, and bake cakes upon the hearth. This done, he ran to the stalls of the cattle and took thence a calf, tender and good, and gave it to a young man, who hasted to cook it. And he took butter and milk and the calf that had been cooked, and set them before the travellers, and stood by them under the tree as they ate.

After this the men rose up, and departed, having their faces turned towards Sodom. And Abraham went with them to bring them on their way. And the Lord said, shall I hide from Abraham that thing which I do; for he shall become a great nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, to do judgment and justice.

A Wicked City.

Then the Lord said to Abraham, Because the report of Sodom and Gomorrah is very evil, and their sin very grievous, I have come to see whether they have altogether sinned according to the report.

Then two of the three went on towards Sodom, but Abraham stood yet before the Lord. He bethought him of Lot, his brother's son, and of his household, and said to the Lord, Wilt thou also destroy the righteous with the wicked? Peradventure there may be fifty righteous within the city; wilt thou not spare the place for the sake of the fifty righteous? That be far from thee to slay the righteous with the wicked. Shall not the Judge of all the earth do right? The Lord said, If I find in Sodom fifty righteous, I will spare all the place for their sake.

Abraham spake again, I have taken upon myself to speak to the Lord, though I be but dust and ashes. Peradventure there may lack five of the fifty: wilt thou destroy all the city for the lack of five?

The Lord said, If I find forty and five, I will not destroy it.

Abraham said again, Peradventure forty will be found there.

And the Lord answered, I will not do it if there be forty there.

Then Abraham said, Let not the Lord be angry, and I will speak. Peradventure there shall be thirty found there.

The Lord said, I will not do it if I find thirty there.

Abraham spake again, Peradventure there shall be twenty found there.

The Lord answered, I will spare it for twenty's sake.

Yet once again did Abraham speak. Let not the Lord be angry, and I will speak but this once only. Peradventure ten shall be found there. And the Lord said, I will spare it for ten's sake. Then Abraham was satisfied; he left off praying for Sodom, and returned to his home.

THE DESTRUCTION OF SODOM FORETOLD TO ABRAHAM.

The angels that God had sent to see Sodom came into it in the evening. They met Lot in the gate of the city. Lot thought they were two men who were on a journey. He therefore asked them to stay in his house that night, and prepared supper for them, and treated them kindly. The angels found that all the other men of the city cared for nothing but wickedness, and they said to Lot, Have you sons or daughters in the city besides those in this house? If you have, bring them out of the place, for the wickedness of it is become great before the Lord; and he has sent us to destroy it. All the good people in the city could save their lives by leaving at once.

Lot went out and said to the men who had married his daughters, Up! get you out of this place, for the Lord will destroy it. But they would not believe him. When the morning dawned, the angels hastened Lot,

and said, Arise, take your wife and your two daughters that are here, and get away, lest you be destroyed in the punishment of the city. Strange to say, he still delayed; but the angels caught them by the hand, and brought them out of the city, and said, Escape for your life; do not look behind

LOT AND HIS FAMILY FLEEING FROM SODOM.

you, nor stop anywhere in the plain; escape to the mountain, lest you be consumed.

Lot feared to go to the mountain, and he said, There is a little city in this plain; let me stay there. It is but a little one; will not God spare it? And the angel said, I will not overthrow this city, for which you have spoken. Hasten! escape to it; for I cannot do anything till you are come into it. The name of the little city was Zoar. As soon as Lot came into it, the Lord rained upon Sodom and Gomorrah brimstone and fire out of heaven, and overthrew those cities, and all the inhabitants of the plain, and everything that grew upon the ground. But Lot's wife turned and looked back upon the burning cities, and she became a pillar of salt.

After these things Abraham went down to sojourn in the south country and dwelt among the Philistines. And the Lord gave to Sarah a son as he had promised to her and Abraham. And Abraham called his name Isaac. Abraham was a hundred years old when Isaac was born.

And when Isaac came to be a larger boy,

Abraham made a great feast. Now Ishmael had thought that he should be his father's heir, and when he saw that he was supplanted, he was very wroth, and spake bitter words, and would have done harm to the child. His mother also encouraged him in his misdoing. Then Sarah said to Abraham, cast out this bondwoman and her son; for children after thee, is not in Ishmael but in Isaac. Nevertheless, I will make of Ishmael a great nation.

Then Abraham believed that no harm should happen to the lad. Therefore he rose up early the next morning, and gave Hagar provision of bread and a bottle of water, putting it on her shoulder, and sent

DEPARTURE OF HAGAR AND ISHMAEL.

the son of a bondwoman shall not be heir along with my son, even with Isaac. But the thing was very grievous to Abraham, for he loved his son Ishmael. Then the Lord said to Abraham, Let not this thing that Sarah asketh of thee be grievous unto thee. Hearken to her words, for indeed the blessing that I have promised to thee, and to thy

her and her son away. And Ishmael was now sixteen years of age or thereabouts. So Hagar departed, and wandered in the wilderness of Beersheba. But all the water in the bottle was spent, and the lad lay under a shrub, likely to perish of thirst. Then Hagar went and sat herself down a long way off from the lad, even as far as a man may shoot

an arrow. For she said to herself, Let me not see the death of the child. And she lifted up her voice and wept.

Then the Angel of God called to Hagar out of heaven, and said, Hagar, what aileth thee? Arise, lift up the lad, and hold him in thine hand. I will make him a great nation. Then God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. And God was with the lad, and he grew, and dwelt in the wilderness, and became an archer, and his mother took him a wife out of the land of Egypt.

The Seven Lambs.

While Abraham dwelt at Beersheba, Abimelech, king of the Philistines, with Phichol, who was captain of his host, came to him, and said, We see that God is with thee in all that thou doest. Now therefore swear unto me that thou wilt not deal falsely with me, or with my son, or with my son's son, but wilt deal truly with me, as I have dealt truly with thee. And Abraham said, "I will swear." But he said also, Thy servants have taken a well by force from my servants.

Abimelech answered, I know not who hath done this thing. Thou hast not told me aught of it till this day, nor indeed have I heard of it at all. Then Abraham set seven ewe lambs by themselves; and when Abimelech asked him why he had so done, he said, Thou shalt take these seven ewe lambs from me, and thy taking them shall be a pledge that indeed my servants have digged this well. So these two, Abraham and Abimelech, made a covenant or agreement between them. For many days did Abraham dwell in Beersheba, and he planted a grove there and worshipped the Lord.

After these things God tried Abraham's faith, saying to him, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt-offering upon one of the mountains that I shall show thee.

The Sacrifice of Isaac.

So Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave wood for a burnt-offering, and journeyed towards the place of which God had told him. On the third day of his journeying he saw the place afar off. Then he said to the young men, Abide here, and I and the lad will go yonder and worship, and will come again to you. For, indeed, he did not doubt but that the lad should come back again, even though he should slay him for a burnt-offering, for he believed that the Lord would even raise him up from the dead.

And he took the wood for the burnt-offering, and laid it upon Isaac his son; he took fire also, and a knife. So they went both of them together. And Isaac said to Abraham, Behold the fire and the wood; but where is the lamb for the burnt-offering? And Abraham said, My son, God will provide Himself a lamb for a burnt-offering. Then they came to the place of which God had told him; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him upon the wood.

Then he stretched forth his hand, and took the knife to slay his son. But the Angel of the Lord called to him out of heaven, and said, Abraham, Abraham! And he said, Here am I. Then the Lord said, Lay not thine hand on the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son, from me.

Then Abraham looked behind him, and saw a ram caught in the thicket by his horns, and he took the ram and offered it up for a sacrifice instead of Isaac his son.

Then the Lord spake again to him, saying, Because thou hast done this thing, and not withheld thy son, thine only son, from Me; that in blessing I will bless thee, and in multiplying I will multiply thy posterity as the stars of the heaven, and as the sand of the seashore for multitude. And in thy posterity shall all the families of the earth be blessed, because thou hast obeyed my voice. Then Abraham returned to the young men.

After these things Sarah died, being one hundred and twenty-seven years old; and Abraham came to mourn for her, and to weep for her.

And Abraham ceased from mourning for the dead, and spake to the children of Heth, saying, I am a stranger and a sojourner with you: give me the possession of a burial-place among you, that I may bury my dead out of my sight.

ABRAHAM OFFERING ISAAC.

The children of Heth answered him, Thou art a prince among us; choose one of our sepulchres wherein to bury thy dead: none of us shall refuse thee his sepulchre.

Then Abraham bowed himself to them, and said, If ye are willing that I should bury my dead out of my sight, intercede for me with Ephron, that he may sell me the cave

ISAAC WELCOMING REBEKAH

JACOB'S DREAM

of Machpelah that he hath, which is in the end of his field: for as much money as it is worth shall he sell it me for a burying-place.

Then Ephron the Hittite said to Abraham, My lord, I give thee the field and the cave; here in the presence of all the people I give it thee for a possession: bury thy dead.

Then Abraham bowed himself down, and said, If thou art willing that I should have the field, I pray thee, hear me: I will give thee money for the field. Take the money from me, then will I bury my dead.

Ephron answered him, My lord, hearken unto me: The land is worth four hundred shekels of silver; but what is that between me and thee? This was about two hundred and forty dollars of our money.

Then Abraham weighed to Ephron the four hundred shekels of silver, even the price which he had named in the presence of the people. And the field was made over to him in the presence of all the people.

After this Abraham buried Sarah his wife in the cave of the field of Machpelah.

Finding a Wife for Isaac.

Abraham was now old, and it seemed good to him that he should find a wife for Isaac his son. So he spake to Eliezer of Damascus, who was his steward and the eldest servant of his house, and said, Swear to me by the Lord, the God of heaven and earth, that thou wilt not take a wife for Isaac my son of the daughters of the Canaanites, among whom I dwell. Thou shalt go unto my own kindred, and take a wife from among them for my son.

Now Abraham knew that Nahor, his father's brother, had had sons born to him of Milcah, Sarah's sister, and that they dwelt in Haran, where he himself had dwelt before he came into the land of Canaan.

Then Eliezer answered, Haply the woman will not be willing to follow me into this land: must I bring thy son again into the land from which thou camest out?

Abraham said, Beware that thou bring not my son thither again. The Lord God of heaven, which took me from my father's house, and from the land of my kindred, sware unto me that he would give this land to me, and to my children after me. If the woman will not follow thee, then thou shalt be free of thy oath: but, in any case, thou shalt not persuade my son to go back to that land. Then Eliezer sware to his master that he would do his bidding. And he took ten camels of his master's—for all Abraham's goods were in his hand—and departed to Haran, in Mesopotamia, which was the city of Nahor.

He Comes to a Well.

And when he was come to the city, he made his camels kneel down by a well that was outside the walls; and it was evening-time, when the women go out to draw water. He prayed, saying, O Lord God of my master Abraham, I pray thee, show kindness to my master Abraham. Let this come to pass: if the damsel to whom I shall say, Let down thy pitcher that I may drink, shall say, Drink, and I will draw for thy camels also; let the same be she whom thou hast appointed for thy servant Isaac; then shall I know that thou hast showed kindness to my master.

And while he was yet speaking, Rebekah, that was the daughter of Bethuel, son of Nahor and Milcah, came to the well. And she was a very fair virgin; and she went down to the well, and filled her pitcher, and came up again. Eliezer said to her, Let me, I pray thee, drink a little water out of thy pitcher. So she let down her pitcher from her shoulder, whereon she carried it, to her

hand, and gave him to drink. And when he had drunk, she said, I will draw for thy camels also, till they shall have done drinking. So she hasted and emptied the pitcher into the trough, and went down again to the well, and drew for all the camels. And the man held his peace, wondering whether or not the Lord had prospered his journey.

When the camels had done drinking, he gave her an earring of gold of half a shekel in weight, and two bracelets that weighed ten shekels together. And he said to her, Whose daughter art thou? Is there room in thy father's house for us to lodge? She answered, I am the daughter of Bethuel, the son of Nahor. Then the man bowed down his head and worshipped, saying, Blessed be the Lord God of my master Abraham, for he hath not forgotten his mercy and truth, but hath led me to the house of my master's brethren.

ABRAHAM'S SERVANT MEETING REBEKAH.

Meanwhile Rebekah ran and told all these things to her kindred. Now she had a brother, whose name was Laban; and Laban

when he saw the earring and the bracelets upon his sister's hands, and heard all that

wherefore standest thou without? I have prepared thy lodging, and room for the

ISAAC WELCOMING REBEKAH.

his sister said, went out to meet the man, and said, Come in, thou blessed of the Lord;

camels. Then Eliezer came into the house; and Laban ungirded his camels, and gave

straw and provender for his camels, and water to wash his feet and the feet of the men that were with him. Meat also was set before him to eat; but he said, I will not eat, till I have told my errand. And Laban said, Speak on.

The Man Tells his Errand.

The man said, I am Abraham's servant. And the Lord hath greatly blessed my master, and he is become great; for the Lord hath given him flocks and herds, and silver and gold. The Lord gave my master a son in his old age, and my master hath given him all that he hath. Now my master made me swear that I would not take a wife for his son from the daughters of Canaan, but would go to his own kindred to seek among them a wife for his son. So I came hither. And I prayed to God, and said, I will stand by the well; and when the damsel cometh to draw water from the well, and I say to her, Give me to drink: if the damsel say, Drink, and I will draw for thy camels also; let the same be the woman whom the Lord hath appointed for my master's son. And lo! even before I had done speaking, Rebekah came down to draw water of the well. And she did as I had said. Then I asked her, Whose daughter art thou? And she said, The daughter of Bethuel. Then I put the earring in her ear and the bracelets upon her hands. Then I bowed down my head and blessed the Lord God of my master Abraham, who had led me in the right way to find a wife for my master's son among his own kindred. And now tell me whether ye will deal truly and kindly with my master, that I may go away?

Laban and Bethuel answered, The thing is from the Lord: we cannot say bad or good. Behold, Rebekah is here, take her to be the wife of thy master's son, as the Lord hath spoken. Then Eliezer worshipped the Lord, bowing himself to the earth. Also he brought forth jewels of silver and jewels of gold, and gave them to Rebekah. He gave also to her brother and to her mother precious things. After this he and the men that were with him ate and drank, and tarried all night.

Rebekah Goes to Meet Isaac.

The next morning they rose up, and Eliezer said, Send me away to my master. But the damsel's mother and brother said, Let Rebekah abide with us a few days, ten at the least. But he said, Hinder me not, seeing that the Lord hath prospered me; send me away to my master. They answered, We will call the damsel, and ask whether she be willing. So they called Rebekah, and asked her, Wilt thou go with this man? And Rebekah said, I will go. So they sent away Rebekah and her nurse with Abraham's servant and his men. And they blessed her.

So Rebekah and her nurse, and the damsels that were with her, departed with Abraham's servant, riding upon camels. Now, when they came near to the place where Isaac dwelt, it chanced that Isaac had gone out into the field at eventide to meditate. When Rebekah saw him she asked, What man is that? Eliezer answered her, That is my master. Then she alighted from her camel, and covered herself with a veil. And Eliezer told Isaac all that he had done. So Rebekah became Isaac's wife, and he was comforted after his mother's death. Isaac was forty years old when he took Rebekah to wife. Abraham lived yet thirty and five years after these things. And he died in a good old age, being one hundred and seventy-five years old. And his sons Isaac and Ishmael buried him in the cave of Machpelah.

CHAPTER IV.

B. C. 1822.

THE STORY OF ESAU AND JACOB—BIRTHRIGHT SOLD FOR A MESS OF POTTAGE—TWO KIDS FROM THE FLOCK—JACOB OBTAINS THE BLESSING OF ISAAC—DREAM OF THE LADDER AND ANGELS—JACOB VISITS LABAN—LEAH AND RACHEL—SERVING FOURTEEN YEARS TO OBTAIN RACHEL FOR A WIFE—HAPPY MEETING OF JACOB AND ESAU.

ISAAC had two sons, named Esau and Jacob. Though they were twin brothers, yet they grew up very unlike each other: Esau was a hunter, and Jacob was a shepherd. Esau was the elder of the two brothers, and as such, he had certain privileges called the birthright. The first-born son was always held in honor next to his parents—he had twice as much of his father's goods as the other sons. When the father died, then he became the head of the family, and ruled over his brothers and sisters. As in those days the father was the priest and minister of religion to the family, so this office at his death passed to his eldest son. With the birthright went the father's special blessing.

One day Esau came in from the field where he had been hunting, or working, to the tent where Jacob was. He was very hungry and tired: he felt as if he should die, he was so faint.

When Esau came in, Jacob was boiling some red lentils in oil. These, when cooked make a mess of red pottage. Esau said to his brother, Give me that mess of red pottage, for I am hungry and faint. Jacob unkindly said, I will not let you have it unless you will sell me your birthright for it.

Esau did not care much for houses and lands, and silver and gold. And he said to Jacob, I am at the point of death, and what good will a birthright do me? So he sold his birthright to Jacob for a mess of pottage, and did eat and drink, and then went on his way.

When Isaac was so old that his eyes were dim, and he could not see, he called Esau to him and said: I am an old man, and I know not how soon I may die. Take then, I pray thee, thy quiver and thy bow, and go out into the field, and get me some venison. And make me a nice dish of it, such as I love, and bring it to me, that I may eat, and bless thee before I die.

And Rebekah heard when Isaac spoke to Esau his son; and Esau went to the field to hunt for venison. And Rebekah told Jacob, word for word, what Isaac had said to Esau. And she said, Now, my son, obey my voice, and do as I command you. Go to the flock, and bring me two good kids from the goats, and I will season the meat well, and make such a dish as will please thy father. And thou shalt bring it to thy father,

that he may eat, and bless thee before he dies.

Jacob said to Rebekah his mother, But my brother Esau is a hairy man, and I am a smooth man. Perhaps my father will feel of me, and I shall seem to him as a deceiver, and I shall bring a curse upon myself, and not a blessing.

His mother said, Upon me be thy curse, my son. Only do as I bid thee, and go fetch the young kids. And he went, and brought them to his mother, and she made of them such a dish as his father loved.

Jacob in Esau's Clothes.

And Rebekah took the best clothes of her eldest son Esau, which were in the house, and put them on Jacob her younger son. And she put the skins of the kids on his hands, and on the smooth part of his neck. And she gave the meat and the bread into the hand of her son Jacob. And he came near to Isaac, and said, My father. And Isaac said, Here am I; who art thou, my son? Jacob said, I am Esau thy first-born; I have done as thou didst bid me. Rise, I pray thee, and eat of my venison, that thy soul may bless me.

Isaac said, How is it thou hast found it so quickly, my son? And he said, Because the Lord led the way. And Isaac said to Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my son Esau, or not. And Jacob went near to Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. And as he could not see, he blessed him, thinking he was Esau. And he said, Art thou my very son Esau? And he said, I am.

And Isaac ate of the venison, and drank of the wine that Jacob brought. And he said, Come near now, and kiss me, my son. And Jacob came near, and kissed him; and he smelled the smell of his clothes and blessed him, and said, The smell of my son is as the smell of a field which the Lord hath blessed. And he told his son that God would take care of him, and give him great wealth, and make him a ruler over many nations.

Jacob had scarce left the presence of Isaac his father, when Esau his brother came in from the hunt. And he also cooked some meat and brought it to his father, and said, Rise now, and eat of thy son's venison, that thy soul may bless me. And Isaac said to him, Who art thou? And he said, I am thy first-born, Esau. And Isaac trembled greatly, and said, Who, and where is he that hath taken venison, and brought it to me, and I have eaten before thou camest, and have blessed him? Yea, and he shall be blessed.

The Blessing Stolen.

And when Esau heard the words of his father, he cried out with a great and exceeding bitter cry, Bless me, even me also, O my father. And he said, Thy brother came, and by fraud hath taken away thy blessing. And he said, Is he not rightly named Jacob? for he hath twice supplanted me. He took away my birthright; and now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

Isaac said to Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants, and have made him rich and great; and what shall I do now unto thee, my son? Esau said, Hast thou but one blessing, my father? bless me, even me also, O my father! And Esau lifted up his voice and wept.

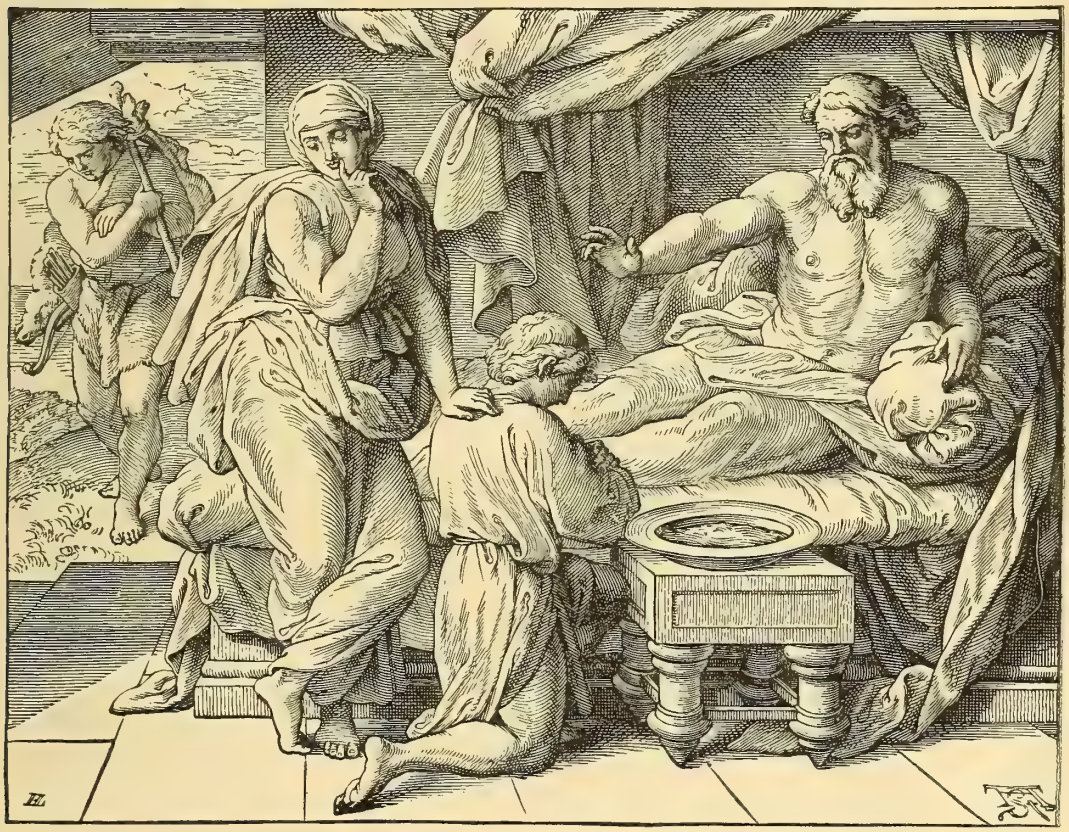
And Isaac, pierced to the heart, said unto him, By thy sword shalt thou live, and shalt

serve thy brother; and it shall come to pass when thou shalt rule in the land, that thou shalt break his yoke from off thy neck.

Esau, more ready to blame others than himself, hated Jacob because of the blessing his father had given him; and he planned to kill his brother, as soon as his father was laid in the grave. He thought that Isaac's death was near at hand, but the old man lived many years longer; and in the meantime this threat of Esau's came to the ears of Rebekah.

She sent for Jacob, and told him that Esau meant to kill him, and bade him go to Haran, where Laban, her brother, dwelt, and stay with him till Esau's anger was turned away. When he has forgotten what thou hast done to him, she said, I will send and fetch thee from thence. Why should I lose both of you in one day?

And Rebekah made an excuse to Isaac for sending her favorite son away. She was not pleased with Esau's wives, nor did she wish her son Jacob to take a wife from the daughters of Heth. She told Isaac so, and



ISAAC BLESSING JACOB.

Isaac sent Jacob to Padan-aram, to the house of Bethuel, his mother's father, and bade him take a wife from among the daughters of Laban, the brother of Rebekah.

And Jacob went out from Beer-sheba, and took his way toward Haran. Jacob set out from Beer-sheba all alone. It was not usual in those days to do this, as there was danger of meeting wild beasts or wicked men. But

Jacob stole out in this quiet way from his home, because he was afraid of his own brother Esau; and he wished to make no show or parade to excite Esau's feelings, and make him more angry and jealous.

And he went on toward Haran; and when he came to a certain place, at sunset, he stayed there all night. He took a stone and placed it so that it would do for pillows, and then laid down to sleep, for he was very tired. And as he slept he dreamed. And in his dream he saw a ladder reaching from earth to heaven, and the angels of God ascending and descending on it. And be

JACOB'S VISION OF ANGELS.

THE FINDING OF MOSES

THE ANGEL APPEARING TO BALAAM

hold, the Lord stood above it, and said that he would do great things for him. And he said, Behold, I am with thee, and will bring thee again to this land; for I will not leave thee until I have done that which I have spoken to thee of.

And Jacob woke out of his sleep, and said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! This is none other than the house of God, and this is the gate of heaven.

And Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up on one end for a pillar, to mark the place, so that he would know it when he came back from his errand. And he poured oil on top of the pillar, as a token of praise to God. And he called the name of that place Bethel: that is, The House of God.

The Sheep at the Well.

And Jacob vowed a vow—or, as we say, he took an oath—and said, If God will be with me, and will keep me in this way that I go, and will give me food and clothes, so that I come back to my father's house in peace, then shall the Lord be my God. And this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me, I will surely give the tenth unto thee.

Then Jacob went on his journey, and came to the land of the children of the east. And he looked, and saw a well in a field; and lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks. And a great stone was on the mouth of the well. And there were all the flocks gathered. And the shepherds rolled the stone from the mouth of the well, and watered the sheep, and then put the stone back in its place again.

Jacob drew near and asked them whence they came. We are from Haran, they said. Do you know Laban, the son of Nahor? inquired Jacob. And they said, We know him. Jacob said to them, Is he well? They said, He is well; and behold, Rachel his daughter cometh this way with her sheep. And he told the men to make haste and water the sheep, and then go and feed them. But they said they could not do this; that they must wait until all the flocks were gathered there; then the stone would be rolled from the mouth of the well, and they could water the sheep. This was so there would be no waste of the precious water.

And while he yet spake with them, Rachel came up with her father's sheep, for she took care of them. And when Jacob saw Rachel, he drew near, and rolled the stone from the mouth of the well, and watered the flock of Laban, his mother's brother. And Jacob kissed Rachel and wept for joy. And he told her that her father was his uncle, and that he was Rebekah's son. And Rachel ran and told her father.

Laban's Two Daughters.

When Laban heard that Jacob, his sister's son, was near, he ran to meet him, and threw his arms around his neck, and kissed him, and brought him to his house. And Jacob told Laban what he had come for. Laban said to him, Surely thou art my bone and my flesh; and Jacob stayed with him for the space of a month. Then Laban said to Jacob, Because thou art related to me, shouldst thou work for me for nothing? Tell me what shall thy wages be?

Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. Leah was tender-eyed, but Rachel was beautiful and well formed. And Jacob loved Rachel. So when

Laban asked what wages he would take, he said, I will serve thee seven years for Rachel, thy younger daughter. Laban said, It is better that I give her to thee, than that I should give her to another man. So stay with me. And Jacob served seven years for Rachel, and they seemed to him but a few days, so great was his love for her.

whom he had wed; and he went at once to Laban, and said, What is this thou hast done to me? did I not serve with thee for Rachel? Why hast thou played me such a trick?

Laban said, It is not the custom of our country to give the younger before the first-born. Be true to Leah, and thou shalt have Rachel also, if thou wilt serve me for another

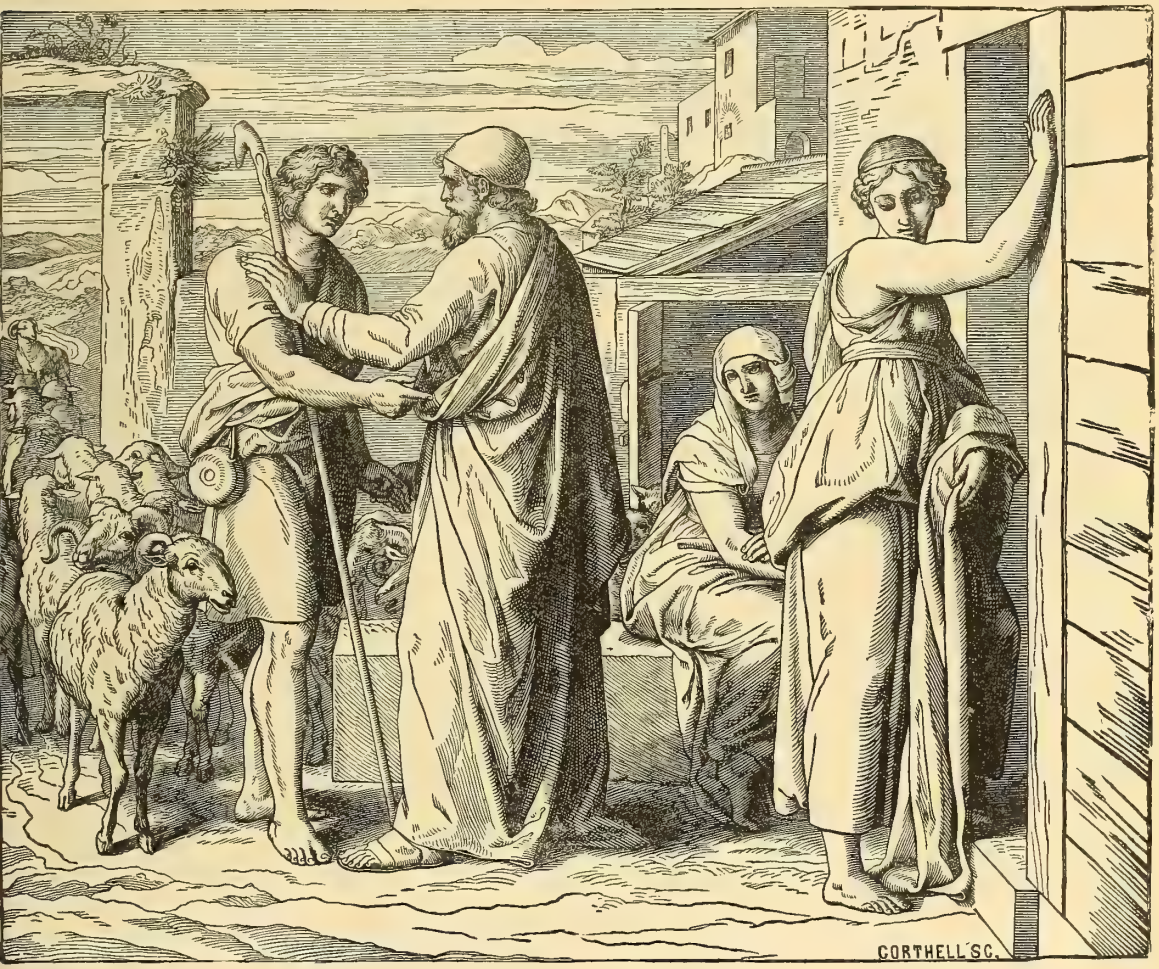
JACOB MEETING RACHEL.

And Jacob said to Laban, Give me my wife, for the time is up that I said I would serve thee. And Laban gathered together all the men of the place and made a feast. And in the evening he brought in Leah, closely veiled, so that her face could not be seen, and Jacob took her for his wife. In the morning Jacob saw that it was Leah

seven years. And Jacob did so, and Laban gave him his daughter Rachel for a wife, for there was no law in those days to prevent a man from having more than one wife. And Jacob loved Rachel far more than he did Leah, and stayed with Laban even another seven years on her account. God gave children to Leah; but Rachel had no children,

and her heart was sad, and she was very jealous of her sister. But at last God heard her prayer, and gave Rachel a son. And she called his name Joseph.

By this time Jacob had become a rich man, and had flocks and herds of his own. And Laban's son spoke ill of Jacob; and



LABAN HIRING JACOB.

Laban was not the good friend to him that he had been. And God told Jacob to go back to his own country. So Jacob put his wives and his sons on camels, and took all the flocks and herds, and everything that he owned, and left Laban, and went back to the home of Isaac, his father. And on the way a company of angels met him. And when Jacob saw them he said, This is God's host. And he called the name of that place Mahanaim, which means Two hosts, or camps.

Jacob was still afraid of his brother Esau and had sent messengers to speak with him, and to offer him rich gifts if he would be at peace with him. The messengers brought word that Esau was on his way to meet Jacob with four hundred men. Jacob was in great fear, and prayed to God to save him from the hands of his brother who hated him

so. He said, I am not worthy the least of thy mercies, and of all the kind care thou hast given me. But save me, I pray thee, from the hand of my brother Esau, for I fear him, lest he will come and smite me.

One night Jacob was left alone, and there came an angel, who wrestled with him till the break of day. And when the angel saw that he could not throw Jacob, he touched the hollow of his thigh and put it out of joint. And he said, Let me go, for the day breaketh. And Jacob said, I will not let thee go, except thou bless me. And the angel said to him, What is thy name? And he said, Jacob. The angel said, Thy name shall be called no more Jacob, but Israel: for as a prince thou hast power with God and with men. The word Israel means, A prince of God.

And Jacob said to the angel, who was in the form of a man, Tell me, I pray thee, thy name. And he said, Why dost thou need to ask my name? And he blessed him then and there. And Jacob called the name of the place Peni-el: for I have seen God face to face, and my life is saved. The word Peni-el means, The face of God.

JACOB WRESTLING WITH THE ANGEL.

When Jacob raised his eyes, he saw Esau coming with his four hundred men. And he went out in front of his wives and children, and bowed down to the ground seven times on his way to his brother. And Esau ran

to meet him, and fell on his neck and kissed him; and they both wept together, and all the past was forgiven. Then Esau raised his eyes, and saw the women and children, and said, Who are those with thee? And Jacob said, The children which God hath given thy servant. And they all bowed down before Esau. Then Esau said, What face, and to know thou art pleased with me, is as if I had seen the face of God He said God had been good to him, and he had enough and to spare, and he urged Esau so strongly to take his gifts, that Esau did so. And Esau went back to Seir, where he lived; and Jacob went on his way. And God told him to go up to Bethel and dwell

THE MEETING OF JACOB AND ESAU.

meanest thou by all this drove which I met? Jacob told him they were sent as a present to him. Esau said, I have enough, my brother; keep what is thine own.

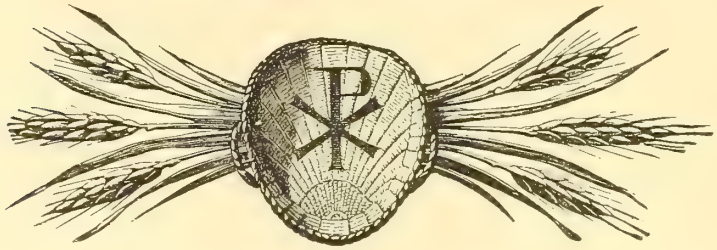
And Jacob said, Nay, I pray thee, if now I have found grace in thy sight (that is, if thou art good friends with me), then take the present I bring. For to have seen thy there for a while, and build there an altar to the God who came to him when he fled from his brother Esau.

Now Rachel when she left her father's house stole some of the images that she had been wont to worship. And when God told Jacob to go up to Bethel he said to his household, and to all that were with him,

put away the strange gods that are among you, and let us go up to Bethel, and I will make there an altar unto God, who helped me when I was in distress, and took care of me on my journey. And they took their earrings from their ears, and gave them and the idols to Jacob, and he buried them in the ground under an oak tree which was near Shechem. And they came to Bethel, and Jacob built an altar there and gave praise to God.

It was here that Deborah, Rebekah's nurse, died and was buried under an oak. God appeared to Jacob again and blessed him, telling him his name should not be called Jacob any more, but he should be called Israel. And a promise was given to Jacob that he should be the father of nations, and would have kings for his posterity. Then God said to Jacob, The land which I gave Abraham and Isaac, to thee will I give it, and to thy children after thee will I give the land. And God went up from Jacob in the place where he talked with him. And Jacob set up a pillar in that place; it was a pillar of stone, and he poured oil on it. And Jacob called the name of the place where God talked with him Bethel. The meaning of the name Bethel is, the house of God. Jacob had been blessed and he set up the stone and poured oil on it to mark the place where the promise was made to him that nations should come from him.

As they went from Bethel, they came near to a place called Ephrath—where Bethlehem now is. And there God gave Jacob and Rachel another son. And his father called him Benjamin. And Rachel died, and was buried on the way to Bethlehem. And Jacob set up a stone on her grave, to mark the spot where she lay. Jacob came back to Hebron, to the land where Isaac his father dwelt, and made his home there. And Isaac lived to be one hundred and eighty years old, and then he died, and Jacob and Esau buried him.



CHAPTER V

B. C. 1729.

THE STORY OF JOSEPH—A BOY IN A PIT—SOLD AWAY INTO EGYPT—THE COAT DYED WITH BLOOD—TELLING THE MEANING OF DREAMS—WEARING THE KING'S RING—FAMINE IN ALL LANDS—JOSEPH'S BRETHREN IN EGYPT—JACOB AND BENJAMIN.

JACOB had twelve sons. The youngest two were Joseph and Benjamin, whose mother was Rachel. Jacob's sons were shepherds; and Joseph too, as soon as he was old enough, was sent out into the fields to help his brother to feed the flocks. Now of all his sons, Jacob loved Joseph the most. He was the child of Rachel whom Jacob dearly loved; and also Joseph was more upright and true than his elder brothers. When he was with them out in the fields he saw them doing many wrong things, and he thought their father ought to know it. So Joseph told him of all their wicked conduct, and this made them dislike him very much.

Besides this, they had another reason for hating him. Their father Jacob, to show how much he loved his favorite son, gave him a coat of many colors. This was a mark of very great distinction and honor, and it is supposed also to have been a sign that the person wearing it was intended to be his father's heir. All these things made Joseph's brothers so angry and jealous that they could not speak peaceably to him; they hated him, and were rough and unkind to him.

Joseph's Strange Dream.

One night Joseph dreamed a very strange dream, and he told it to his brothers. He said to them, Hear, I pray you, this dream which I have dreamed. I thought we were all in the field binding sheaves, and, lo, my sheaf arose and stood upright; and, behold, your sheaves stood round about, and bowed low to my sheaf.

Joseph's brothers were very angry when they heard this dream, and they said scornfully, Do you indeed think that you will reign over us? and do you really suppose that you will have the mastery over us? And they hated him yet the more for his dreams and for his words.

After this he had another strange dream which he told to his brothers. He said, Behold, I have dreamed a dream more; and, behold, the sun, and the moon, and the eleven stars, bowed down to me.

Joseph told this dream to his father as well as to his brothers; and his father rebuked him gently, and said, What is this dream that you have dreamed? Shall I and your mother and your brothers indeed come to bow down ourselves to you to the earth?

And his brothers envied him. But his father thought a great deal about this dream and the strangeness of it, and wondered what it could really mean.

You know, when people have large flocks of sheep and goats and cattle to take care of, they are obliged to take them from place to place to get fresh grass for them to eat. So, after a time, Joseph's brothers took their father's flock to Shechem, to feed them there. One day Jacob said to Joseph, Your brothers are feeding the flock in Shechem. Come, and I will send you to them. Jacob never thought there could be any danger, and Joseph was not afraid. He was quite ready and willing to go wherever he was sent, so he answered, Here am I. And Jacob said, Go, I pray you, see whether it be well with your brothers, and well with the flocks; and bring me word again.

With a light heart, Joseph set off to do his father's bidding. How little could either of them know, when he left his father's tents that day, that he would never return to that home any more; and that years and years would pass away before he should again see that dear father's face.

JOSEPH'S DREAM OF THE SUN, MOON AND ELEVEN STARS.

Without any fear of coming evil, Joseph passed on, out of the vale of Hebron, till he came to Shechem; but his brothers were nowhere to be seen. He wandered about in the fields, looking for them, but he could not

JACOB IN THE HOUSE OF LABAN

JOSEPH AND HIS BRETHREN

find them. At last a man saw him as he was wandering about, and asked him, For what are you looking?

Joseph answered, I am looking for my brothers. Tell me, I pray you, where they feed their flocks. And the man said, They are gone from here; for I heard them say, Let us go to Dothan. So Joseph went after his brothers, and found them in Dothan. But while he was still a long way off, his

SHEPHERD LEADING HIS FLOCK.

brothers saw him as he was crossing the valley to meet them; and at the sight of him, wearing the coat of many colors, all their bitter, jealous feelings grew more strong. They hated him, and now their only wish was to kill him.

So they began to plan how it was to be done. They said one to another, Look, this dreamer is coming. Come now, therefore, let us kill him and throw him into some large pit or hole, and then we will say that a savage animal has eaten him; and we shall see what will become of his dreams.

All of the wicked brothers agreed to this plan except Reuben, the eldest. He was shocked at the thought of killing his young brother. So he said to them, Do not let us kill him. Shed no blood, but throw him into this pit that is here in this lonely place in the wilderness; and do not let us hurt him. For Reuben intended to take him out of the pit again secretly, and to take him back to his father.

After they had cast Joseph into the pit, they coolly sat down to eat bread. But Reuben had gone away. The others were still sitting near the pit eating their meal, when they looked up and saw a company of Ishmaelites, with their camels, coming that way. They had with them some spices and balm and myrrh, which they were carrying down into Egypt to sell there. And now a fresh thought came into the minds of these cruel men; and Judah said to his brothers, What good will it do us if we kill our brother, or if we leave him in this pit to starve to death? Come, and let us sell him to the Ishmaelites, and do not let us hurt him; for after all he is our brother.

And his brethren were content to do as Judah had said. So they lifted up Joseph out of the pit, and when the Ishmaelites passed by, they sold him to them for twenty pieces of silver. And the Ishmaelites took him, and carried him into Egypt to be a slave.

Some time afterwards, when his brothers were out of sight, Reuben went to the pit to draw up poor Joseph, and to take him back to his father again. He looked in, and, behold, Joseph was not in the pit! In great distress and grief he tore his clothes. In that country it is a sign of great sorrow and mourning to tear the clothes; and Reuben showed by this how bitterly he grieved.

He went at once to his brothers, and said to them, The child is gone—he is not in the pit; and I, what shall I do? where shall I go?

And now they began to consult together what lie they should tell their father, so that he might not think they had done anything to Joseph. This is what they did. They took Joseph's coat of many colors, and they killed a kid of the goats, and dipped the coat in the blood. Then they carried the coat, all covered with blood, to their father, and said to him, We found this; do you think it can really be Joseph's coat or not?

JOSEPH SOLD BY HIS BRETHREN.

When Jacob saw it, he knew it at once, and a terrible pain came into his heart. He said, It is my son's coat; a wild beast has devoured him: Joseph is without a doubt torn in pieces.

And Jacob rent his clothes, and put a

coarse kind of cloth, called sackcloth, upon him (to wear sackcloth is another sign of grief); and he mourned his beloved son many days.

And all his sons and all his daughters rose up to comfort him; but he refused to be comforted. He said, I will go down into the grave unto my son mourning. Thus his father wept for him.

At last the Ishmaelites with their captive boy, and their camels, laden with spices, arrived in Egypt.

Now Joseph was a very handsome youth; and Potiphar, who was an officer of King Pharaoh, and captain of the guard, thought he would like to have him for a servant. So he bought him from the Ishmaelites, who had carried him down into that country. And the Lord was with Joseph, so that he became a very prosperous man; and he was in the house of his master the Egyptian.

But what a change this was for him! Instead of the robe of honor—the coat of many colors—he now wore the dress of a slave. Instead of being in the position of the favorite son of a rich and powerful chief, he was now a servant in a strange land. And instead of being free to look after his father's flocks in the green valleys and on the steep slopes of beautiful Canaan—he himself a young shepherd chief—he now had to wait upon the orders of his master, and could only go where he was sent.

Joseph Promoted.

And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand. And Joseph found grace in his sight, and he served him faithfully; so Potiphar made him overseer—that is, gave him charge—over his house; and all that he had he put into Joseph's hands.

From the time that he had made him overseer in his house, and over all that he had, the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had, in the house and in the field. And Potiphar left the whole management of everything to Joseph, without even taking the trouble to look after him, for he knew that Joseph was faithful and upright.

But it came to pass after these things that his master's wife, who was a very wicked woman, tried to make Joseph as wicked as herself. She was deceitful, and would do things behind her husband's back that she would not do if he were near; and she wanted Joseph to be deceitful too. But he would not listen to her; for he feared God, and he was true to his master.

Many times she tried to tempt him into sin; but he said to her, My master trusts me. He has given into my charge everything that is in the house, and he has been very kind to me. How, then, can I deceive him? it would be a great wickedness, and a sin against God.

Accused by a Woman.

His master's wife became very angry at last, and she determined to get him into trouble and disgrace. So one day, as soon as Potiphar, her husband, had come into the house, she went to him and said, The Hebrew servant whom you have brought unto us is not as good as you think him to be. When you were out he came and was very rude to me, and mocked me; but when I cried out, he was frightened and ran away

When Potiphar heard the words of his wife which she spoke to him, saying, After this manner did your servant behave to me, he was exceedingly angry. He never thought that his wicked wife was telling him what was untrue; he believed all that she

said, and so he was determined to punish Joseph. He took him, and put him into the prison which was in his house. It was a place where the king's prisoners were bound; and he was there in the prison.

Once more, you see, Joseph was suffering from the wickedness of others. He had done nothing wrong, he had bravely done the right, yet now he was punished as a wrong-doer. He was bound with heavy chains; and the iron chains that were round his feet hurt him very much; and his heart was sad.

But the Lord was with Joseph, and showed him mercy. The keeper of the prison treated Joseph with kindness, so that before very long his chains were taken off, and he was allowed to walk about. Then, when the keeper of the prison saw how perfectly he was to be trusted, he gave into Joseph's care all the other prisoners that were in the prison; and whatever they did there he was the doer of it.

Two More Prisoners.

Nine long, weary years passed away, and Joseph was still a prisoner. Though he was so much trusted, yet he was not allowed to leave the prison; he was still in disgrace—still suffering from the wicked lies of Potiphar's wife.

Now it happened one day that the king of Egypt was very angry with two of his servants. The chief butler and the chief baker had provoked the king so much that he told Potiphar to take them away to prison. Potiphar, therefore, brought them to Joseph, and ordered them to be bound with chains, and told him to be sure and keep them safely.

The chief butler and the chief baker had been for some time in prison, when they both had a dream in the same night. Each of them had a different dream; and when they awoke they could not help thinking about it, and it made them feel very miserable. When Joseph came in to them next morning, as he was always accustomed to do, to give them their food, he noticed at once that they were looking very much cast down. So he asked Pharaoh's servants, saying, Why do you look so sad to-day?

And they said to him, We have dreamed a dream, and there is no one to tell us the meaning of it. And Joseph said, God sends dreams, and he can show you what they mean; so tell me, I pray you, what it is you have dreamed.

A Vine With Three Branches.

And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me. And on the vine were three branches; and it seemed as if these branches began to bud and to blossom. Then clusters of grapes grew on them, and the grapes were quite ripe. And Pharaoh's cup was in my hand; and I took the grapes and pressed them into Pharaoh's cup, and I gave the cup into the king's hand.

This was the butler's dream. And when Joseph heard it, he knew at once what the meaning of it was; for God gave him wisdom, and the power to explain or interpret dreams.

And Joseph said to the chief butler, This is the meaning of your dream. The three branches are three days. In three days Pharaoh will take you out of prison, and will let you go back to your place in the king's house. And you shall give the cup of wine into Pharaoh's hand again, as you used to do when you were his butler. But do remember me when it shall be well with you, and show your kindness to me, I pray you; and tell Pharaoh about me, so that I may be taken out of this prison. For indeed I was stolen away out of the land of the Hebrews;

and here also I have done nothing that they should shut me up in a place like this.

Three White Baskets.

When the chief baker saw what a happy meaning there was to the butler's dream, he was in a great hurry to tell about his own; and he said to Joseph, In my dream, I thought that I had three white baskets on my head. In the top basket there were all manner of cakes, and of baked meats, for Pharaoh; and the birds came and ate all the cakes and baked meats out of the basket that was on my head.

Joseph told him the meaning of his dream. He said, The three baskets mean three days. In three days Pharaoh will take you out of prison, and will have you hung up on a tree; and when you are dead, the birds will come and will eat your flesh off you.

Just as Joseph had said, it all came to pass. Three days after he had explained the meaning of the dreams, it was Pharaoh's birthday; and the king made a great feast for all his servants. Then he sent for the chief butler and the chief baker out of prison; and when they came before him, he forgave the butler, and said that he might wait upon him as he had done before: so the butler gave the cup again into Pharaoh's hand.

But the king would not forgive the chief baker. He ordered him to be hanged, just as Joseph had told him he would do.

The butler was a very ungrateful man. He quite forgot Joseph; he quite forgot the earnest request that he would mention Joseph to the king, and get him taken out of prison. Month after month the poor prisoner waited, hoping that some one would come to set him free; but he waited in vain.

God had not forgotten Joseph, though he chose to try his patience by keeping him so long in prison. In his own good time he prepared the way for setting the prisoner free; and this was how he brought it about.

Two full years had passed away since the ungrateful butler had left the prison (where Joseph had now been shut up for more than eleven years), when one night Pharaoh, king of Egypt, had a very strange dream.

The Fat and Lean Cows.

He thought he was standing by the river Nile, which runs through the land of Egypt; and, behold, there came up out of the river seven very nice-looking fat cows. In that country cattle are very fond of standing quite up to their necks in water, both because of the heat, and also to protect themselves from the flies and insects. These cows that Pharaoh was watching in his dream began to feed in a meadow. Afterwards he thought he saw seven other kine, or cows, come up out of the river; they were very thin and ugly, and they stood by the other cows upon the brink of the river. And the thin, ugly cows ate up the fat, nice-looking ones. Then Pharaoh awoke.

But he slept again, and had another strange dream. This time he thought he saw seven ears of corn come up upon one stalk, full of good grain. And, behold, seven thin ears, all shrivelled and withered with the east wind, sprang up after them. And the seven thin ears ate up the seven good and full ears. And Pharaoh awoke, and, behold, it was a dream.

Sends for Joseph.

In the morning his spirit was troubled. He felt that his dreams must have a meaning, and he longed to have them explained to him. So he sent for all the wise men of Egypt, and for the men who studied secret arts, and who pretended to understand dreams; but when the king had told them

his dreams, not one of them could tell him the meaning of them.

At last the butler thought of Joseph. He felt ashamed and sorry that he could have forgotten him so long, and that he had not kept his promise to him. He spoke to the youug man, an Hebrew, servant to Potiphar, the captain of the guard; and we told him our dreams, and he explained to us the meaning of them. He said that I should be the king's butler again, but that the baker would be hanged. And it all happened

JOSEPH INTERPRETING PHARAOH'S DREAMS.

king, and said, I do remember my faults this day. Pharaoh was angry with his servants, and put me in prison in the house of the captain of the guard, both me and the chief baker. And we dreamed a dream in one night, I and he; each of us had a different dream. And there was there with us a

exactly as he had told us. When Pharaoh heard this, he ordered some men to go quickly and bring Joseph to him. So they went in haste and took him out of prison, where he had been so long. Then he shaved off his beard, and cut his hair short, in the way the Egyptians were accustomed to do;

and he changed his garments, to make himself fit to appear before the king. Then, when he was quite ready, they brought him to Pharaoh.

And the king said to Joseph, I have dreamed a dream, and there is no one to tell me what it means. But I hear that you are able to explain the meaning of dreams.

And Joseph answered Pharaoh, saying, It is not in me—I cannot do it of myself; God shall give Pharaoh an answer of peace.

What the Dreams Meant.

And Pharaoh told Joseph his dreams. And Joseph said unto the king, Both the dreams have the same meaning; and God has showed Pharaoh what he is going to do. The seven good kine are seven years; and the seven good ears of corn are seven years; the dream is one. And the seven thin kine, and the seven thin ears of corn, are also seven years—seven years of famine.

This is what God is going to do, and what he has shown to Pharaoh. There are going to be seven years of very great plenty in all the land of Egypt. But afterwards there will come seven years of famine. And all the plenty shall be forgotten in the land of Egypt, and the famine shall consume the land; for it shall be very grievous. And the reason that the dream was doubled unto Pharaoh twice, is because God will certainly bring it to pass; and he will do it soon.

When Joseph had finished explaining about the dreams to Pharaoh, he began to advise the king what to do. He said, Let Pharaoh look out a man who is very prudent and wise, and let him be set over the land of Egypt. And while the seven years of plenty last, let him be careful to gather up all the food of those good years that come, and save up corn for Pharaoh. So, when the seven years of famine come, there will be food for the people; and the land will not be destroyed with famine, even though no corn will be growing in the fields.

Made Ruler of Egypt.

And Pharaoh said to his servants, Where can we find such a wise man as Joseph? for the Spirit of God is in him. And Pharaoh said unto Joseph, Because God has showed you all this, I know that you are more wise and prudent than any one else. So I will set you over my house, and all my people shall be ruled as you advise. And you shall be greater than any other man in my kingdom, except myself.

Here was a great and wonderful change for Joseph. In the morning he was a prisoner and a slave; before evening came he was like a prince—honored and trusted by the king, and made the greatest man in all that land. And Pharaoh said to Joseph, See, I have set you over all the land of Egypt.

And Pharaoh took off his ring from his hand, and put it upon Joseph's hand; and he gave him beautiful garments to wear, and he put a gold chain round his neck. He also made him to ride in a very grand chariot—one of his own carriages—and they called him the Father of the country.

And the king said to Joseph, I am Pharaoh, and without you shall no man lift up his hand or foot in all the land of Egypt. By this Pharaoh meant that he gave Joseph the power to do exactly as he liked in all that land, and that no one was to attempt to disobey his orders.

As another mark of his favor, the king gave Joseph a wife out of one of the chief families in Egypt; so he now had a happy home in the country where he had been a slave. And all the people showed him the same respect and reverence that was due to a great prince; for King Pharaoh had made

Joseph ruler over the whole land of Egypt.

Joseph was thirty years old when he was made ruler of Egypt. And as soon as he had gone out from the presence of Pharaoh, he went through all the land of Egypt about the king's business. He did not neglect the work that was given him to do; and as he had before been faithful and true in little things, he now showed himself to be equally upright and honest in great things.

While the seven years of plentiful harvests and abundance of food lasted, Joseph was diligent in gathering up all the spare corn over all the country. In each of the towns and cities he stored up the grain that he had collected out of the fields round those cities. And Joseph gathered corn as the sand of the sea, very much, until he left off numbering; for it was without number.

During those years of plenty, two little sons were born to Joseph, and this was a great happiness and delight to him. He called the name of the first-born Manasseh, which means "forgetting;" for God, he said, has made me to forget all my troubles and sorrows.

And his second son he called Ephraim, which means "fruitfulness;" for, he said,

JOSEPH PROCLAIMED RULER OF EGYPT.

God has greatly blessed me in the land of my affliction.

The seven years of great plenty were at an end, and the seven years of famine began to come, just as Joseph had said. The dearth, or scarceness of food, was not in the land of Egypt only, but in all the surrounding countries also; yet it was only in Egypt that there was corn for making bread.

A Great Famine.

The people had nothing to eat, so they went to Pharaoh, and cried to him for bread—they told him they were starving. And Pharaoh said to all the people of Egypt, Go to Joseph, and whatever he says to you, do.

Then the people took their money to Joseph, and he opened the storehouses, and sold corn to all the Egyptians. And the famine was very grievous. People also came from other countries to buy corn, because the famine was so sore.

What do you think was happening in the land of Canaan all this time—in the land where Jacob lived? The famine was there too; and the sons of Jacob were in great distress about it. They did not know what to do, or where they should go for food; and they were afraid that their wives and their little children would all be starved to death.

But Jacob said to his sons one day, Why do you look one upon another? Why do you stand still doing nothing? Behold, I have heard that there is corn in Egypt! Get you down to that country, and buy food for us, that we may live, and not die.

So it was decided that Joseph's ten brothers should go down to Egypt to buy corn. But Jacob would not let Benjamin, his youngest son, go down with them, for he said, Perhaps some harm might befall him.

When his brothers arrived before Joseph, they did not know him. They never once thought that this was the brother they had sold, more than twenty years before, for twenty pieces of silver.

He was only a young lad then. Now they saw before them a very handsome man, with his hair cut and arranged in the peculiar way that the Egyptians were accustomed to wear it. He was also dressed like an Egyptian, and he was called by another name, which the king had given him, to make the people forget that he had come from another country, and was not really an Egyptian. Besides all this, he was the lord of the land; so no wonder they did not know him.

But Joseph knew them in a moment! Yet he would not tell them who he was, for he wanted to prove them, and to see whether they were better men than they were when he was at home with them. So when his ten brothers bowed down very humbly before him, with their faces to the earth, he spoke roughly to them, and said, Where do you come from? And they answered, From the land of Canaan, to buy food.

The Brothers Tell Who They Are.

As Joseph saw them bowing down before him, he must nave remembered the dream which he had dreamed as a boy, and how angry they were with him when he told them about it. He thought that they were all binding sheaves in the field, and that his sheaf stood upright, while theirs bowed down to his sheaf. Now the dream had come true. But Joseph still went on speaking roughly to them, and pretending not to know them. He said, You are spies; you have come from our enemies, to see how poor the land is, and what harm you can do us.

And they said unto him, Nay, my lord, but to buy food are your servants come. We are all the sons of one man; we are true

men: your servants are no spies. Joseph pretended not to believe them. He said, Nay, but you are come to see how poor and starved the land is.

Then the ten brothers thought that if they were to tell this great lord who they were, he would be more likely to believe them. So they said, Your servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not.

And Joseph said unto them, Now I shall see whether you are spies, or if you are true men. By the life of Pharaoh you shall not go away from here, except your youngest brother come down. Send one of you, and let him fetch your brother, and all the rest of you shall be kept in prison till he comes. By this I shall know whether you are speaking the truth, or whether you are spies.

In Great Distress.

When Joseph had said this, he ordered them all to be taken to prison; and he kept them there for three days.

On the third day, Joseph had his ten brothers brought before him, and he said to them, This is what you must do, and then you shall live; for I fear God. If you are true men, then let one of your brethren be bound in the prison; and all the rest may go back to your country, and carry corn for the famine of your houses. But bring your youngest brother unto me; so shall your words be proved to be true, and you shall not die.

When the men heard this they were greatly distressed. They could not bear the thought of leaving one of their number behind, in an Egyptian prison, while they returned to Canaan; and besides this, they doubted very much if they would be able to persuade their father to let them bring Benjamin down. And now, in their trouble and sorrow, they remembered again the wicked deed they had done, more than twenty years before, and they said one to another, We are indeed guilty about our brother Joseph, because we saw the anguish of his soul when he begged us to spare him; and we would not hear. It is because of what we did then that all this distress is come upon us now.

And Reuben answered them, saying, Did I not speak to you, saying, Do not sin against the child; and you would not hear? And now God is punishing us for it.

The brothers did not know that Joseph could understand them; for they had been speaking in Hebrew, and he had been speaking to them in the language of Egypt, and had made a man, called an interpreter, explain to them what he had said. But when he heard their words—when he heard them speak in the familiar language of his dear old home—and when he found that they were sorry for their wickedness, his heart was so much touched that he could not keep back his tears. He turned away from them and wept.

Money in the Sacks.

He did not wish to make them unhappy, but he was determined to find out if Benjamin were safe. So presently he went back to them again, and talked with them a little. Then he took Simeon from them, and bound him before their eyes.

Before the brothers set out on their homeward way again, Joseph told some of his servants to fill their sacks with corn, and secretly to put back into each man's sack the money which each of them had brought to pay for the corn. He also gave them plenty of food to eat while on their journey. Thus did he unto them. Then the men put their sacks upon their asses, and departed.

It was with very heavy hearts that they journeyed back to Canaan again. They had bad news to take to their poor old father; and they had already saddened his life so much, that it was a great distress to them to think that the tidings they would bring would cause him more sorrow.

As they journeyed on they came to an inn, and there they stopped for a time to rest. And as one of them opened his sack, to his great surprise he saw his money there, for it was in the sack, lying on the top of the corn. He said to his brothers, My money is given back; and, lo, it is even in my sack. And they were greatly afraid, saying one to another, What is this that God has done unto us?

At last they came unto Jacob their father in the land of Canaan, and told him all that had happened to them, saying, The man who is the lord of the land spoke very roughly to us, and took us for spies of the country And we said unto him, We are true men we are no spies. We be twelve brethren, sons of our father: one is not, and the youngest is this day with our father in the land of Canaan.

And the man, the lord of the country, said unto us, This is the way that I shall know that you are true men: leave one of your brethren here with me, and take food for the famine of your households, and be gone; and bring your youngest brother unto me: then I shall know that you are no spies, but that you are true men. So will I give your brother back to you again, and you shall buy and sell in the land.

Jacob's Grief.

These were very sad tidings for poor old Jacob. Simeon was a prisoner in Egypt; and he would not be set free till Benjamin should be sent down. When they had finished telling him everything they began to empty their sacks, and to put away the corn which was so scarce and so precious into some safe place. And, behold, every man's bundle of money was in his sack, and when they saw it, both they and their father were very much afraid. And Jacob their father said unto them, You have bereaved me of my children. Joseph is not, and Simeon is not, and you will take Benjamin away All these things are against me.

Then Reuben spake unto his father, saying, Kill my two sons, if I do not bring Benjamin back to you safely. Deliver him into my hands, and I will bring him back to you again.

My son shall not go down with you, Jacob said; for his brother is dead, and he is left alone. If mischief befall him by the way in which you go, then you will bring down my gray hairs with sorrow to the grave.

CHAPTER VI.

B. C. 1600.

JOSEPH AND HIS BRETHREN IN EGYPT—THE FEAST IN THE PALACE—STORY OF BENJAMIN—THE CUP IN THE SACK—THE PLEA OF JUDAH—JOSEPH MAKES HIMSELF KNOWN TO HIS BRETHREN—JACOB'S JOURNEY TO EGYPT—A HOME IN A FAR COUNTRY—THE BLESSING OF JOSEPH'S TWO SONS—JACOB'S DEATH AND BURIAL—LAST DAYS OF JOSEPH.

THE famine was still sore in the land of Canaan, as well as in Egypt and in many other countries; and with all their care, the corn that Joseph's brothers had brought out of Egypt could not last long. After a time it was all eaten up, and they were again in danger of starving unless they could go down to Egypt to buy more. But they knew it was useless to go unless they took Benjamin with them. At last their father Jacob said to them, Go again, buy us a little food.

And Judah said to his father, The man did very solemnly declare to us that we should not see his face except our brother be with us. If you will send our brother with us, we will go down and buy food for you. But if you will not send him, we will not go down; for the man said unto us, You shall not see my face except your brother be with you.

So their father Israel said unto them, If it must be so now, do this. Take some of the best fruits of the land, and carry down a present to the man. Take a little balm, and a little honey, spices and myrrh, nuts and almonds. And take double money in your hand: and the money that you found in your sacks, take it all back again; perhaps it was by some mistake—some oversight—that it was returned. Take also your brother, and arise, go again unto the man. And God Almighty give you mercy before the man, that he may send away your other brother and Benjamin. If I am bereaved of my children, I am bereaved.

At last they were all ready to start. They took Benjamin, and kissed their father, and their wives and little children, and bidding them all good-bye, they went down into Egypt.

Once again they stood before Joseph. They went, as before, to the place where he was selling the corn; and when Joseph saw that Benjamin was with them, his heart went out in great love to his young brother, and he longed to put his arms round his neck. But he would not speak to any of them yet; he wanted to prove his brothers still further. Besides, this was the time for serving out the corn to the people; and as Joseph was always faithful in doing his duty, and attending to his business, he still went on with his work, and would not leave off till noon, when he would go home to dinner.

But Joseph spoke to his chief servant or

steward, who managed his house, and said to him, Bring these men home, and make a feast for them; for they shall dine with me to-day. And the steward did as Joseph commanded him, and he brought the men into Joseph's house.

Do you think they were pleased at being taken into that grand house? No; they were very much afraid. When they remembered how roughly the lord of Egypt had spoken to them before, and when they remembered that their brother Simeon was still shut up in prison, they could not feel safe or at their ease. They said to each other, Because of the money that was returned in our sacks at the first time are we brought in here. It was put there on purpose, that the man might find an excuse for taking away our asses, and for making us his slaves.

A Present for Joseph.

They were so frightened and unhappy about it that they came near to the steward of Joseph's house, and talked with him at the door of the house. And the man said to Joseph's brothers, Peace be to you, fear not: your God, and the God of your father, has given you treasure in your sacks: I had your money.

Joseph came at last; and when they saw him, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth. And Joseph spoke kindly to them, and asked them how they were, and said, Is your father well, the old man of whom you spoke? Is he yet alive?

And they answered, Your servant our father is in good health; he is yet alive.

And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your youngest brother of whom you told me? He could not refrain from blessing Benjamin, for he loved him so much. He said, God be gracious to you, my son.

Joseph in Tears.

When Joseph said that, he was obliged to hurry quickly out of the room. He wanted some quiet place where he could weep by himself without being seen; so he entered into his chamber, and wept there. In a little while he went back to his brothers again. He made a great effort not to give way to tears any more, but to be cheerful; and he ordered his servants to get the dinner ready. Set on bread, he said.

So the servants spread the feast. Joseph sat at a table by himself, as he was always accustomed to do. And the Egyptians who were with him sat at another table by themselves; for they would have thought it a dreadful thing to eat bread at the same table at which a Hebrew was sitting, even though he was the governor over all that land.

At a third table Joseph's brothers were placed. Joseph made them all sit down in proper order before him. The first-born, Reuben, first; then Simeon; next to him Levi; and all the others according to their ages; and Benjamin last of all. The men wondered how it was that this lord of Egypt could tell about their ages.

It was a happy party in that room that day. Joseph's brothers had lost all their fear of the ruler of the land, when they found how kind he was to them. And they enjoyed the feast too. For this was a time of grievous famine, and they had often of late not had even enough to eat; and it had been a very long time since they had seen such plenty, and had sat down to such a feast as this.

It is often the custom in Eastern countries

for the giver of a feast to send some of the nicest dishes, which are before himself, to the guest whom he wishes most to honor, or of whom he is most fond; and sometimes he chooses some dainty morsels out of the dishes to put upon his friend's plate. Just in this way Joseph sent nice things from his table to his brothers. But to Benjamin he sent five times as much as to any of the others. He showed plainly that Benjamin was his favorite.

It did not at all displease the others that the lord of Egypt should like Benjamin best; so they ate and drank, and were merry with him. As Joseph watched them he must have seen that they were not jealous of Benjamin's larger portion, as they had been, years before, of his own coat of many colors.

The Cup in the Sack.

The day after that feast in Joseph's house the eleven brothers were to return home. But before they left, Joseph commanded his steward, who had the charge of his house, saying, Fill the men's sacks with food, as much as they can carry; and put every man's money in his sack again. And put my cup—the silver cup out of which I always drink—in the sack of the youngest, and his corn money also. And the steward did everything exactly as he had been told.

Can you guess why Joseph had ordered his silver cup to be put in Benjamin's sack? He wanted to find out if the brothers would take Benjamin's part when they should see him in trouble and difficulty. He also wanted to see if their hearts were as hard and unfeeling towards his dear old father as they were when they sold him to the Ishmaelites.

As soon as the morning was light the men were sent away laden with corn. No doubt they felt very thankful and happy at being on their homeward way again, with all their number complete—Simeon restored to them, and not one left behind this time.

When they were gone out of the city, and were not yet far off, Joseph said to his steward, Go quickly after the men, and when you have overtaken them, say unto them, Why have you returned evil for good? Why have you stolen my master's cup? It is very wrong of you to have done this.

So the steward ran after Joseph's brothers, and very soon came up with them. Then he spoke to them, just as Joseph had desired him to do.

The Cup Found.

The brothers were greatly distressed to think that Joseph could have supposed they would act so ungratefully and wickedly. They knew they were innocent, and so they said, Why does my lord say such words? God forbid that your servants should do such a thing! You remember that when we found the money returned in our sacks we brought it again to you out of the land of Canaan; so do you think we should steal out of your lord's house either silver or gold? If you can find the silver cup with any one of us, then let that person die; and all the rest of us will be slaves to my lord

And the steward answered, No, you shall not all be slaves; only he with whom the cup is found shall be my servant.

The brothers felt so sure that no cup would be found amongst their things, that as quickly as possible they untied their sacks and put them on the ground and opened them. And the steward began to search in every sack. He examined Reuben's first, and all the others afterwards in regular order; till last of all he looked in Benjamin's sack, and there the cup was found.

It was a terrible shock to all the brothers—a bitter sorrow and surprise. They tore

THE CUP FOUND IN BENJAMIN'S SACK.

their clothes in sign of great sorrow, and returned to the city.

And Joseph said unto them, What thing is this that you have done? Did you not know that I should be certain to find out your wickedness?

Then Judah spoke. It was he who had promised his father to take care of Benjamin, and to bring him back safely or else to bear the blame for ever. So now he sorrowfully answered, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God has found out the iniquity of your servants. He is punishing us for our sins. Behold, we have come back to be your slaves, both we, and he also with whom the cup is found.

And Joseph said, God forbid that I should do so: but the man in whose sack the cup was found, he shall be my servant; and as for you, go back in peace unto your father.

Then Judah said, Now therefore, I pray you, let me remain here and be a bondman to my lord, instead of the lad; and let the lad go home again with his brothers. For how could I go up to my father if the lad be not with me? I could not bear to see his great sorrow, for I think he would die of grief.

Joseph Tells Who He Is.

At Judah's words Joseph could no longer refrain himself before all those who stood by him, for many people were in the room besides Joseph's brothers. He cried out, Let every one go out of the room.

So all the Egyptians left the room, and no one was there when Joseph made himself known to his brethren. He had yearned over them with exceeding tenderness even while he was appearing to treat them harshly, yet it was but to try whether they were really sorry for the sins of former years.

Joseph could not keep back his tears when he made himself known to his brethren. He wept aloud—so loud that all the Egyptians who were in the house heard him. And Joseph said to his brothers, I am Joseph; does my father yet live? And his brethren could not answer him, for they were terrified at his presence.

He saw how much afraid they were, and that because of their great surprise and fear they had not a word to say; so he spoke to them most lovingly. Come near to me, I pray you, he said. And they came near. Then he said to them, I am Joseph your brother, whom you sold into Egypt. Now therefore be not grieved nor angry with yourselves that you sold me; for it was God's doing. He sent me before you to preserve life, that people should not die of starvation. For these two years has the famine been in the land, and yet there are five more years to come, during which there shall be no ploughing nor harvest, for no corn will grow. And God sent me before you to save food, that your lives might be saved by a great deliverance.

Jacob Receives Good News.

Make haste, and go up to my father, and say unto him, Thus says your son Joseph, God has made me lord of all Egypt: come down unto me, do not delay. And you shall dwell in the land of Goshen; and you shall be near unto me, you and your children, and your children's children, and your flocks and your herds, and all that you have. And I will take care of you there, and will feed you, lest you and your household and all that you have become very poor, for there are yet five years more of famine.

Once more the sons of Jacob are on their way from the land of Egypt to return to their father's house. A strange joy and thankfulness are in their hearts; for Joseph

is not dead nor pining away in cruel slavery, and they have glad tidings to take back to their patient, sorrowful father. We may be sure they made all the haste they could, and journeyed as fast as they were able to go, till they came into the land of Canaan, and reached their father's house. Then they said to him, Joseph is yet alive, and he is governor over all the land of Egypt.

And the heart of Jacob fainted. The sudden news brought him no comfort, but only revived again more keenly the memory of his great loss; for he did not believe what his sons said. It seemed too good to be true.

Then they told him all the words of Joseph, and gave him all the loving messages he had sent. And when Jacob saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived. And he said, It is enough—I believe it now; Joseph my son is yet alive. I will go and see him before I die. He and his sons made every preparation for their departure as quickly as possible, and then, taking everything that belonged to them, they left the vale of Hebron, where they had lived for so many years.

JOSEPH MAKES HIMSELF KNOWN TO HIS BRETHREN.

They had not gone very far when they

came to Beer-sheba, which was on their way to Egypt. Here it was that Jacob's father and mother, Isaac and Rebekah, had lived so long; and Israel rested here that night, and offered sacrifice unto the God of his father Isaac. And God spoke to Israel in the visions of the night, and said, Jacob, Jacob. And he answered, Here am I.

And he said, I am God, the God of your father. Fear not to go down into Egypt; for I will there make of you a great nation. I will go down with you into Egypt; and I will also surely bring you up again. And Joseph shall put his hands upon your eyes.

Then Jacob rose up from Beer-sheba. And the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry them. And they took their cattle and their goods which they had gotten in the land of Canaan, and came into Egypt; Jacob, and all his family with him. It was a large party—nearly seventy persons—for there were his sons, and his sons' sons with him, and his daughters, and his sons' daughters, and all his household. So they came at last into Egypt.

Joseph Hastens to Meet his Father.

Goshen was the name of the place to which they had come, and where Joseph had said that their home was to be. As soon, therefore, as they had arrived, Jacob sent Judah to Joseph to tell him they were come.

As soon as Joseph heard the good news, he ordered his chariot to be got ready at once; for he was in great haste to see his dear old father. It was not long before Joseph reached the land of Goshen where his father was, and presented himself before him. And Joseph fell on his father's neck and kissed him, and he wept on his neck a good while.

And Israel said unto Joseph, Now let me die, since I have seen your face. I am content not to live any longer, because you are yet alive.

Now Joseph had to be very careful not to make the Egyptians jealous or angry, by his bringing down such a large number of his family into their famine-stricken country. He knew the king would welcome them; but he feared the people might not be pleased. So Joseph said unto his brethren, and to all his father's house, I will go to Pharaoh, and will speak unto him and say, My brethren and my father's house, which were in the land of Canaan, are come unto me. And the men are shepherds, for it has always been their business to take care of cattle; and they have brought their flocks and their herds, and all that they have.

Then Joseph explained to his brothers that the Egyptians did not like shepherds at all. They were partly afraid of them for one reason; for some warlike shepherds had once come into their country, and had fought against them, and burned their cities, killing the men, and taking the women and children to be slaves. Besides this, the Egyptians had a great dislike to and contempt for people who lived in tents, and who led a wandering life. For most of the shepherds in that part of the world were obliged to wander about from place to place, to find pasture-land enough to feed their cattle.

Pharaoh Welcomes Jacob.

And Joseph said to his brethren, Pharaoh is sure to call for you; and it shall come to pass when he shall ask, What is your occupation? that you shall say, Your servants' trade has been about cattle, from our youth even until now, both we and also our fathers. Then he will let you dwell in the land of Goshen: for every shepherd

is an abomination unto the Egyptians.

After this, Joseph brought in Jacob, his father, and set him before Pharaoh. And now, when Israel, halting upon his thigh (or walking lame, as we say), was brought into the king's presence, he lifted up his hands and blessed the king; for he could not forget what great kindness his darling son had received at his hands.

They Settle in Goshen.

And Pharaoh said unto Jacob, How old are you? And Jacob answered and said unto the king, The days of the years of my pilgrimage are an hundred and thirty years. Few and evil have the days of the years of my life been. I have had much trouble and sorrow, and I have not lived as long as my fathers have done; they were much older than I am when they ended the years of their pilgrimage.

When Jacob had spoken to the king, and told him in those few sad words how full of trial and grief his life had been, he blessed Pharaoh, and went out from his presence.

And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, even in Goshen, as Pharaoh had commanded. And Joseph took care of his father, and his brethren, and all his father's household; and he gave them bread enough for all their families, and for their little ones.

Many years passed away, and Jacob was still living peacefully in the midst of his family in the land of Goshen. And God blessed him and his sons, so they had great riches; and they grew and increased in number exceedingly. And Jacob lived in Goshen, in the land of Egypt, seventeen years.

But the time was drawing very near now when he must die. He felt that he had not long to live, and he was quite ready for his pilgrimage to end; but he could not bear the thought of being buried in Egypt Canaan, the land of promise, was very dear to him; and there it was he wished his body to lie.

So he sent for his son Joseph, and said to him, If now I have found grace in your sight, make me a solemn promise, I pray you, and deal kindly and truly with me. Bury me not, I pray you, in Egypt; but I will lie with my fathers in the cave of Machpelah in the land of Canaan; and you shall carry me out of Egypt, and shall bury me in their burying-place.

And Joseph answered, I will do as you have said. Soon after this Jacob became very ill; and some one told Joseph, saying, Behold, your father is sick.

Joseph's Two Sons.

When Joseph heard this he took his two sons, Ephraim and Manasseh, and left his home at once to go to his father in Goshen. Then they told Jacob, saying, Behold, your son Joseph is come to see you.

Now the eyes of Jacob were dim for age, so that he could not see; but he knew that others were in the room with him besides Joseph. Perhaps he had remarked the sound of strange footsteps when Ephraim and Manasseh came in with their father, for Jacob asked, Who are these?

And Joseph said unto his father, They are my two sons, whom God has given me in this place.

And Jacob said, Bring them, I pray you, unto me, and I will bless them.

And Joseph brought them near to his father, who kissed them and embraced them. And Israel said unto Joseph, I had not thought to see your face again; and, lo, God has shown me your children also.

Then Joseph took away his sons from

their dying grandfather's loving embrace, and he bowed himself before his father, with his face to the earth.

But now the blessing was to be given, and Israel was to lay his hands upon the heads of the two lads. So Joseph took them both, and placed them before his father in such a manner that Jacob's right hand might rest on the head of Manasseh, and his left on the head of Ephraim; for he wished the best blessing to be for Manasseh, his first-born.

His Hands Were Crossed.

Though Jacob could not see, yet he knew what Joseph had done. He did not do, however, as Joseph wished; for he crossed his hands, and placed his right hand on the head of Ephraim, the younger son, and his left hand on Manasseh's head.

And he blessed them, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel who redeemed me from all evil, bless the lads; and let them grow into a multitude in the midst of the earth.

When Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him, and he held up his father's hand to remove it from Ephraim's head unto Manasseh's head. And Joseph said to his father, Not so, my father, for this is the first-born; put your right hand upon his head.

But his father refused, and said, I know it, my son, I know it. Manasseh also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his family shall become a multitude of nations.

Thus Israel blessed the two sons of Joseph that day; and he said to them, In the time to come, when people shall give a blessing to those to whom they wish well, they shall say, God make you as Ephraim and Manasseh; for you shall be rich and prosperous.

Jacob's Dying Words.

And Israel said unto Joseph, Behold, I die; but God shall be with you, and shall bring you again into the land of your fathers.

And Jacob called his sons unto him, and said, Gather yourselves together, even all of you, that I may tell you that which shall happen to you in the last days. Gather yourselves together, and hear, you sons of Jacob, and hearken unto Israel your father.

So Jacob's twelve sons came as he desired them to do, and gathered round his bed to hear his dying words.

He spoke of each of his sons, beginning with Reuben his first-born; and they all stood silently round him, listening very intently to his last words. He spoke of their faults too. He said that Reuben had lost the right of the eldest born, because he had been very wicked, and because his character was weak and uncertain. He strongly blamed Simeon and Levi for their cruelty in Shechem, and said that their families should suffer for that evil act, and should not be as strong and great as they otherwise would have been, but that they should be divided and scattered.

But of Judah he prophesied great things. He said, Judah, you are he whom your brethren shall praise. There was much that was very noble in the character of Judah, as we have seen; and Jacob said that he should be a great chief among his brethren, and that his father's children should bow down before him. Moreover, it was of the family of Judah that the Saviour of the world, the Lord Jesus Christ, should be born; so his tribe was honored far beyond all others.

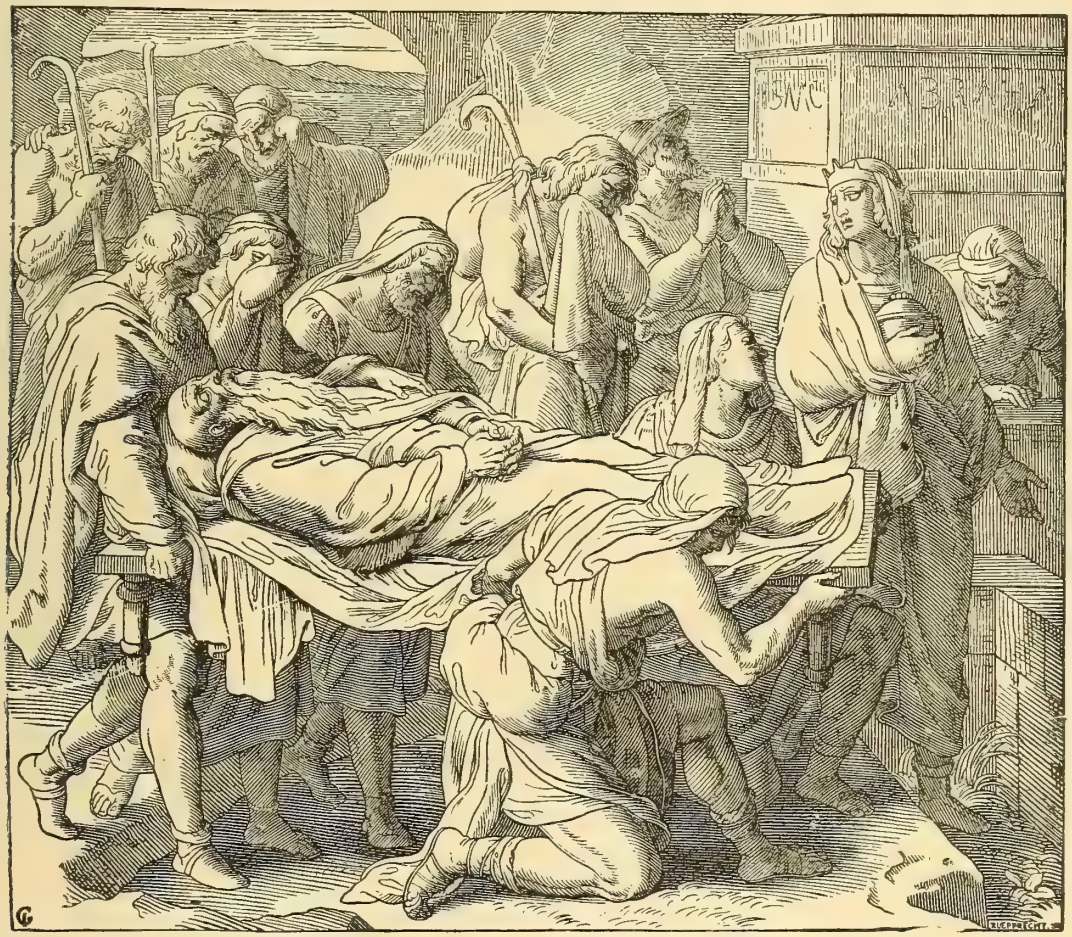
And to Joseph, or rather to his two sons, was given the birthright that Reuben had

lost by his sinful folly. For Jacob had said, Your two sons, Ephraim and Manasseh, are mine; as Reuben and Simeon, they shall be mine.

To each of his twelve sons, by turn, Jacob told what should befall him in the far-off years. And after he had done that, he blessed them all; every one according to his blessing he blessed them.

And he charged them, and said unto them, I am going to die: Bury me with my fathers in the cave which is in the field of Ephron the Hittite, in the cave that is in the field of Machpelah, in the land of Canaan, which Abraham bought for a possession of a burial-place. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.

And when Jacob had made an end of commanding his sons—when he had explained to them all that he wanted them to do—he gathered up his feet into the bed, and died.



THE SONS OF JACOB BURYING THEIR FATHER

Then Joseph fell upon his father's face, and wept upon him, and kissed him. And Joseph commanded his servants the physicians to embalm his father's body.

The Egyptians had a way of preserving

bodies from decay. They used certain drugs and gums and spices, and used them so skillfully that to this day there are Egyptian mummies to be seen which are more than three thousand years old. An embalmed body is called a mummy.

So the physicians, whose special duty it was to attend to this work, embalmed the dead body of the aged Israel. And his sons, and the Egyptians also, mourned for him seventy days.

But Joseph had not forgotten the promise he had made to his dear old father. He had not forgotten how eagerly he had desired to be buried in the cave of Machpelah; and Joseph was very anxious to carry out his wishes as soon as possible, yet he would not go without the king's permission.

The King Allows Him to Go.

So when the seventy days were past Joseph spoke unto the house of Pharaoh (that means to the king's family, or to the chief persons in his household), saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying, My father made me make him a very solemn promise; for he said to me, Lo, I die: in my grave which I have digged for myself in the land of Canaan, there shall you bury me. Now therefore let me go up, I pray you, and bury my father, and I will come back again.

And Pharaoh said, Go up and bury your father, according as he made you swear.

Why did not Joseph speak directly to the king himself, as he had always done before? Why did he now, for the first time, make his request to Pharaoh through some of the king's family?

This was the reason. Joseph was accustomed to dress and to wear his hair in the same way that the Egyptians did. They always shaved off the beard and all the hair that grew on their faces. But when they were in mourning for a relative, they were obliged to let the hair grow on their faces again; for they were not allowed to shave then. Now it was not considered respectful or proper for the Egyptians to appear before their king unshaved; so Joseph would not venture before him till all the mourning was ended, and till he might shave the hair off his face as before.

As soon as Pharaoh had given Joseph leave to go, he went up to bury his father. And with him went up all the servants of Pharaoh, the elders (or chief persons) of his house, and all the elders of the land of Egypt. All the house of Joseph went too, and all his brethren, and his father's house; only their little ones, and their flocks and their herds, they left in the land of Goshen. And there went up with Joseph both chariots and horsemen—an armed guard to watch over them in case they should meet with dangers on the road—and it was a very great company.

The Funeral March to Canaan.

There were Egyptian warriors, officers of the king, gentlemen of the court, and men of the highest rank in the land of Egypt, all doing honor to the memory of Jacob by accompanying his sons and grandsons on their funeral march to Canaan.

They came at last to the promised land, and there they mourned with a great and very sore lamentation. For seven days they mourned and wept, because the great shepherd chief was dead. And the people of Canaan looked on in wonder. Seventeen years before, they had seen Jacob setting off in Egyptian wagons, with all his sons, and all his possessions, to go and live in the land of Goshen; now his dead body was brought back with much love, and great honor, to be

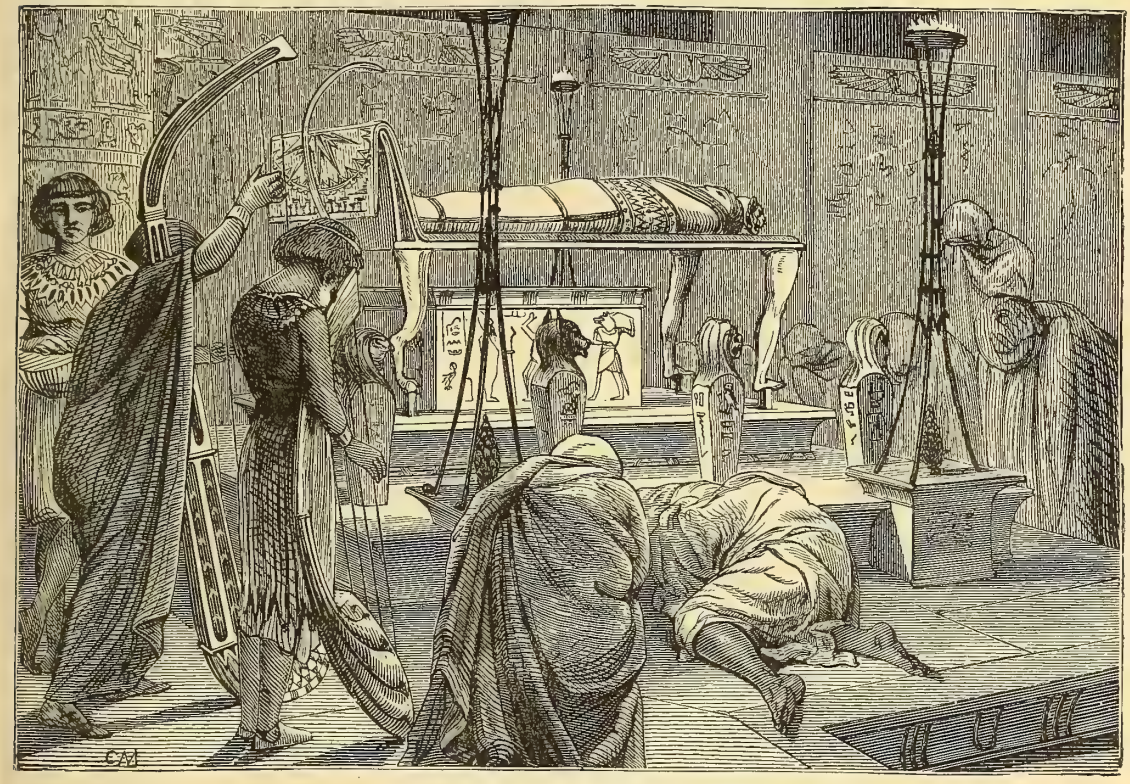
buried with his father and his grandfather.

Then the sons of Israel buried their father in the land of Canaan, as he had commanded them. When this solemn duty was done, Joseph returned into Egypt, he and his brethren, and all those who went up with him to bury his father. But Joseph's brothers were not at ease. They were afraid, now their father was dead, that Joseph would revenge himself upon them for all their cruelty and unkindness to him when he was a boy.

They said, Joseph will hate us, and he will certainly punish us for all the evil which we did unto him.

So they sent a messenger unto Joseph, saying, Your father did command us before he died, saying, So shall you say unto Joseph, Forgive, I pray you now, the trespass of your brethren, and their sin; for they did unto you evil. And now, we pray you, forgive the sin of the servants of the God of your father.

When Joseph heard this message he wept. His heart was so true, and so tender and loving, that he could not understand how it was that his brothers did not believe in his complete forgiveness. And his brothers went to him, and fell down before his face; and they said, Behold, we are your servants.



EMBALMING THE BODY OF JOSEPH.

And Joseph said unto them, Fear not; for am I in the place of God? He meant to say, Do not be afraid of me; only fear God. But as for you, though you thought to do me evil, God meant it for good, that many people might be saved alive during that time of famine. Now therefore fear you not; I will take care of you and of your little ones.

And he comforted them, and spoke kindly to them.

And Joseph lived in Egypt, he and all his father's house. And God blessed him there, and prospered him, and he saw his grandchildren and great-grandchildren growing up around him. But when he was a hundred and ten years old, he said unto his brothers, I am dying; and God will surely visit you, and bring you out of this land into the land which he promised to Abraham, to Isaac, and to Jacob.

Joseph Buried in Canaan.

And Joseph made the children of Israel promise that when the time should come for them to leave Egypt and return to Canaan, they should not forget to take his dead body with them, and to bury him in the promised land.

God will surely visit you, he said, and you shall carry up my bones from here. So Joseph died. And they embalmed him and put him in a coffin in Egypt.

But they did not bury him there. Faithful to their promise, they waited till they should leave the country where they had already lived so long.

They little knew how long it would be before they should see the beautiful land of Canaan. They little thought that bitter sorrow and trouble and slavery were before them, and that the Egyptian people, who were now so kind, would most cruelly oppress them.

But God was very good to them. He never for one moment forgot them, neither did he forget his promises to Abraham, Isaac, and Jacob. When the right time had come, he took them out of the hands of those who were so cruelly ill-using them, and brought them out of the land of Egypt with a strong arm.

The account of the journeyings of the children of Israel from Egypt to Canaan is a very strange and wonderful story.

When at last, several hundred years after Joseph died, the children of Israel reached the land of Canaan, they buried him in Shechem, in that parcel of ground which Jacob had bought for a hundred pieces of silver, and which he afterwards gave to Joseph as the one portion more than his brothers had received. So the last wish of Joseph was fulfilled, that he should be buried in the land of Canaan.

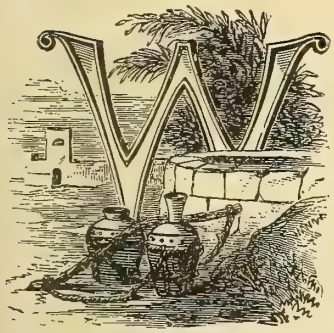
MIRIAM THE PROPHETESS

MOSES BRINGING WATER FROM THE ROCK

CHAPTER VII.

B. C. 1571.

THE STORY OF MOSES—THE LITTLE LIFEBOAT—ADOPTED CHILD OF PHARAOH'S DAUGHTER—CRUEL TREATMENT OF THE ISRAELITES IN EGYPT—MOSES SLAYS AN EGYPTIAN—AT THE BURNING BUSH—AARON'S ROD BECOMES A SERPENT—THE TEN PLAGUES—THE FIRST-BORN OF THE EGYPTIANS SLAIN—FEAST OF THE PASSOVER—THE HEBREWS PASS THROUGH THE RED SEA—PHARAOH AND HIS HOST DROWNED—THE SONG OF TRIUMPH.



WHEN Joseph and all his brothers were dead, and Pharaoh and all the Egyptians who had known them were dead too, then a new king ruled over Egypt. He was also called Pharaoh, for that was a name given to all the kings of Egypt beside their own names. This Pharaoh forgot the good that Joseph had done for the Egyptians, and he did not like to see the families of the children of Israel becoming so large, and living in the best part of Egypt.

When Jacob came from Canaan with his sons, and their wives, and their children, there were seventy people altogether. Now there were thousands and thousands—the families had grown so many and so large.

Pharaoh was jealous of them. He said, I cannot have so many of these Hebrews, or Israelites, in the land. So he set them to very hard work, and treated them most cruelly, for he thought this would make them weak, and then they would die.

But he could not destroy the people in this way, so he tried another plan. He told the nurses who went to help the mothers to take care of their little children, to throw all the boy-babies into the river Nile as soon as they were born. The nurses did not obey this wicked law, but saved all the babies alive that they could.

At this time there lived a good man and his wife, who had one daughter named Miriam, and a little boy three years old, named Aaron. He was born before the king made this cruel law. Then another child was born; it was a little boy. He was such a beautiful baby that the mother said, I cannot throw him into the river.

Hiding the Little Boy.

For three months she took great pains to hide him, so that the Egyptians should not know that she had a little child. At the end of that time she could hide him no longer, for he was bigger and cried louder; and she was sadly afraid that he would be discovered.

What can I do? she said. Must my little babe be thrown into the river? She soon thought what she would do.

There grew upon the banks of the river Nile a large reed or rush called papyrus. This was useful in many ways. A kind of paper was made from it; our word paper comes from papyrus. It was also used for making such things as we make of wicker-work.

The mother thought, I will make a cradle-boat for my baby to lie in when I put him into the river. So she took the leaves of the papyrus, and plaited them into a cradle.

When this little ark or boat was made, she covered it all over on the outside with a kind of pitch, so as to keep the water out. Very likely the mother filled the inside with something soft, and made it as comfortable as she could.

The mother with many tears and prayers lifted the child from her bosom, and laid him in this strange cradle. Then she carried it to the river, and placed it among the tall rushes which grew on its banks. She dared not stop to watch it herself, but she told her daughter Miriam to stay near the place, and see what became of it.

Soon Miriam saw a lady and her maids coming along. She was a princess, the daughter of Pharaoh the king. As she passed by the river-side, the lady saw something like a tiny boat among the rushes. She told one of her maids to draw it out and bring it to her.

When she opened it, she saw in it a lovely

PHARAOH'S DAUGHTER FINDING MOSES.

babe. As she and her maid looked, the child cried. No wonder! for all the faces

MOSES BROUGHT BEFORE PHARAOH'S DAUGHTER.

were strange to him, and it was his mother's face that he wanted to see when he awoke.

The princess was sorry for the poor little one; she knew that it was one of the Hebrew children that had been put there, so that it might not be killed according to her father's order. This beautiful boy shall be my child, she said; I will take care of him.

Just then Miriam came up to the princess; she did not tell her that she was the baby's sister, but she asked, Shall I go and call you a nurse of the Hebrew women, that she may take care of the child for you? The princess told her to go.

THE ISRAELITES MADE TO WORK HARD IN EGYPT.

So Miriam went and called the child's mother. When she came, Pharaoh's daughter said, Take this child, and nurse it for me; and I will pay you for your trouble. So the mother took the baby home with her.

Now, she need not be afraid if the Egyptians did see the babe, for they would not harm him. He was to be treated, not as a Hebrew child, but as a young prince; he was to be like a son to Pharaoh's daughter.

When he was old enough, his mother brought him to the princess, and she called his name Moses, because she said, I drew him out of the water. The word Moses means "drawn out."

Moses lived at the court of Pharaoh until he was forty years old. He was taught in all the learning of the Egyptians, as if he

were indeed the son of Pharaoh's daughter, and riches and honors were given him.

And now came the time when he must choose between two things, whether he would suffer affliction with his own people or enjoy the pleasures of sin for a season. For if he still dwelt in the king's court, he must needs do as they of the court were wont to do, following evil ways, and bowing down to false gods. And because he had faith, believing in the things that were unseen, he chose the hard lot of the people of God rather than all the riches and honors that would have come in due course to the son of Pharaoh's daughter.

But Moses did not forget his brethren the Israelites, who had to make bricks, and build cities, and work very hard indeed for the king. One day he went to look at them, as they were working in the hot sun, bending under their heavy burdens. There was a poor man who had such a great weight to carry that he could not move fast; so the Egyptian taskmaster, who was put over these men to make the work, hit him hard.

This cruel deed vexed Moses. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian and hid him in the sand. And when he went out the second day, behold, two men of the Hebrews strove together, and he said to him that did wrong, Wherefore smitest thou thy neighbor? And he said, Who made thee a prince and a judge over us? Intendest thou to kill me, as thou killedst the Egyptian? And Moses feared

MOSES SLAYING THE EGYPTIAN.

and said, Surely this thing is known. Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh into the land of Midian and sat down by a well. Now, the priest of Midian had seven daughters, and they came and drew water, and filled the troughs to water their father's flock. And the shepherds came and drove them away, but Moses stood up and helped them and watered their flock.

And when they came to Reuel, their father, he said, How is it, that ye are come so soon to-day? And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us and watered our flock. And he said unto his daughters, Where is he? Why is it, that ye have left the man? Call him, that he may eat bread. And Moses was content to dwell with the man, and he gave Moses, Zipporah his daughter, to be his wife.

Now Moses kept the flock of Jethro his father-in-law, the priest of Midian; and on a certain occasion he drove his flock into the inner part of the desert, and came to the mountain of God on his way towards Horeb And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire, but was not consumed And Moses said, I will go and see this grea sight, why the bush is not burnt.

MOSES AT THE BURNING BUSH.

And when the Lord saw that he went forward, He called to him out of the midst of the bush and said, Moses, Moses. And he answered, Here I am. And he said, Come not nigh hither, put off thy shoes from thy feet, for the place whereon thou standest is holy ground; I am the God of thy father, the God of Abraham, the God of Isaac and the God of Jacob. And Moses hid his face, for he was afraid to look upon God.

And the Lord said to him, I have surely seen the affliction of my people in Egypt and I have heard their cry by reason of their taskmasters; for I know their sorrows. And I am come down to deliver them out of the hand of the Egyptians, and to bring them out of that land into a good and large land, into a land flowing with milk and honey. Come now therefore, and I will send thee to Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt.

The Rod Becomes a Serpent.

But Moses said unto God, Who am I, that I should go to Pharaoh? And that I should bring forth the children of Israel out of Egypt? God answered, Certainly I will be with thee, and thus shalt thou say to the children of Israel, Jehovah, the God of your fathers, hath sent me unto you.

But Moses answered and said, Behold, they will not believe me, nor hearken unto my voice, for they will say, The Lord hath not appeared to thee. And the Lord said to him, What is that in thy hand? And he said, A rod. And the Lord said, Cast it on the ground. And he cast it on the ground and it became a serpent; and Moses fled from it. And the Lord said, Put forth thine hand and take it by the tail. And he put forth his hand and caught it, and it was turned into a rod again, That they may believe, saith he, that the God of their fathers, the God of Abraham and of Isaac and of Jacob hath appeared unto thee.

And further the Lord said to him, Put now thine hand into thy bosom. And he put his hand into his bosom; and when he took it out, behold, his hand was leprous as snow. And the Lord said, Put thine hand into thy bosom again. And he put his hand into his bosom again, and, behold, it was turned again as his other flesh.

And the Lord said again, If they will not believe these two signs nor hearken to thy voice, then take water of the river, and pour it upon the dry land and it shall become blood.

And Moses said unto the Lord, O my Lord, I am not eloquent, I am slow of speech and of a slow tongue. And the Lord said to him, Who hath made man's mouth, or who maketh the dumb, or deaf, or the seeing, or the blind? Have not I, the Lord? Now therefore go, and I will be with thy mouth and teach thee what thou shalt say.

In Egypt Again.

Moses however entreated, and God appointed his brother Aaron to be his spokesman. Then Moses took his wife and his sons and returned to the land of Egypt, for God had told him to return and that all the men were dead who sought his life. And the Lord said to Aaron, Go into the wilderness to meet Moses. And he went and met him in the mount of God and kissed him.

And Moses told Aaron all the words of the Lord, who had sent him, and all the signs which He had commanded him. And Moses and Aaron went, and gathered together all the elders of the children of Israel. And Aaron spake all the words which the Lord had spoken, and Moses did the signs in the sight of the people.

And the people believed; and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

After Moses and Aaron had told the Israelites that God would deliver them from the Egyptians, they went to Pharaoh, and said, The Lord God of Israel saith to you, Let my people go that they may serve me. Then Pharaoh said, Who is the Lord, that I should obey his voice, to let Israel go? I know not the Lord, neither will I let Israel go.

Pharaoh, you see, neither knew nor cared anything about the true God; but he, as well as all his people, worshipped many animals—such as bulls, serpents, and crocodiles. As the Egyptians had their false gods that they worshipped, so he thought that the Israelites had their own God, but as he did not own him as the true God, he would not obey his wishes. He found the work that the Israelites did so valuable, that he was not willing to part with them.

He was quite as cruel as that King Pharaoh who ordered all the little boy-babies to be thrown into the river. He made the Israelites to work harder than ever, for he said it was because they were idle that they wanted to go away.

AARON'S ROD CHANGED TO A SERPENT.

He told the taskmasters not to give them any straw to make their bricks, as they used to do; but to let them go and get the straw for themselves, and they were to make just as many bricks every day as they had done before they had to find the straw.

So the poor people went looking about for straw, and the taskmasters said to them,

JEPHTHAH'S DAUGHTER AND THE HEBREW MAIDENS

RUTH AND NAOMI

Come, make haste; finish your daily tasks! But they could not finish them; so the task-masters beat them.

When they complained to Pharaoh, he only said, You are idle, you are idle! God, however, saw their trouble and sorrow, and heard their groaning.

He said to Moses and Aaron, Go again to Pharaoh, and take your rod with you. Throw it down before the king, and it shall become a serpent. Then Moses and Aaron did so.

When Pharaoh saw the rod changed into a serpent, he said, My wise men can do the same. He called them, and they threw down their rods, and they became serpents too; but Aaron's rod swallowed up their rods.

Story of the Plagues.

The next day Moses and Aaron went to Pharaoh, and said, The Lord God of the Hebrews says, that if you will not let his people go, he will send terrible plagues over your land.

Pharaoh did not heed; so God sent the first terrible trouble, or plague, upon Egypt. God said to Moses, Tell Aaron to stretch his rod over the river Nile, and over all the streams and ponds, and the water shall be changed into blood.

And Aaron did so; and all the waters were turned into blood, and all the fishes in the river died; and instead of water there was blood throughout all the land of Egypt. This plague lasted seven days. At the end of that time, God said that he would bring another plague upon the land of Egypt, if Pharaoh still refused to let the Israelites go.

Pharaoh did not heed; so God told Moses to say to Aaron, Stretch forth your rod over the rivers, the streams, and the ponds, and cause frogs to come up out of them, and cover the land. This was the second plague.

When Aaron did so, the frogs came up and went everywhere. All places were full of them: not only out-of-doors, but in-doors too. They were even in their bedrooms and their beds, in their ovens, and in places where they kept their food.

This was so unpleasant, that Pharaoh said to Moses and Aaron, Pray to your God to take away the frogs, and I will let your people go. So they asked God to take away the frogs and God made them die out of all the houses and the fields; and the Egyptians put them together in heaps.

Lice and Flies.

When this trouble was over, Pharaoh would not keep his promise to let the Israelites go, so God sent the third plague. Aaron stretched out his rod over the dust of the land, and it became lice. These creeping insects came upon all the Egyptians, and upon their beasts too. Still, Pharaoh was not sorry.

Then God sent a fourth plague—a grievous swarm of flies, so that the whole land was corrupted because of them. Pharaoh now said to Moses and Aaron, Ask God to take away the flies, and I will let the people go for a little way into the wilderness, to worship God.

And Moses prayed to God, and God took away the flies; but neither at this time also would Pharaoh let the people go.

Then God sent the fifth plague, which was a murrain, or fearful disease among the cattle, so that a great many horses, and asses, and camels, and oxen, and sheep died. But only those belonging to the Egyptians died. God took care of the cattle of the Israelites, and they did not lose one.

Still Pharaoh heeded not, so God sent the sixth plague. This was very sore pimples or boils, which came upon man and beast,

and which caused great burning pain. Even after this Pharaoh still was self-willed, and would not obey God's command. So God sent Moses and Aaron to tell him that the next day he would send a dreadful tempest of thunder and lightning, and hail, and rain. So fetch in all your servants and cattle out of the fields, lest the hail kill them.

Then those Egyptians who feared God brought their servants and cattle in; but those who did not care for what God said, left them to stay out in the fields.

A Frightful Hail-storm.

The next morning, God sent a terrible hail-storm. This was the seventh plague. It thundered very loud and long, and the lightning was like fire running along the ground. It was an awful sight, and the large stones of hail knocked down and killed all the men and beasts who were in the fields. The trees were bent, and many were broken in this fearful storm, and the barley, and the flax, and many green herbs besides, were torn to pieces by its fury. But there was no storm in the land of Goshen.

Pharaoh was frightened at the loud long thunderings, and at the fierce lightning, so seldom heard and seen in Egypt; and he said to Moses, Pray to God for me, it is enough, for I will let you go and ye shall stay no longer. And Moses did so, but when Pharaoh saw that the danger was passed, that it thundered no more, and that the hail ceased, then he said, I will not let the people go.

Ground Covered with Locusts.

Now God sent the eighth plague. He made a strong east wind blow, which brought locusts in such large numbers that no one could see the ground, it was so covered by them. This was a dreadful plague.

A locust is an insect something like a grasshopper, only very much larger. These insects soon eat up all that is green. They will come in large flocks, hiding the light of the sun like a thick cloud, as they fly along. When the locusts settle, they very soon eat up every blade of grass, all the leaves and young shoots off the trees, and everything else in the way of fruits and vegetables. When they fly away again, the country looks brown, as if it was burnt with fire; for all the grass is eaten, and the trees look bare as they do in winter, for every leaf is gone.

Now God sent to the Egyptians these locusts, larger than they had ever seen before, and in such vast numbers too that the whole ground looked dark with them. They soon ate up everything that the hail had left, all the herbs, all the fruit; and there remained not any green thing throughout all the land of Egypt.

Pharaoh sent for Moses and Aaron in great haste, and said, I have sinned against the Lord and against you; forgive me I pray this once, and ask God to take away this great evil.

Then Moses and Aaron went out from Pharaoh's presence, and prayed to God to take away the locusts. And God sent a strong west wind, which blew the locusts into the Red Sea, where they died; there was not one left in all the land.

Darkness that Could be Felt.

But this sorrow of Pharaoh was only pretence; he was sorry to have the locusts, but he was not sorry for his cruelty, nor for his sin in breaking his promise; and again he said, I will not let the people go.

Then God sent the ninth plague. For three days and nights he covered the whole land of Egypt with a thick darkness; it seemed as if they could feel it, it was so thick.

Their lamps gave no light, and for three days they could not see each other. No one moved from his place, no one could work all that while; every one was too frightened to do anything.

The Israelites had light in all their dwellings, which showed the Egyptians most plainly that the darkness was sent as a punishment to them for their cruelty to God's people.

Pharaoh now was willing to let the people go; but he said, You shall not take your herds with you. Moses said, When they went they must take all that they had. Then was Pharaoh very angry, and he would not let them go.

Now God sent a tenth plague over the land of Egypt. Nine fearful plagues had already swept over the land of Egypt, and Pharaoh was still obstinate and self-willed. But the time was now coming for him to obey the command of God, and to let the Israelites go.

The First-born Slain.

In the middle of the night the tenth awful trouble came, for in that hour of stillness and of darkness, God smote all the first-born of the land of Egypt, from the first-born of Pharaoh that sat on his throne, to the first-born of the captive that was in the dungeon; and all the first-born of the cattle.

Every Egyptian household was awaked from its sleep to see the dying pain of its best beloved one, for there was not a house where there was not one dead. An exceedingly great and bitter cry of fear and grief was heard throughout all the land of Egypt—all were mourning for their slain ones.

They could not see the hand that dealt the blow, but they knew that it was given by the God of the Israelites, for their many cruelties to his people.

In great alarm, in the middle of the night, Pharaoh called for Moses and Aaron, and said, Rise up, and go away out of my land, you and the Israelites. Go and serve the Lord as you said. Take your flocks and herds and be gone, and bless me also.

The proud king was so much humbled now, that he asked them to bless him. He begged that he might not be under the wrath of that mighty God, whose power was so great, whose displeasure was so terrible. The Egyptians, too, prayed the Israelites to make haste and go away; or, they said, We shall all be dead men. They willingly gave them all that they wanted, and all that they asked for, so anxious were they to have them go.

Getting Ready to Go.

But how could the Israelites leave the land of Egypt at such a short notice, and in the middle of the night too? They were all ready to do so, though it was in the middle of the night. While every household in Egypt was awake, mourning for its dead, every household in Israel was awake keeping a feast.

Moses had told them to prepare for the journey, for on that very night God would make Pharaoh consent to let them go

God had said, Tell them, I will pass through the land of Egypt, about midnight, and all the first-born, both of man and beast, in the land of Egypt shall die; but I will pass over your houses and not smite your first-born. You must kill a lamb and sprinkle its blood on your doorposts: then, when I see the blood, I will pass over you, and the plague shall not destroy you. You must all of you stay in-doors that night and eat a feast, while the Lord is passing through the land to destroy the Egyptians, This feast is to be called the feast of the Passover. You must keep it every year as the day comes

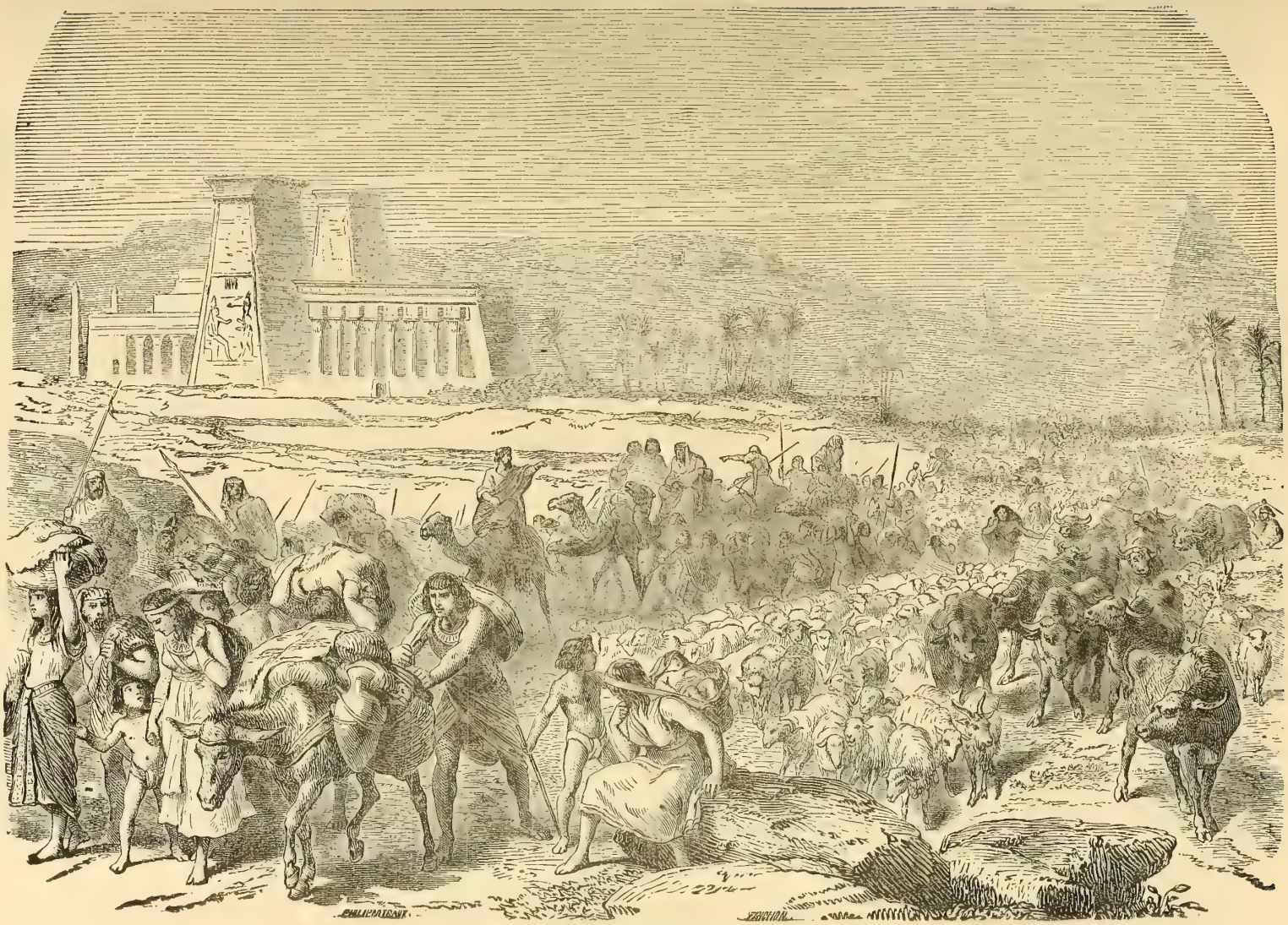
round, and you must eat it then as you will eat it to-night.

Then God told them to take the lamb, whose blood they had sprinkled on the door-posts, and to roast it whole. Each family was to have its Passover lamb. It was to be a lamb without disease or fault of any kind. After they had eaten as much as they required, they were to save none of it till morning, but burn with fire what was left. This was because meat in a hot country like Egypt soon turns bad, and it is not proper that part of a sacrifice to God should be spoiled and become corrupt.

The lamb was to be eaten with unleavened bread and with bitter herbs; first of all to remind them of the heavy and bitter bondage that they had suffered in Egypt. It was to teach them, too, that sin corrupts and spreads like leaven, and that, like the bitter herb, it is a bitter and an evil thing.

THE FEAST OF THE PASSOVER.

They were to eat it with their girdles



DEPARTURE OF THE ISRAELITES FROM EGYPT.

tightened round their waists, with their shoes on their feet, with their staves in their hands, and to eat it in haste, so as to be ready at a moment's notice when the order came to start on their journey.

While the Israelites were thus eating that Passover feast, the order came for them all at once to leave the land of Egypt, where they had lived so many years. They were quite ready to go; not one moment did they wait; and the Egyptians, who before were so anxious to keep them, now almost thrust them out of their land.

This going out of the Israelites from Egypt is called the Exodus—the word "exodus" means departure.

A Vast Multitude.

How many Israelites were there, do you think, who left Egypt under Moses? It is supposed about three millions of men, women, and children. If you counted a thousand every day, you would be more than eight years counting this great multitude.

When Jacob came from Canaan to settle in Egypt, his sons, and daughters, and grandchildren, were but seventy persons altogether; now, notwithstanding their hard bondage, they had increased to this large number.

God showed them the way out of Egypt. He went before them in a pillar of cloud by day, and in a pillar of fire by night. The cloudy pillar sheltered them from the hot rays of the sun by day, and the fiery pillar gave them light by night. After they had journeyed for three days, they came to the borders of the Red Sea, and there they encamped, or set up their tents, and rested.

By this time Pharaoh and his servants said, Why did we let the Israelites go from serving us? What shall we do without their labor? Let us go and make them come back to their work. Then Pharaoh gave orders to his servants to get ready the war chariots, for he said, I and my soldiers will go after the Israelites and bring them back.

So they made ready all the horses and chariots of Pharaoh, and overtook the Israelites as they were encamped by the sea. Great was the terror of the Israelites as they saw these armed men coming towards them. They had no arms themselves, so they could not fight them. They were shut in by the mountains on the one side, and by the Red Sea on the other, so they could not run away from them. There seemed no way in which they could get out of their hands.

Overtaken by the Egyptians.

In their distress they cried to God and he heard them. He said, You can do nothing, you need do nothing; I will do all. Fear not, stand still, and see the salvation of God; for the Egyptians whom ye have seen today, ye shall see again no more for ever.

It was about evening when the Egyptians overtook the Israelites. They felt so sure that they could not get away from them, that they pitched their tents near to the place where the Israelites were encamped, and waited till morning meaning then to drive them back again to their slavery in Egypt.

The Israelites were trembling with fear, when all at once they saw their pillar of fire move through the air and come between them and the Egyptians. Now it was a pillar of fire and a pillar of cloud both at once. To them it was a pillar of fire giving them light, but to the Egyptians it was a pillar of cloud, covering them with darkness. The Egyptians could not see the camp of the Israelites all night, for the thick cloud hid them from their sight. Still they thought that they were safe in their power; they

could not climb the mountains, they could not walk over the sea.

Now, what happened? Moses, at the command of God, stretched out his rod over the waters of the Red Sea, and they divided, and the sea was like a wall on the right hand and on the left. Then a strong east wind began to blow, which dried up a pathway for them through the sea. Now, Moses said, Go forward; so this vast host began its journey through this wonderful road to the land on the opposite side. It is supposed that the sea was eight miles wide in that part where the Israelites crossed. It was not until morning when the Israelites had nearly all reached the further side, that the Egyptians became aware of what had taken place.

Then they came to the spot where they thought the Israelites were staying, and they found them gone. And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud and troubled the host of the Egyptians, and took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians.

PHARAOH'S HOST DESTROYED IN THE RED SEA.

And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon

their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea.

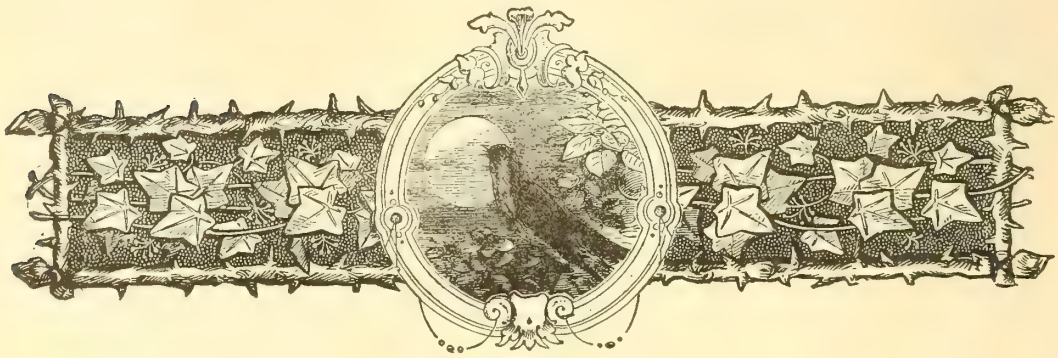
And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the the Lord, and his servant Moses.

So obstinate. self-willed Pharaoh, who was bent on having his own way, found it was of no use to strive against what it was right for him to do. He found the truth of the words, He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy.

The Israelites were full of gratitude as they looked at the dead bodies of their enemies now lying upon the sea-shore. Now they could hurt them no more; they need never fear the Egyptian again. They might well feel that it was a great work that the Lord had done for them. The news of this mighty deliverance spread abroad into the distant countries through which they had to pass, and other nations feared to injure a people who were so clearly under the special care of God.

Moses and the Israelites sang a song of thanks to God for helping them in this time of great need. It was all about God's goodness: it began and ended with, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.



CHAPTER VIII.

B. C. 1491.

FROM THE RED SEA TO SINAI—THE BITTER WATERS MADE SWEET—BREAD FROM HEAVEN—A FLOCK OF QUAILS—WATER FROM THE ROCK IN HOREB—BATTLE WITH THE AMALEKITES—THE TEN COMMANDMENTS SPOKEN FROM SINAI—STORY OF THE TABERNACLE AND ITS SERVICES—THE SCAPEGOAT SENT INTO THE WILDERNESS.

AVING left the spot at which they crossed the Red Sea, the Israelites went into the desert southward, towards Horeb. This was not the direct way to Canaan—the land promised by God to Abraham and to his children; but first of all, before going there, the Israelites were to visit the place where Moses saw the burning bush. There they were to worship God, and he would then direct them what to do next.

For three weary days they travelled on, but they came to no well of water. That which they had brought with them from their last resting-place was all gone, and now they were ready to die of thirst.

In this cold country we do not know what it is to suffer from thirst as those do who live in hot countries where water is scarce. For three days the Israelites had toiled on, with the scorching, blazing sun above them, and the burning sands of the desert beneath their feet. No sound of streams gladdened their ears, no green tree or grass delighted their eyes.

On, this vast multitude moves in silence, when at last they see green trees and bushes. Now they know that water is near. How they rush on to the streams, which are life to them, and the whole multitude stoops to drink. But, hark! what is the meaning of that loud, wild cry of pain and disappointment?

Brave men groan aloud; the mothers weep for their children, whose sufferings are worse to them than their own; the little ones dash down the water with a moaning cry. But why? The water is so salt and bitter that they cannot drink it. The streams only mock the agony of their thirst, for they see water, but they loathe to taste it. They had been used to the sweet water of the Nile, which is some of the finest in the world.

No wonder they were disappointed. But they murmured, instead of praying to God. He had helped them through worse troubles than this, and they should have trusted in him now. They grumbled to Moses. and said, What shall we drink?

The Water Made Sweet.

The Lord had pity on their suffering, and showed Moses a tree which he told him to throw into the waters, and then the bitter taste would be taken away, and they would be fit to drink. The name of the place where these bitter waters were was called Marah, for Marah means "bitter."

The next day the Israelites moved on to

Elim, and there they rested under the shade of beautiful palm-trees, and there they found an abundance of sweet water.

When the Israelites had been out of the land of Egypt for about a month, they found that they had eaten up nearly all the corn and other food that they had brought with them. They were now in the wilderness of Sin, between Elim and Sinai. They could buy no food in the desert, nor did any corn grow there. As they had before suffered thirst, so now they began to feel the pain of hunger. So they grumbled again.

They said, It would have been better for us to have died in Egypt, than to come to this desert to die of hunger. Our first-born had better have been slain with those of the Egyptians, we had better have been drowned with our enemies in the Red Sea, than have come to this trouble.

Then they began to think of the bread and meat they had eaten in Egypt, but they forgot how hard was their slavery there. Now they were free men, on their way to the land promised to their fathers. It was not brave of them to think so much of the difficulties by the way, and it was very faithless and foolish of them not to trust God, when he had helped them so often.

A Large Flock of Quails.

God was grieved that they should murmur, yet he had pity on their wants. He sent them both meat and bread. That very evening a vast flock of quails came up and covered the camp and the Israelites were able to catch them in great numbers. They were most likely going to Egypt to feast in the cornfields, for this was about the season when corn was ripe.

Now the Israelites had plenty of meat, and they could also dry the flesh of the birds that they did not want for present use, ready for a future day. This was done by stripping off the skin with the feathers, and putting the body of the bird into the hot sand for a little while, when it would be dry and keep good some time.

This is the promise the Lord made, and we are also told how he kept his word. The Lord said unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather some every day, that I may prove them, whether they will walk in my law or not. On the sixth day they shall prepare that which they bring in: and it shall be twice as much as they gather daily. And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the Lord hath brought you out from the land of Egypt: and in the morning, then ye shall see the glory of the Lord; for that he heareth your murmurings against the Lord: and what are we, that ye murmur against us?

The Ground Covered with Bread.

And Moses said, The Lord shall give you in the evening flesh to eat, and in the morning bread to the full; for that the Lord heareth your murmurings which ye murmur against him: and what are we. Your murmurings are not against us, but against the Lord.

And Moses told Aaron to say unto all the congregation of the children of Israel, Come near before the Lord: for he hath heard your murmurings. As Aaron spoke unto the whole congregation of the children of Israel, they looked towards the wilderness, and, behold, the glory of the Lord appeared in the cloud.

And the Lord said unto Moses, I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall

be filled with bread; and ye shall know that I am the Lord your God. In the evening the quails came up, and covered the camp: and in the morning the dew lay round about the host. And when the dew was dried up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar-frost on the ground. And when the children of Israel saw it, they said one to another, It is manna; for they knew not what it was.

And Moses said unto them, This is the bread which the Lord hath given you to eat. This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer (about five pints) for every man, according to the number of your persons; take ye every man for them which are in his tents.

And the children of Israel did so, and gathered, some more, some less. And when they measured it, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them. And they gathered it every morning, every man according to his eating; and when the sun waxed hot, it melted.

The Manna Lasts Two Days.

On the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade. And Moses said, Eat that to-day; for to-day is a sabbath unto the Lord: to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.

Some of the people went out on the seventh day to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?

See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place; let no man go out of his place on the seventh day.

The Israelites called the name of this bread "Manna," because they did not know what it was. The word manna comes from "man hu," the Hebrew of "what is this?" The manna was very nice; it was like meal and honey when eaten raw, but when cooked it had a taste of fresh oil, a flavor much liked by the Israelites.

God did not wish the Israelites to forget how he had fed them in the wilderness, when they reached Canaan. He said, Save a measure full of manna, that it may be kept for future generations, to see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. The supply of manna never failed until they reached the land of Canaan. God gave them day by day their daily bread.

A Fountain in a Rock.

At last the Israelites left the wilderness of Sin, and came to a place called Rephidim. Here again they wanted water, and instead of being patient, and waiting for God's help, they began to blame Moses. They said,

Why have you brought us up out of Egypt to kill us, and our children, and our cattle with thirst?

Then Moses cried to God, and said, What shall I do? the people are almost ready to stone me to death. God said, Go in before the people, and take with you the elders of Israel; and take the rod with which you divided the Red Sea. I will go before you, and show you a rock in Horeb which you shall smite with your rod, and out of it shall come water, so that the people may drink. Then Moses went with the elders of Israel to the rock in Horeb, and smote it, and waters flowed from it in refreshing streams down to the place where the Israelites had set up their tents. This water lasted them for the whole time that they remained in that neighborhood, which was more than a year. The rock which it was thought was struck by Moses, is to be seen by travelers at the present day.

MOSES BRINGING WATER FROM THE ROCK.

Then came a people called the Amalekites, and fought against the children of Israel in Rephidim. And Moses said to a brave man whose name was Joshua, Choose men, and go out and fight with Amalek; to-morrow I will stand on the top of the hill with the rod of God in my hand. Joshua did as Moses had said. He chose some brave men and went to fight Amalek; and Moses, Aaron and Hur, Miriam's husband, went to the top of the hill where they could see the battle in the valley below.

When Moses held up his hand the children of Israel were successful and the battle was in their favor, but when Moses let down his hand Amalek prevailed. Moses was tired, and they brought a stone for him to sit on; his hands were heavy, and so Aaron and Hur held up his hands, the one on one side of him and the other on the other side. This they did until the sun went down. And Joshua and his men overcame Amalek.

God was displeased with Amalek for making war against the children of Israel and he said the time would come when the Amalekites would be destroyed and no one would remember them. Then Moses built an altar to remind the people that God had said he would punish the Amalekites for their wickedness.

Now when Jethro, the priest of Midian, Moses' father-in-law, heard of all that God

AARON AND HUR HOLDING UP THE HANDS OF MOSES.

had done for the children of Israel, he took Zipporah, Moses' wife, and his two sons Gershom and Eliezer and brought them to Moses. And Moses went out to meet his father-in-law and kissed him, and hearkened to his voice, and did all he said.

And Moses told his father-in-law all that the Lord had done unto Pharaoh and to the Egyptians for Israel's sake, and all the travail that had come upon them by the way, and how the Lord delivered them. And Jethro rejoiced for all the goodness which the Lord had done to Israel, whom he had delivered out of the hand of the Egyptians. And Jethro said, Blessed be the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians. Now I know that the Lord is greater than all gods; for in the thing wherein they dealt proudly he was above them. And Jethro, Moses' father-in-law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God.

At the Foot of Mount Sinai.

And Moses by Jethro's advice chose able men out of all Israel and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons: the hard cases they brought unto Moses but every small matter they judged themselves. And Moses let his father-in-law depart; and he went his way into his own land.

The Israelites next came to the desert of Sinai or Horeb, and there they encamped before the mountain. This mountain is about three miles in length, and it has two summits or peaks; one is called Mount Horeb, the other Mount Sinai; but Mount Sinai is by far the highest of all the mountains in the whole of that district.

This was the place where Moses saw the burning bush, and here they were to wait, while God made known to them his will, and gave to them their laws as a nation. Here, too, it was that God gave the laws which we call "The Ten Commandments."

Most likely the Israelites pitched their tents in a large plain on the south of Mount Sinai; from this place all the vast host of Israel would have a good view of this grand "Mount of God." The ground here, opposite the mountain, rises, and they could pitch their tents, row above row, while Sinai would seem like a lofty pulpit from which God's words would be uttered in the hearing of every ear.

God told Moses now to tell the people that if they would but obey his voice, then he would make them his special care, above all people. Moses told the people these words of the Lord, and they sent for answer, All that the Lord hath spoken we will do.

Now they had agreed to do as God bid them, and God had agreed to take particular care of them, and to make them his own people. This was an agreement or covenant, in which God said that he would do certain things if they would do certain things. We are quite sure that the Lord would always keep his covenant, but we shall soon see how easily the Israelites broke theirs.

Thunders and Lightnings.

God now said, In three days I will come down in sight of all the people upon Mount Sinai, so tell the people to get ready for that day. They must bathe their persons, they must wash their clothes, for I am holy, and they must put away all uncleanness. They must set bounds all round the Mount, so that no man nor beast may be able to go up

the mountain, for it is to be kept sacred while I appear there.

Then the people did as the Lord directed; and on the morning of the third day, there were thunders and lightnings, and a thick cloud upon the Mount. Now they heard the sound of a trumpet both loud and long, came down from heaven upon it in the fire; and the smoke was like that of a furnace, and the whole of this huge granite mountain shook. Again the trumpet sounded long, and the sound grew louder and louder.

Then the voice of God said to Moses, Tell the people to beware how they come too

MOSES RECEIVING THE TABLES OF THE LAW.

and all the people trembled in their tents. They felt that God was there.

Moses said to the people, Come from the camp to the bottom of the mountain, to meet with God. They came and stood there before the Lord. Now the whole mountain seemed altogether to smoke, for the Lord near; for if they only touch the mountain, they must instantly die for their rashness, they must be stoned or thrust through with a dart. So Moses went to the people, and told them all these words.

Then God spoke to the people, saying, I am Jehovah, who brought you out of the

land of Egypt; you shall have no other gods but me.

Some nations have many gods that they worship, but we know that they are not true gods; for there is but one God who made all things in heaven and in earth, and his name is Jehovah.

Must Not Worship Idols.

God also said that no one was to make any image, or the likeness of anything, to bow down to it and worship it. First of all people made idols; not that they thought the idols were God, but they thought that God would be worshipped through the idol; and at last they forgot about God, and worshipped only the idol. People like to worship what they can see; so the Persians, for instance, thought, God is great and glorious, and bright and pure, what is most like him? They thought fire was, which gives light and heat, so they worshipped God through the fire, but before long they forgot God and worshipped the fire, and the sun, and other things beside.

God then told the people, that they must not take his name in vain, for he would hold the man guilty who did so.

Again, God said, Remember the Sabbath day to keep it holy. Six days you may work, but the seventh day is the Lord's day, in it you shall rest. You may do no work on that day; you, nor your son, nor your daughter, nor your servants, nor your cattle. The Sabbath is like a sacred holiday, a rest-time given to all men by God himself.

The next commandment that God gave was, Honor your father and your mother, that you may live long in the land which the Lord your God will give you. The Bible says a great deal about obedience to parents, and respectful behavior to them. God here gives a promise to those who obey this command. It shows how much he thinks of right conduct to parents. It will go well with the obedient child, but it will go ill with the child who dishonors his parents.

Thou Shalt not Kill.

Thou shalt not kill, was the sixth commandment that God gave. We must not give way to anger, for is not that one of the first feelings that lead on to murder? It is a very shocking thing to kill a man, but it is also a shocking thing to have angry, quarrelsome, unloving feelings in the heart

The seventh commandment teaches us to be modest and pure in our thoughts and feelings. How sad it is to hear loud rough tones, or to see bold rude looks. Do you not love the drooping snowdrop, which has no stain upon its pure white flower? We should try to be like that in its modesty, sweetness, and purity. We may often learn lessons from the beautiful flowers.

In the eighth commandment God said, Thou shalt not steal. He who takes the very least thing belonging to another, without his knowing it, is a thief. Perhaps what you take may never be missed by men; but it is none the less stealing. It is far better to suffer by going without, than to have everything you want, if you get it dishonestly. A mother who had a large garden full of fruit and flowers, always felt quite happy to let her children play in it anywhere. She said, "My children will never pluck the flowers, nor eat the fruit without leave, for if they find any fruit dropped from the trees they always bring it to me to ask if they may have it."

Again, God said, Thou shalt not bear false witness against thy neighbor. That means, that we are not to say unkind things of others. We must not tell tales of our companions; we may say all the good we

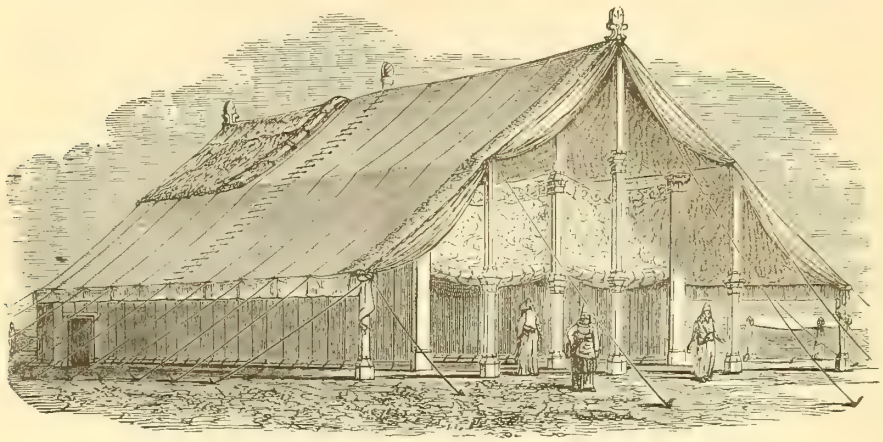
THE SETTING UP OF THE TABERNACLE IN THE WILDERNESS. 109

know of people, but we must not talk of their faults so as to injure them.

We Must not Covet.

Again, God spoke; he said, You must not covet anything belonging to your neighbor. That is, you must not long to have your neighbor's goods. Before, God had said, You must not steal, now he says, You must not even wish to get away your neighbor's things from him.

When God had spoken these ten commandments, the Israelites felt that they could bear the awful scene no longer. Perhaps at the end of each command, the thunder pealed anew, and the trumpet sounded again, and the mountain smoked afresh. So terrible was the sight that even Moses said, I exceedingly fear and tremble. The people moved farther away from the mountain and stood afar off.



OUTSIDE VIEW OF THE TABERNACLE.

They said to Moses, Do you speak to us, and we will listen, but let not God speak to us, lest we die. So the people stood afar off, and Moses drew near to the thick darkness where God was, to hear what other laws God had to give to the people.

For rather more than eleven months the hosts of Israel were encamped in the plains of Horeb. During this time laws were given them, which separated them from all other nations. God was their chosen King. Now they were under his law, for they had said, All that the Lord hath spoken we will do.

They were told in what order they were to march when they journeyed, and also when the different tribes were to encamp. The kind of animals that they might eat was also shown them; these were called clean animals, and those that they were not allowed to eat were called unclean.

At this time a regular service for the worship of God was established, and the tribe of Levi was set apart to be the priests or ministers of religion. The tabernacle, too, was set up. This was a kind of palace-tent for their King Jehovah, who by his covenant with them said that he would dwell among them, and a bright cloud was always to be seen resting over the ark in the holy of holies in token of his presence.

God told Moses how this tabernacle was to be made. It was to be made so that it could be easily taken down and put up again like a tent, for this was necessary, as the Israelites had to carry it about with them through all their desert wanderings.

This tabernacle was divided into two parts by a veil or curtain of costly make. The innermost part was called the holy of holies; nothing was kept there but the ark of the covenant. This ark, or chest, or box, was made of hard wood, which was covered all

over with pure gold. The top of it was called the mercy-seat; two angels made of pure gold overshadowed it with their wings.

This ark was chiefly made to hold the two tables of stone, upon which God wrote the Ten Commandments. Other precious things were put there, such as a golden pot full of manna, and Aaron's rod that budded.

No one ever went into this holiest place where the ark was but the high priest, and he only went once every year. This was on the great day of atonement, when he went to sprinkle the blood of the sacrifice before the Lord, thus to make an atonement for his own sins, and the sins of the people.

The other part of the tabernacle outside this curtain, was called the holy place; there the priests daily ministered. In this there was a golden candlestick, or rather lamp-stand, on which were placed seven lamps, the lights of which were kept burning with purest oil.

There, also, was a table covered over with gold, upon which were kept loaves of bread, one for each tribe of Israel. This bread was called shew-bread, it was changed every week, and the stale loaves, or biscuits, were eaten only by the priests.

Here, too, just in front of the curtain which hid the holy of holies, was the golden altar of incense. On this was burnt sweet smelling woods and gums, so that a sweet odor was always going up towards God. The prayers of good people are like sweet incense, as they go up from earth to the throne of God in heaven.

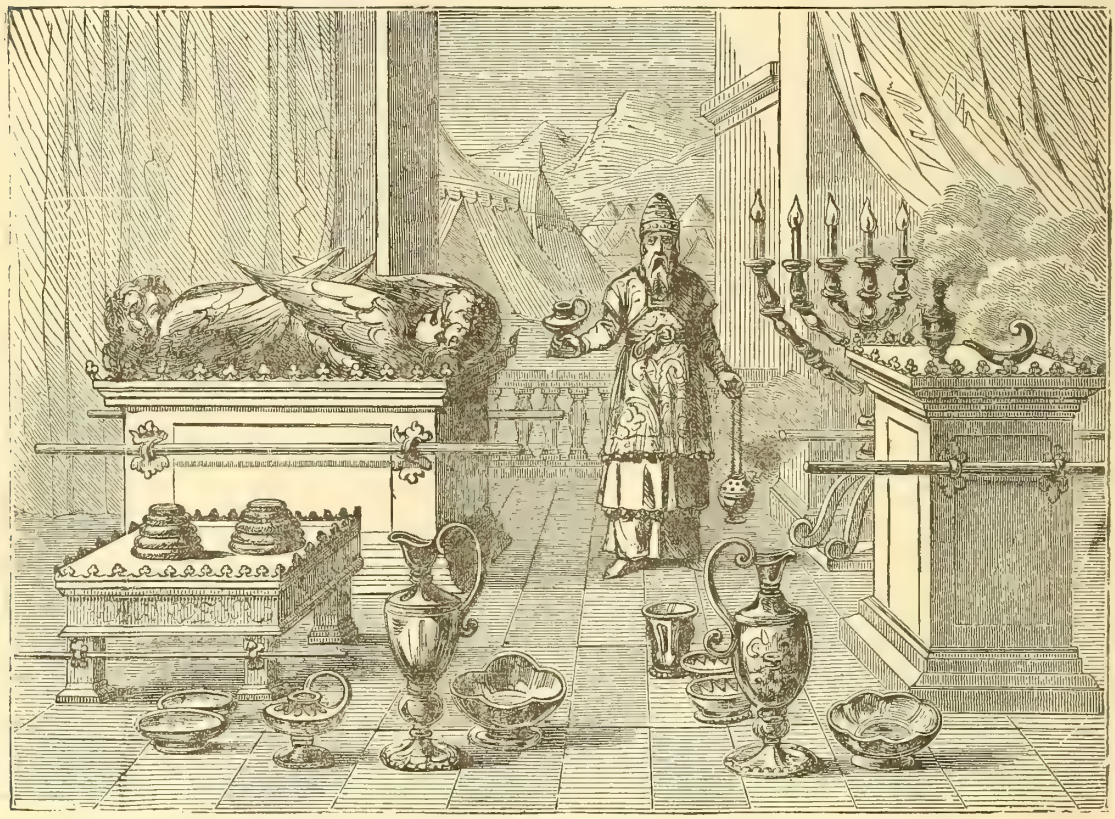
This tabernacle was furnished with spoons, basins, dishes, covers, and many other things all made of pure gold. It was like a dwelling-house with its furniture, and not merely a place of worship. It was built to show that the Lord God would dwell among them as their King. Bread and meat and wine were offered there, part of which was burnt or poured in sacrifice as God's portion, and part went for the use of the priests, who were the servants of God's household.

THE ARK OF THE COVENANT.

The tabernacle stood in a large court, which was enclosed by poles and curtains, like a wall all round, but was open at the top to the sky. Just at the entrance of this court was the large altar of burnt-offering, where the animals killed for sacrifice were

burnt, and between this altar and the entrance to the tabernacle was the laver or fountain made of brass where the priests washed their hands and feet, while they were about the service of God.

The whole of the tabernacle, with its ceremonies and sacrifices, pointed to good things to come, when all these would be done away with. Many of the sacrifices were to teach them to look forward to the time when Christ would come, and offer up his life for man's sin.



FURNITURE OF THE TABERNACLE.

I cannot tell you now of all the many sacrifices that God appointed. I have told you of the passover lamb, now I will tell you about the sin-offering, on the great day of atonement.

On this solemn day the people did no work, and the high priest put off his splendid robes, and only appeared in his plainest dress, for it was a day of humbling before God, on account of sin. First of all, as Aaron and the priests were sinful men as well as the people, they had to offer a sin-offering to God for their own sins, before they could offer one for the sins of the people.

This done, Aaron took two young goats, and brought them before the altar. These were for the sin-offering of the people. One goat he killed, and took its blood into the holy of holies, and sprinkled it on the mercy-seat before God. Then Aaron laid his hands upon the head of the live goat, and said over all the sins of the people, and, as it were, put them upon the head of this goat. Then he sent the goat away into the wilderness, bear-

ing with it all the sins of the people. This was to teach the people that God having pardoned their sins, would remember them against them no more. This points to the Lamb of God, who taketh away the sin of the world.

Besides the sacrifices and offerings at special times, there was a lamb offered every morning and evening for their daily sins; so when they saw the smoke of the sacrifice ascending they must have felt how constantly they needed to be forgiven. All the animals that were offered were to be quite free from any blemish, or spot.

And the Lord said to Moses, See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. And in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee. And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

The Cloud over the Mercy-seat.

After the tabernacle was finished, God did not call Moses on Mount Sinai again, to speak with him, but he called him into the tabernacle. For God came into the tabernacle in a cloud over the mercy-seat and spoke with Moses there. And God told Moses to bring Aaron and his sons to the door of the tabernacle to consecrate them, that is, make them priests.

Then Moses brought them and he called all the people, that they might come and see what the Lord commanded him to do. And while they stood around the door of the tabernacle he took Aaron and his sons and washed them with water; and he put on Aaron the beautiful garments that had been made for him. Afterwards he poured oil upon his head and anointed him. He took Aaron's sons also, and put their garments upon them and offered up sacrifices to God. So Aaron and his sons were made priests, to

THE LAVER.

stay at the tabernacle and burn incense and offer up sacrifices for the children of Israel. Before this time other men might offer up their own sacrifices, as Abel, Noah and the Patriarchs had done. But now that God had chosen Aaron and his sons to be priests, no one else might offer up a sacrifice; every man must bring his offering to the tabernacle, and let the priests burn it for him upon the altar there.

The priests were commanded to offer up two lambs every day, one in the morning and the other in evening, for the sins of all the people of Israel. But God told Moses that, if any

man wanted to bring an offering for his own sins, alone, he might bring an ox, or a sheep

SENDING THE SCAPEGOAT INTO THE WILDERNESS.

or a goat to the door of the tabernacle and lay his hand upon it and kill it, and God would be pleased with it, for an offering, not because the blood of animals could take away sins, but it served as a shadow and type of the sacrifice of Christ, who poured out his

THE HIGH PRIEST OFFERING INCENSE ON THE GOLDEN ALTAR.

blood unto death, in order to take away the sins of the world.

The priests were to dismiss the people with a blessing saying to them: The Lord bless thee, and keep thee; the Lord make his face shine upon thee and be gracious unto thee; the Lord lift up his countenance upon thee and give thee peace. Among the sacred seasons of the Israelites the most prominent were: the Sabbath day, the Passover or Feast of Unleavened Bread, the Feast of Pentecost, also called the Feast of Weeks and of the First Fruits; the Feast of Tabernacles, the great day of Atonement, the Sabbath year, and the Year of Jubilee.

Beautiful Garments.

The garments of the priests, which designated their office, were not worn by the Levites. The priestly garments were very simple; the chief article was a tunic, made with sleeves, held together by a linen girdle, and extending from the neck to the ankles; the material and the color, white linen, were symbols of purity and holiness. In addition to this official garment, the high priest wore a blue robe or coat, adorned on the hem with pomegranates and bells of gold; the former were symbols of the Word, and the bell was a symbol of proclamation.

He also wore an ephod attached to the shoulders, made of costly materials of gold, of blue, and of purple, and of scarlet; the breast-plate was attached to it in front, by means of rings and chains, made of gold. This breast-plate was adorned with twelve precious stones, on which the names of the twelve tribes were engraved; it was a memorial implying that the high priest, as the highest mediator of the old covenant, should always bear the people upon his heart. A small plate of gold was, besides, attached to the priestly mitre bearing the inscription: Holiness to the Lord.

The people had now remained an entire year in their tents, the law was given, the tabernacle was erected, the priests were already occupied with their official duties, and the period of departure was near at hand. After the number of men who were able to bear arms had again been taken, and the second passover had been celebrated, the Lord gave the appointed signal: the cloud was taken up from the tabernacle and guided the people in their journeying.

The tabernacle was then taken down by the Levites, and set up again after a three days' journey in the wilderness of Paran, where the children of Israel encamped. And, whenever the ark was lifted up, Moses said, Rise up, Lord, and let thine enemies be scattered; and let them that hate thee, flee before thee. And when it rested, he said, Return, O Lord, unto the many thousands of Israel.

The tabernacle stood always in the middle of the camp, the tents of the Levites were next, and the tents of the other tribes were farther off, but on every side of the tabernacle. And they kept their tents in the same place until they took them down to go on their journey again.

THE WAY TO THE PROMISED LAND

THE FOUNTAIN IN THE WILDERNESS.

CHAPTER IX.

B. C. 1490.

THE GOLDEN CALF—MOSES ANGRY AND BREAKS THE TABLES OF THE LAW—THE GLORY OF MOUNT SINAI—NUMBERING THE PEOPLE—THE PILLAR OF FIRE—THE ISRAELITES MURMUR—PUNISHMENT BY FIRE—A STRONG WIND BRINGS QUAILS FOR FOOD—SPIES SENT TO THE PROMISED LAND—THE BRAZEN SERPENT—STORY OF BALAAM AND BALAK—DEATH OF MOSES—THE PEOPLE MOURN THIRTY DAYS.

DURING the time Moses was up on Mount Sinai, speaking with God about all those things told in the last story, the Israelites were very uneasy because he did not come back. He had been gone for forty days, when the people came to Aaron, and said, Where is Moses? We cannot tell what has become of him: we are afraid he is dead. Make us, therefore, an image in the likeness of God, that we may worship before it.

Aaron was afraid to tell the people how wicked this was, and he said, Bring me your golden ornaments. Probably he hoped the people would not be willing to part with what they liked so much, and then he would not be obliged to make them an image. But the people were determined to have a likeness of a god, so they took off their ornaments, and brought them to Aaron.

Then Aaron made of them the likeness of a calf or bull in gold. The most famous of the gods of Egypt was worshipped under the form of a bull, so Aaron thought it would please these people if he made for them a likeness of their own great God in the same form.

Thus they broke the second commandment, where God says, that they were not to make the likeness of anything, to bow down and worship it. Is it not wonderful that they forgot it so soon? One would have thought that they could never have looked up to the great mountain before them, without thinking of the solemn words that God had so lately uttered from its heights, amidst thunder, and lightning, and earthquake, and the loud trumpet, whose voice awoke the echo of the mountains round.

They Worship an Image.

When the image was set up, then all the people came before it, and offered sacrifices and feasted. While they were doing this, God said to Moses, Make haste and go down to the people, for they are sinning. Then Moses went, and he took in his hand the tablets of stone, which were the work of God, and the writing on them was the writing of God, engraven on the tablets. As he came near to the camp, he saw the people dancing

round the calf; then he felt very grieved and very angry, and he threw down the tablets, on which God had written his laws and his covenant, and broke them at the bottom of the mount.

The breaking of these tablets showed how the people had broken God's laws and the covenant that they had so lately made with him, when they said, All that the Lord hath spoken we will do. Before this time, when they had done wrong, God had not punished them; but now they had agreed to be under his laws, and because they had broken them they must suffer the consequences.

THE ISRAELITES WORSHIPPING THE GOLDEN CALF.

First of all, Moses took the calf, burnt it in the fire, ground the ashes to powder, and then threw the dust into the water that the people drank. They must have thought what a poor god it was, if it could be served so. Then Moses said, Who is on the Lord's side? Let him come to me. So all the Levites came to him. Now Moses said, Take your swords and kill those who have been chief in this sin. And the Levites killed three thousand men. Then Moses went back to the mountain, and prayed to God to forgive the people their sin.

Afterwards God told Moses to get two more tablets of stone, like those which he had broken. On these God wrote the same

laws that he had written on the first tablets. Moses was away in the mountain with God just as long the second time as he was the first. During those forty days he did neither eat bread nor drink water, for God kept him alive without the need of food.

When he came down to the people, they looked at his face, and the skin of his face shone, and they were afraid to come near him. Then Moses put a veil over his face to hide its brightness, while he talked to the people of all the things that God had shown him, when he was up in Mount Sinai. What was it that made Moses' face shine so brightly? You know that he had been with God in the Mount, and it must have been the reflection of God's glory upon his face. We grow like to those with whom we live, in thought and feeling; if we keep good company we shall be like our companions. Moses had been in glorious company, and some of that glory was shared by him.

After this God commanded Moses to number the people. He was told to find out how many there were from twenty years old and upward, all that were able to go forth to war in Israel. The families were numbered according to their heads. All those that were numbered by the house of their fathers, from twenty years old and upward, all that were able to go forth to war were six hundred and three thousand, five hundred and fifty.

MOSES DESTROYING THE TABLES OF THE LAW.

MOSES BRINGING THE NEW TABLES OF THE LAW.

At length the pillar of fire began to move, which was an order from God for the Israelites to leave the desert of Sinai, and march onwards towards Canaan. They always knew when God wished them to move forward, and when it was his will that they should stay at any place, by the moving or resting of this wonderful pillar.

It was a good thing that God chose when they should go or stay, for if Moses had done so, they would have been sure to have grumbled. The old people would have wanted to stay still in one spot, the young ones would have wanted to move on too fast; some would have liked one place, and some another; but all would have been discontented. Now God, through this fiery pillar, fixed all their movements, and the people knew that it was their guide.

For three days they journeyed till they came to the wilderness of Paran, and then the pillar rested; so they set up their tents. At this place they began to complain. This grumbling, unthankful spirit displeased God, after all he had done for them. They did not like the hardship and weariness of a desert life, and said, How hot the sun is here, and how the sand scorches our feet! How dull it is in this still desert, and how uncomfortable to be always moving about from place to place! They had many hardships, certainly; but they were now on their way to the Promised Land, where they would have a beautiful and settled home.

What Became of the Grumblers.

God heard their murmurings; and he did not pass them over now, for they were under his laws, and he punished them for their sin. He sent a fire, which burnt many of those who had grumbled most. Perhaps this fire was lightning, which struck them dead in a moment; perhaps it was the hot desert wind, called the simoon, which breathed its scorching breath upon them, and they died. The Israelites called this place Taberah, or "the burning," because of the sad end of some of their number.

When the Israelites left Egypt, a great many of the lowest of the people went with them. They are called the "mixed multitude," and they were mostly the very lowest of the low. They were very often the first to begin to grumble, and to leave the worship of God, and were a constant trouble to the Israelites. At the very next place of encampment when they left Taberah, these people again began to murmur. What is the matter now? They do not want for water, for the streams from the smitten rock still follow them They do not want for bread, for God has never once forgotten to rain down the manna from heaven.

They Cry for Meat.

They cry, We want meat. We remember the fish that we did eat in Egypt freely; the refreshing cucumbers, the cooling melons, the pleasant onions! We have nothing but dry food here; we are tired of having only this manna. It was not only the mixed multitude who grumbled. They began, and the sin spread like a disease, as all sin is, through the camp. Soon Moses heard the people weep throughout their families, every man in the door of his tent; and the Lord heard, too. God told Moses to say to the people, You ask, Who shall give you flesh to eat? I will. You shall eat flesh; not for one day only, nor for two days, nor for five days, neither for ten days, nor for twenty days, but for a whole month, until you hate the sight of it.

Then God sent a strong wind, which brought them quails. These birds came in very, very large numbers, and they flew so

low that the people caught them easily. Now they had flesh in abundance; but God had not given it them in love, but in punishment. It was a year since they had eaten meat, and now they ate so much that it made them ill—so ill that a very great many people died. God knew what was the best food for them to eat in the desert, and they would be quite sure that he would supply all their real wants. Whenever they tried to have their own way, they always got into trouble; but they were slow to learn that God's ways are best.

After this they went on marching and resting, until at last they came to the southern border of the land of Canaan. Now, Moses said, you are in sight of the land which God promised to your fathers: go up and take it; do not be afraid of the people who live in it. But, the people said, We had better send twelve men before us—one man out of each tribe—to search the land, and bring us word again by what way we must go up, and into what cities we shall come.

THE SPIES RETURNING FROM CANAAN.

So twelve men were chosen to spy out the land. They left the camp early in September, and came back about the middle of October. They were gone forty days, and they brought back with them some of the fruits which grew in the country to show their countrymen. How delighted they must have been to see the figs, and the grapes, and the pomegranates, which they were told

grew in rich abundance in this land which was to be their own! There was one large cluster of grapes, cut from the valley of Eschol, which they looked at with great surprise. It was carried by two men on a pole, partly because of its great size, and partly to keep it from being bruised.

The twelve men said, We came unto the land where you sent us, and indeed it floweth with milk and honey, and this is the fruit of it. They meant to say, it is a land where there is plenty of food and grass for our cattle, so we shall have plenty of milk; and there are a great many wild bees which store large quantities of honey from the flowers.

The Giants of Canaan.

When the people heard this good account of the land, they longed to go and take it: then the spies said, Though it is a fruitful land, yet the people who live in it are like giants, and they have strong cities with walls all round them. This frightened the people, but Caleb, who was one of the twelve spies, said, Do not be afraid: we are well able to overcome the land; let us go up at once to take it. And Joshua said the same. Then the other spies said, We are not able to go up against the people, for they are stronger than we are. The people, when they heard these words, actually wept from disappointment and fear. They began to murmur against Moses and Aaron, and said, Oh that we had died in Egypt! oh that we had died in the wilderness! We had better return to Egypt: let us appoint a captain to take us back again. Then Joshua and Caleb said, Do not act so foolishly and wickedly: the land which we passed through to search is an exceedingly fruitful one. Do not be afraid of the people who live there, for the Lord is with us to keep us from harm, but he is not with them: you need not fear them.

The mean-spirited people would not listen to these two brave men, but took up stones to stone them to death. All at once the glory of the Lord appeared in the tabernacle, in sight of all the people, so they knew that God was going to speak to them by Moses.

This was what God said to these faithless, cowardly people, Because you have forgotten how I delivered you from your enemies in Egypt, and have helped you through all difficulties by the way; because you have not believed that I would still help you, to conquer all your other enemies, and give you the land that I promised you, none of you that are grown up men and women shall ever see this good land. You shall wander for forty years in the wilderness, as the men were forty days in searching the land; a year for each day shall you wander about in the wilderness, until all that are twenty years old and more shall be dead. Joshua and Caleb, who spoke the truth, shall go in, and so shall your little ones, who you said would be sure to be killed by the inhabitants. After forty years I will give the land to them, but not to you; you are not worthy of it.

The ten men who spoke evil of the land, and who discouraged the people, were struck dead by God's displeasure on the spot, but Joshua and Caleb lived on.

In Great Trouble.

And now the people mourned greatly. They had something to grieve over now, and they found, by their doom to wander forty years in the desert, with no hope of seeing the good land, what an evil and bitter thing it is to sin against God.

Thirty-eight years after God had sentenced the Israelites to wander for forty years in the wilderness, they came to Kadesh, where Miriam died and was buried. Here they suffered greatly for want of water. With

THE HIGH PRIEST IN FULL DRESS.

great impatience and folly they wished themselves dead, and acted just as their fathers had done at Rephidim. They scolded Moses and Aaron for bringing them out of Egypt, and behaved very badly.

Then God said to Moses, Take the rod, make all the people come together; then do you speak to the rock which is before your eyes, and water shall come out of it for the people to drink. So Moses and Aaron gathered the people together before the rock, and Moses said, Hear now, ye rebels; must we fetch you water out of this rock?

Then Moses lifted up his hand and smote the rock twice, and the water came out abundantly. Then God said to Moses and Aaron, You have not honored me before the people, so you shall not lead them into the good land which I have given them. Moses lost his temper, and spoke angrily to the people. God told him to speak to the rock, but he hit it twice. He said, Must we fetch you water? when it was only God's power that could bring water out of the rock. So, for his impatience and unbelief in God, in which Aaron joined, these two great men were not allowed to lead the Israelites into Canaan.

Death of Aaron.

Very soon after this the Israelites came to Mount Hor. Here, God told Aaron, was the place where he would die. Moses and Aaron, and Eleazer, the son of Aaron, went at God's command to the top of this bare and rugged mountain. All the people stood below, and watched these three as they walked up this dreary height—they knew that only two out of the three would ever come down again, that their high priest was gone up to die. When they reached the top, Moses took off the priestly robes from Aaron and put them upon his son Eleazer; then Aaron gave one look at the tents of Israel in the plains below, one long look towards the Promised Land, whose distant hills he could just see, and then Moses and Eleazer heard his last words, and Aaron died. For thirty days the whole congregation mourned for their lost high priest.

At last the fiery pillar moved again, and they journeyed round the coasts of Edom. Here they were much cast down because of the troubles of the way. They had not yet learned the lesson of patient trust, and again they grumbled. They longed for other bread than manna, and spoke against God and against Moses.

A Plague in the Tents.

So the Lord sent fiery serpents among the people, and they bit the people so that a great many died. There were a great many poisonous creatures in the desert; but we never hear of their being bitten until now. God had always taken care of them, and kept them from this as well as other dangers; but now, for their sin, he let the serpents follow their nature and bite the people.

Perhaps the serpents were called "fiery" because their color was yellowish or bright. Perhaps it was because of the burning pain which followed their bite, or the raging thirst which people felt from the effect of poison in their blood. The people very soon confessed their sin, and begged Moses to pray to God to take away the serpents from them. And Moses prayed for the people.

Then the Lord said to Moses, Make a serpent of brass, and put it upon a pole, and it shall come to pass that every one that is bitten shall feel well again, when he looks at it. Moses did so; and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

And the children of Israel set forward and

pitched in the plains of Moab, near the river Jordan by Jericho.

And when Balak, king of Moab, saw all that Israel had done to the Amorites, he was sore afraid of the people, and sent messengers unto a prophet named Balaam in Mesopotamia, to call him saying: Behold there is a people come out from Egypt, behold, they cover the face of the earth, and they abide over against me. Come now therefore, I pray thee, curse me this people, for they are too mighty for me; peradventure I shall prevail, that we may smite them, and that I may drive them out of the land; for I know that he whom thou blessest is blessed, and he whom thou cursest is cursed. And they departed and came to Balaam with rewards.

And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people, for they are blessed. Therefore Balaam said unto the princes of Balak: Get you into your land, for the Lord refuseth to give me leave to go with you. But Balak sent again princes, more honorable and with richer gifts; and God said to Balaam: Go with them; yet the word which I shall say to thee, that shalt thou do.

And Balaam rose up in the morning, and saddled his ass and went with the princes of Moab. And God's anger was kindled

THE BRAZEN SERPENT.

because Balaam loved the wages of unrighteousness, and the angel of the Lord stood in the way for an adversary against him. And the ass saw the Angel of the Lord standing in the way, and his sword drawn in his hand; and the ass turned aside out of the way, and went into the field; and Balaam smote the ass to turn her into the way.

But the Angel of the Lord stood in a path, and Balaam's anger was kindled, and he smote the ass with a staff.

And the Lord opened the mouth of the ass, and she said to Balaam: What have I done unto thee, that thou has smitten me these three times? And Balaam said to the ass, because thou has mocked me; I wish there were a sword in my hand, for then I would kill thee. Then the Lord opened the

BALAAM MET BY THE ANGEL OF THE LORD.

shut in by vineyard walls on each side. And when the ass saw the Angel of the Lord, she thrust herself unto the wall and crushed Balaam's foot against the wall; and he smote her again. And the Angel of the Lord went further and stood in a narrow place, where was no way to turn either to the right hand or to the left. And when the ass saw the Angel, she fell down under Balaam; eyes of Balaam, and he saw the Angel of the Lord standing in the way, and his sword drawn in his hand; and Balaam bowed himself and fell flat to the ground, and said to the Angel of the Lord, I have sinned; now therefore, if it displease thee, I will return. And the Angel of the Lord said to Balaam, Go with the men, but only the word that I shall speak unto thee, shalt thou speak.

BALAAM'S SACRIFICE ON SEVEN ALTARS.

So Balaam went with the princes of Balak. And on the morrow Balak took Balaam, and brought him up into a high place that thence he might see the utmost part of the people. And Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams. And Balaam did as Balak had spoken; and they offered on every altar a bullock and a ram. And the Lord put a word in Balaam's mouth and he said, From Aram hath Balak brought me, the king of Moab, from the mountains of the earth, saying, Come, curse me Jacob, and come, defy Israel. How shall I curse, whom God hath not cursed, or how shall I defy, whom the Lord hath not defied?

The Anger of Balak.

And Balaam seeing the vision of the Almighty and falling into a trance, said again, I shall see him, but not now, I shall behold him, but not nigh; there shall come a Star out of Jacob and a Sceptre shall rise out of Israel, and shall smite the princes of Moab and overthrow all the sons of tumult. Let me die the death of the righteous and let my last end be like his.

And Balak's anger was kindled against Balaam, and he smote his hands together, and said to Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times; therefore now flee thou to thy place. And he sent him away without any of the silver and gold which Balaam wanted so much. Notwithstanding, Balaam afterwards craftily advised the Moabites and Midianites to entice Israel to practice idolatrous rites; this plan was so successful, that a plague, which the Lord sent, destroyed 24,000 of the people. Hence the Lord commanded Moses to make war against the Moabites and Midianites and they slew their kings and people; and Balaam also they slew with the edge of the sword.

The Last Days of Moses.

Moses knew that he could not lead the people into the land of Canaan. He must die as the Lord had said, for he had sinned at the rock. He feared the Israelites would not think how they had been led through the desert. He talked to them for the last time and brought back to their minds all the things God had done for them.

He asked the Lord to choose a man to take his place, lest if they had no guide to lead them they might be lost as sheep with no shepherd. The Lord said Joshua should lead them. Moses told the people they must keep the laws of God and teach their children to do so at all times; and they must talk to them of God, so that they would learn to love him.

And when the Lord led them into Canaan and gave them all the great cities that they had not built, and wells that they had not digged, and vineyards and olive trees which they had not planted, they must think of the Lord and how much he had done for them. He had led them for long years and fed them, and their clothes had not grown old and their feet had not been sore by the way. He had brought them out of that place to this good land full of streams, where the wheat grew and grapes and all sorts of fruit. They should not want. They would find brass and iron if they dug in the ground and could make tools and all sorts of things for their use.

Their flocks and herds would do well in that land, and they would grow rich, but they must not think they had gained all these things by their own might. They must keep in mind that the Lord their God had given them all. If they did not serve him, but

MOSES REHEARSING THE COMMANDMENTS TO THE CHILDREN OF ISRAEL.

took other gods, they would be served in the same way as he meant to serve the nations that lived in sin. Moses told them they must soon cross the Jordan and the Lord would lead them. The people of the land might try to keep them out but he would make them win. Though they had sinned in the desert, he was still their God.

THE LORD APPEARING TO MOSES AND JOSHUA IN THE PILLAR OF A CLOUD.

The land of Canaan was a place of streams. Egypt had one river, the Nile, which flowed over its banks once a year so that the fields near it bore much fruit. But the soil far off was dry, and men had to carry water to it, so that the grass and plants might grow. In Canaan rain fell and grain and grass grew well, and vines and all sorts of fruit were found there. The people of Canaan had set up their false gods on hills and under trees in all parts of their land. They had built altars and burnt up their own children on them. Moses told the children of Israel that they must pull down all these places and break the false gods. And if one of the men of the land should try to make them kneel down to these false gods, he must be stoned to death.

If there was a poor man among them, they must lend him what he needed and the Lord would bless them. They must keep some cities where one who had killed a man by chance might hide. If he had meant to kill the man for hate, then he must be put to

death. But if the thing was done by chance, and the friends of the dead man chased him to kill him, he might fly to one of these cities. When he reached the gate, he must tell the guard what he had done. Then they would give him a place to stay. If the friends of the man whom he had killed came to ask for him, they would not give him up, as he had not meant to do wrong. But if a man who meant to kill came there, they were not to let him in, but he must be put to death for his sin.

When they lived in the land each man must take the first of his grain and the first fruit that was ripe and bring them to the Lord's house. The priest would take these gifts and set them down in front of the altar. The man must say, I have brought the first fruits of the land which thou, O Lord, hast given me. And he must pray to the Lord and leave all his gifts there for the use of the priests. The priests were to have no fields to raise grain or fruit of their own, so the first fruits of the land must be brought to them each year.

Stones and Clay.

Moses told them that on the day they should go over Jordan they must raise a great pile of stones, and on these they must smear soft clay, and write all the laws of God on this clay. When it grew hard, all who went by could read the law of God on it.

Moses told them that if they kept the law of God, he would bless them and all that was theirs. Their foes would flee from them. But if they sinned, their fields should not bring forth grain, for locusts should eat it, and their vines would not bring forth grapes. He would send plagues on them and foes who would not spare them but would make them slaves.

And the Lord said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation. And the Lord appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

And the Lord spake unto Moses that selfsame day, saying, Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession: and die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people: because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel. Yet thou shalt see the land before thee; but thou shalt not go thither unto the land which I give the children of Israel. And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the Lord shewed him all the land of Gilead, unto Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, and the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar. And the Lord said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.

So Moses the servant of the Lord died.

CHAPTER X.

B. C. 1451.

STORY OF JOSHUA—ARRIVAL OF THE ISRAELITES AT JORDAN—CROSSING THE RIVER—RAHAB AND THE SPIES—CAPTURE OF JERICHO—BATTLE AT THE CITY OF AI—ACHAN STONED FOR THEFT—MEN IN OLD CLOTHES—A FURIOUS HAILSTORM—JOSHUA'S GREAT VICTORY—THE PEOPLE CHOOSE WHOM THEY WILL SERVE.

AMONG the children of Israel that came out of Egypt there was a certain Hoshea, the son of Nun, of the tribe of Ephraim. Moses had seen that he was valiant and skillful, and when the Amalekites came out against Israel at Rephidim, to slay them on their journey to Sinai, Moses appointed him to be captain of the host. So he went and defeated the Amalekites in a great battle; and after that Moses called him by the name of Jehoshua or Joshua, which is, being interpreted, The Lord's Salvation.

And when Moses went up into the mountain of Sinai to receive the law from God, Joshua went with Aaron and the elders so far as it was lawful for them to go; and while he was in the mount Joshua waited for him. From the day when Moses came down from the mount Joshua became his minister, attending on him continually, and dwelling in his tent. Also he was one of the seventy judges whom Moses appointed to do justice among the people.

Very zealous was he for the honor of his chief; for when two of the seventy, Eldad and Medad by name, tarried in the camp, and prophesied there (but the rest prophesied in the tabernacle), he said, My lord Moses, forbid them. But Moses answered, Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them!

In the second year after the departure of Israel from the land of Egypt, the people approached to the borders of the land which the Lord had promised to their fathers to give them; and they pitched their camp in the wilderness of Paran. Then Moses, as we have seen, chose twelve men, one out of each tribe, that they might go as spies and see the land what it was, and the people that dwelt therein, whether they were strong or weak, few or many, and whether they dwelt in tents or in strongholds. Be of good courage, he said to them, and bring of the fruit of the land.

They Went Through all the Land.

And the time at which the men were sent was the time of the first ripe grapes. Joshua was chosen from the tribe of Ephraim, and Caleb from the tribe of Judah. So these twelve men went throughout the land from the wilderness of the south to Mount Lebanon in the north. And when they came to the

brook Eshcol (which is near to Hebron) they cut down one of the clusters of grapes, and carried it upon a staff between two. Also they brought figs and pomegranates from the land. The time which they spent upon their journey was forty days. And when they came back to the place whence they had come, and showed to the people the fruits which they had brought, thus they said to Moses, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. But the people that dwell in the land are strong, great and mighty nations—the Amalekites in the south, and the Amorites in the mountains, and the Canaanites by the sea and by the banks of Jordan, and the children of Anak that are giants. We are but grasshoppers in their sight and in our own. But Caleb said, Let us go up at once and possess the land; for we are well able to overcome the people that inhabit it. Joshua also said, Let us go up. But the people believed the ten spies rather than Caleb and Joshua, and they wept, saying, Would God that we had died in the land of Egypt or in the wilderness.

The People Murmur.

And they murmured against Moses and Aaron, and said to one another, Let us make us a captain that he may lead us back into the land of Egypt. But Caleb and Joshua ran among them with their clothes rent, and cried, The land which we passed through to search it, is an exceeding good land. If the Lord have a favor for us, He will bring us into it; and as for the people that dwell therein, their strength is gone from them, for the Lord is with us: therefore fear them not. But the people ran upon them, and would have stoned them with stones had they not feared the glory of the Lord, for the glory appeared at that time above the tabernacle. Then the Lord was wroth with the people, and said that all that murmured, from twenty years old and upward, should perish in the wilderness; and the ten spies that gave the evil report died of the plague. Only Caleb and Joshua were left alive.

But when forty years were accomplished from the coming out of Egypt, the children of Israel approached the Promised Land, coming to it from the east. First they subdued the country that is eastward of Jordan, the land of Sihon, king of the Amorites, and Og, the king of Bashan. Then came the time when Moses must die, for the Lord had said to him, Thou shalt see the land with thine eyes, but thou shalt not enter it. Thou shalt not go over Jordan.

But before he died he chose Joshua to be the leader of the people after him, for so the Lord commanded him. And he gave him a charge, and said, Be strong and of a good courage, for thou shalt bring the children of Israel into the land which the Lord sware unto them, and the Lord shall be with thee. Then Moses went up to the top of Pisgah, that he might see the land and die. And Joshua and Phinehas the priest went with him on his way; but they saw him not when he died, nor did they know where he was buried, save that he was buried in the valley in the land of Moab, over against Beth-peor.

Told to go Over the River Jordan.

When Moses was dead, the Lord said to Joshua, Arise, go over this Jordan, thou, and all this people, unto the land which I do give them. Every place that the sole of your feet shall tread upon have I given you, from Lebanon unto the great river, the river Euphrates, and westward to the great sea. Be strong and of a good courage; be not afraid, for the Lord thy God is with thee withersoever thou goest.

Now the people had pitched their camp in the plains of Moab, near to the place where Jordan flows into the Dead Sea. And they looked across the river to the great city of Jericho. Then Joshua commanded the chief men of the tribes that they should bid the people make provision of food, for that within three days they should go over Jordan.

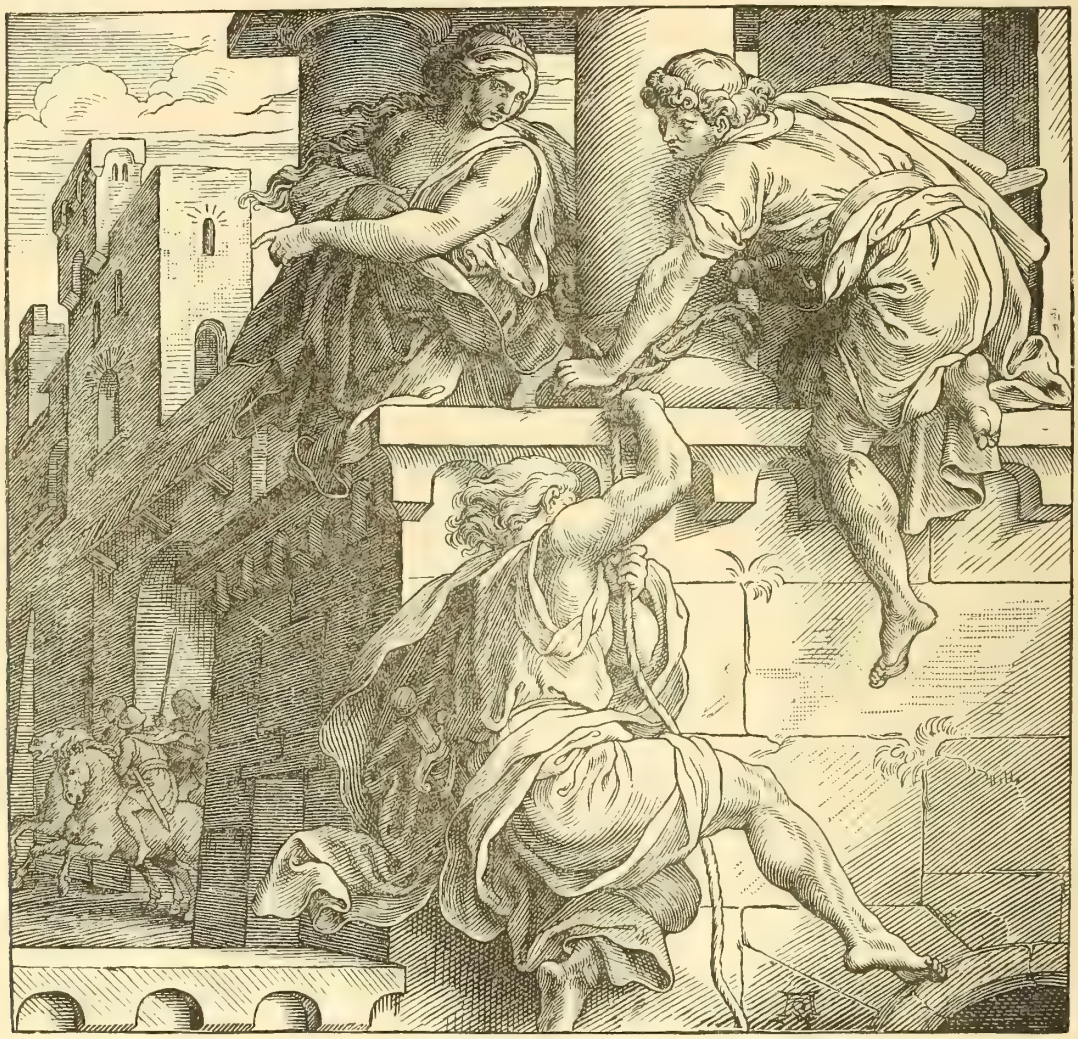
Also, he spoke to the tribes of Reuben and Gad and the half-tribe of Manasseh—for these had had their portion given to them on the eastern side of Jordan—and said, Ye shall leave your wives, and your children, and your cattle, on this side of Jordan; but ye yourselves shall go up armed before your brethren, and help them until the Lord shall have given your brethren rest as he hath given it to you. And they said, All that thou commandest us, we will do, and wither-

MOSES GIVING HIS CHARGE TO JOSHUA.

soever thou sendest us, we will go. After this Joshua sent from the camp two men to spy out the city of Jericho. And the men entered into the city, and lodged in the house of a woman that was called Rahab. But they were seen coming in, and it was told the king of Jericho, Behold, there came

in men of the children of Israel to-night to search out the country. And the king sent to Rahab, saying, Bring forth the men that are lodging in thy house, for they are come to search out all the country. Rahab said to the king's messengers, It is true that there

and hidden them under the stalks of flax, which she had laid there to dry. As for the king's messengers, they pursued after the spies along the road that led to the fords of Jordan; and the gate of the city was shut after them.



RAHAB AND THE SPIES.

came men unto me, but I knew not whence they were. And at the time of the shutting of the gate, when it was dark, they departed; but wither they went, I know not. Pursue after them quickly, for ye shall overtake them. But she had brought the men up to the roof,

But before the spies lay down to sleep Rahab came up to them upon the roof, and said, I know that the Lord hath given you this land, and that all the inhabitants thereof are afraid. We have heard how your God divided the waters of the Red Sea before you,

and how you have utterly destroyed the two kings of the Amorites on the other side of Jordan; and when we heard it our hearts melted, and there remained no courage in any of us. Now, therefore, swear by the Lord that, as I have showed you kindness, so ye will show kindness to me and to my father's house; and that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have. And give me a true token that ye will so do.

Then the men answered, We pledge our life for your life, if only ye betray not our business. And when the Lord shall have given us this land, we will deal kindly and truly with you and yours. Then she let them down by the window of her house, for her house was upon the town wall. And she said, Fly to the mountains, lest the pursuers meet you, for they have pursued after you even to the fords of the Jordan. Hide yourselves in the mountains for three days, until the pursuers shall have returned; and then ye can go to your own people.

The men answered her, We will keep the oath which thou hast made us swear to thee

THE HEBREWS CROSSING THE JORDAN.

And this shall be the token. When we shall have come into the land, bind this scarlet cord in the window from which thou lettest us down. Bring also thy father, and thy mother, and thy brethren, and thy sisters, and all thy father's household into the house. If any go out into the street, his blood shall be on his own head if he perish; but whosoever shall be with thee in the house, his blood shall be on our heads, if any man do him harm. But if thou makest known our business we are quit of this our oath.

And she said, According unto your words, so be it. And she bound the scarlet line in the window of her house. But the men fled to the mountain, and hid themselves there three days, and after that they returned to Joshua to the camp, and said, Jericho is a strong city, but the Lord has delivered all the land into our hands, for the inhabitants faint for fear because of us.

The Great Host Crossing the River.

After this the host of the Israelites marched to Jordan. Now at this season of the year Jordan is swollen by the melting of the snows of Lebanon, and overflows all its banks, and the people encamped by Jordan that night. And Joshua sent officers throughout the host, who commanded the people in these words: When ye see the priests take up the ark of the covenant, follow it; but leave a space of a thousand yards' measure between you and it; come not nearer to it, that ye may know the way that ye must go, for such a way ye have not gone before. And Joshua said to the people, Sanctify yourselves, for to-morrow the Lord will do wonders among you.

When the morrow was come, Joshua said to the priests, Take up the ark and pass over before the people. Then the priests took up the ark, and went before; and all the people left their tents and followed them, leaving a space as had been commanded. And when they that bare the ark came to Jordan, and their feet were dipped in the brim of the waters, then the waters that came from above stood, rising up in a heap, so that the channel was dried from the city of Adam downwards to Jericho, a distance of about eighteen miles, and the waters below, towards the Salt Sea, were wholly cut off. So all the people crossed the river dry-shod, the priests that bore the ark standing in the middle of the river till all the people had crossed over.

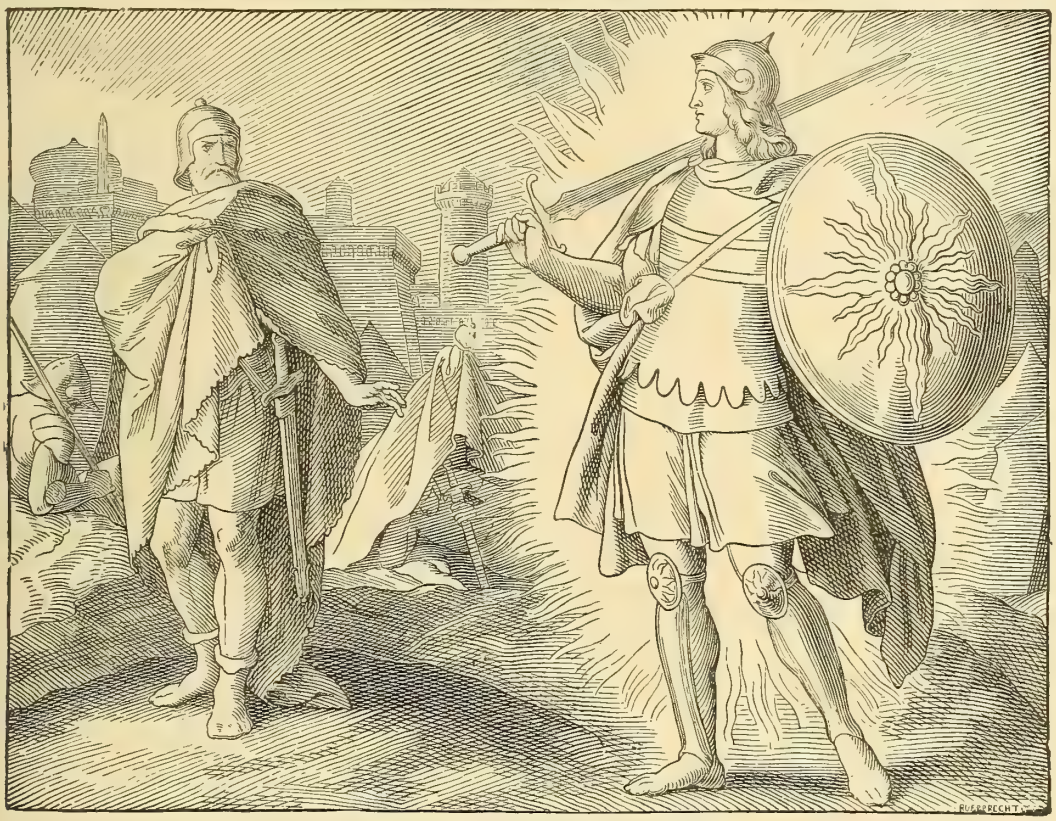
First went the men of Reuben and of Gad and of the half-tribe of Manasseh, ready armed for battle, about forty thousand soldiers; and after them the rest of the multitude. And when they had all passed over, Joshua commanded the priests, saying, Come up out of Jordan. And it came to pass when they had come up out of the river, as soon as their feet touched the dry land, the waters of Jordan returned to their places, and flowed over all their banks as they had done before.

Where They Pitched Their Camp.

Of this crossing there were set up, as Joshua commanded, according to the word of the Lord, two memorials. The first was in this manner: Twelve men, one out of each tribe, took up great stones out of Jordan, from the place where the priests' feet stood firm, and set them up on the other bank, in the place where the host was to lodge that night. And the second memorial was this: There were set up in like manner twelve stones in the midst of the river in the place where the priests had stood with the ark.

That night the people pitched their camp in the plain that was called Gilgal. This plain was distant five miles from Jordan and two miles eastward from Jericho. Here they

fortified a camp, and here they kept the feast of passover to the Lord. And this was the second passover that Israel kept after they came out of the land of Egypt. Once had they kept it when they were encamped under Mount Sinai, but not again during the eight-and-thirty years of their wanderings in the wilderness. And on the morrow after the passover the people ate unleavened bread



THE ANGEL APPEARING TO JOSHUA.

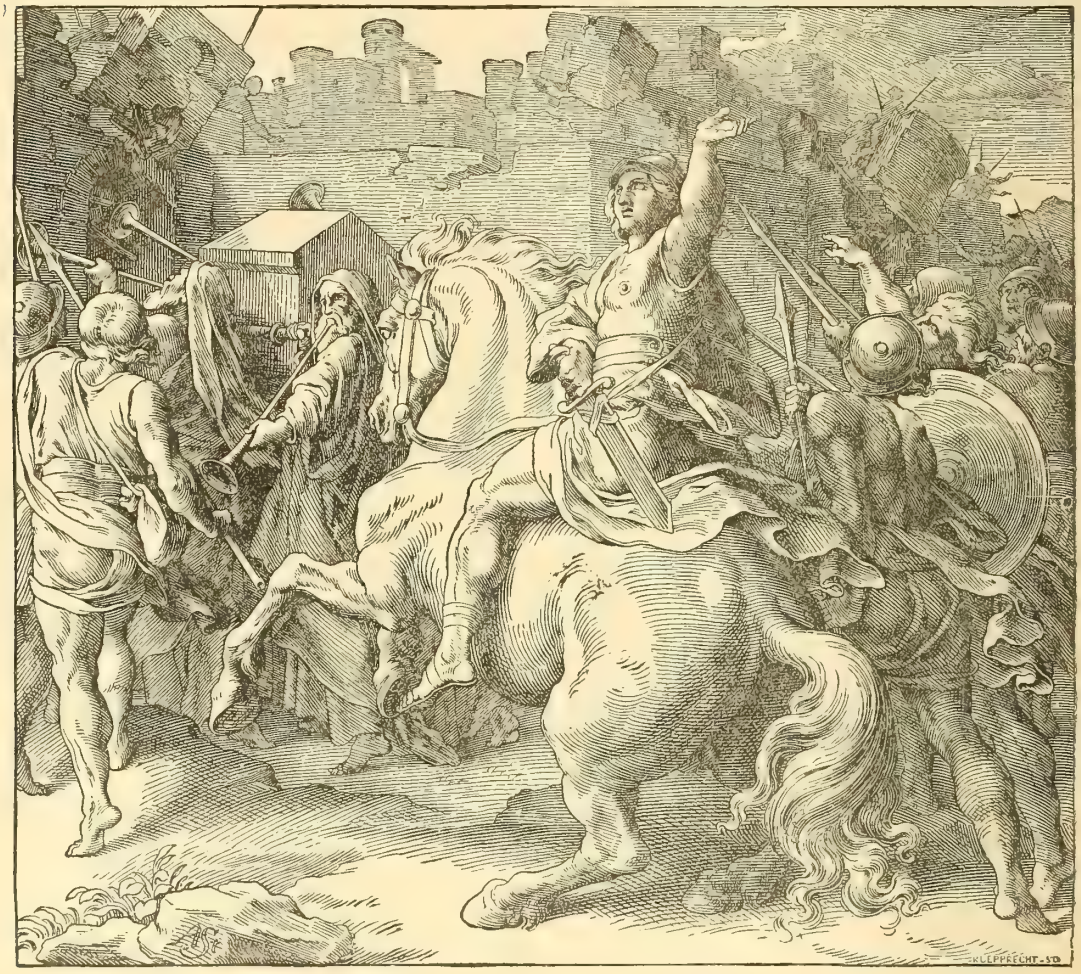
of the old corn of the land. From that day they ate of the fruit of the land of Canaan, and the manna ceased.

And Joshua went up to see the city of Jericho, and to devise how it might be taken. And as he looked he had a vision—a man standing over against him with a drawn sword in his hand. Then Joshua went unto him, and said, Art thou for us or against us? And the man answered, Nay, but as captain of the Lord's host am I come. Then Joshua fell on his face to the earth, and did worship, and said, What saith my Lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot, for the place whereon thou standest is holy. And Joshua did so. Then the angel told Joshua how he should take the city of Jericho. The manner of taking it was this.

On the first day of the week the whole host of Israel, armed and equipped for battle, marched round the wall. After the host came seven priests blowing on rams' horns, and after these, again, the ark, carried on the shoulders of priests. Behind the ark came a company from the tribe of Dan, for the men

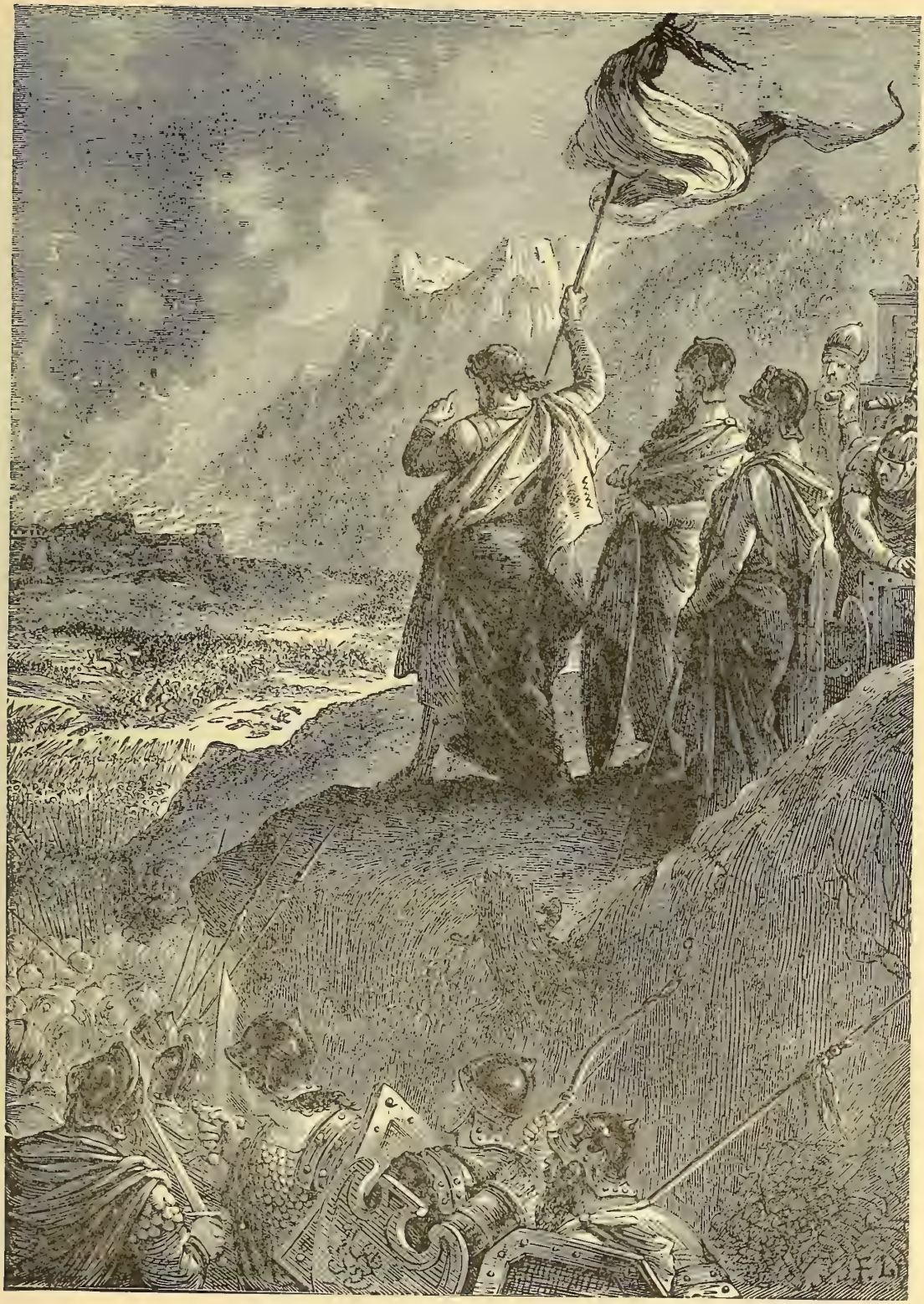
of Dan furnished always the rear-guard of the army. This was done day after day for six days. No shouting was there or cry of battle. Only the priests blew continually with the trumpets. And on the seventh day, which was the Sabbath, the host made this compass of the walls seven times. Six times they made it in silence, but the seventh time, when it was now the time of sunset and the Sabbath was near to its end, all the people shouted together, and the wall fell down, so that the army could go up into the city without hindrance.

Thus Jericho was taken, and all that was in it was destroyed, save only the vessels of gold and silver and brass and iron. These were brought into the treasury of the Lord. And Joshua laid a curse upon any that should build the city again; and the curse was this: that his eldest son should die when he laid the foundation, and his youngest when he set up the gates, and so finished the work.



FALLING OF THE WALLS OF JERICHO.

But when Jericho and its people were utterly destroyed, Rahab and her household were saved, as the spies whom she saved from death had sworn unto her. Rahab was



JOSHUA CAPTURING THE CITY OF AI.

married afterwards to Salmon, chief prince of the tribe of Judah. She had a son named Boaz, and Boaz was the father of Obed, and Obed the father of Jesse, and Jesse the father of David.

The Israelites Defeated.

Now there stood some eight miles westward from Jericho the city of Ai. This city Joshua had it in his mind to take; and he sent men to spy out the place. These brought back the report that the place was small, saying to Joshua, Make not all the people to go up. Let about two or three thousand go up and smite the place, for the inhabitants are but few. This Joshua did, but as the Israelites went up the men of Ai sallied out upon them. And they, not looking to be attacked, turned and fled, and the men of Ai pursued them, and slew some six-and-thirty as they fled, but the rest escaped to the camp.

Great was the dismay among the people at this defeat. As for Joshua, he rent his clothes and fell to the earth upon his face before the ark from morning till evening. So did the elders of the people, and they put dust upon their heads. And Joshua cried to the Lord, Why hast thou brought this people over Jordan to deliver them into the hands of the Amorites? For when the people of the land shall hear that we have fled in the battle before the men of Ai, they will surround us and destroy us.

But the Lord answered him thus, Get thee up; why liest thou upon thy face? Israel has sinned, for they have taken of the accursed thing.

So the next day Joshua bade all the people pass before him by their tribes and families and houses. From the tribes the tribe of Judah was taken, and from the tribe of Judah the house of the Zarhites, and from the house of Zarhites the family of Zabdi, and, last, from the family of Zabdi a certain Achan. Then Joshua said to Achan, My son, make confession to God, and tell me now what thou hast done. Hide it not from me.

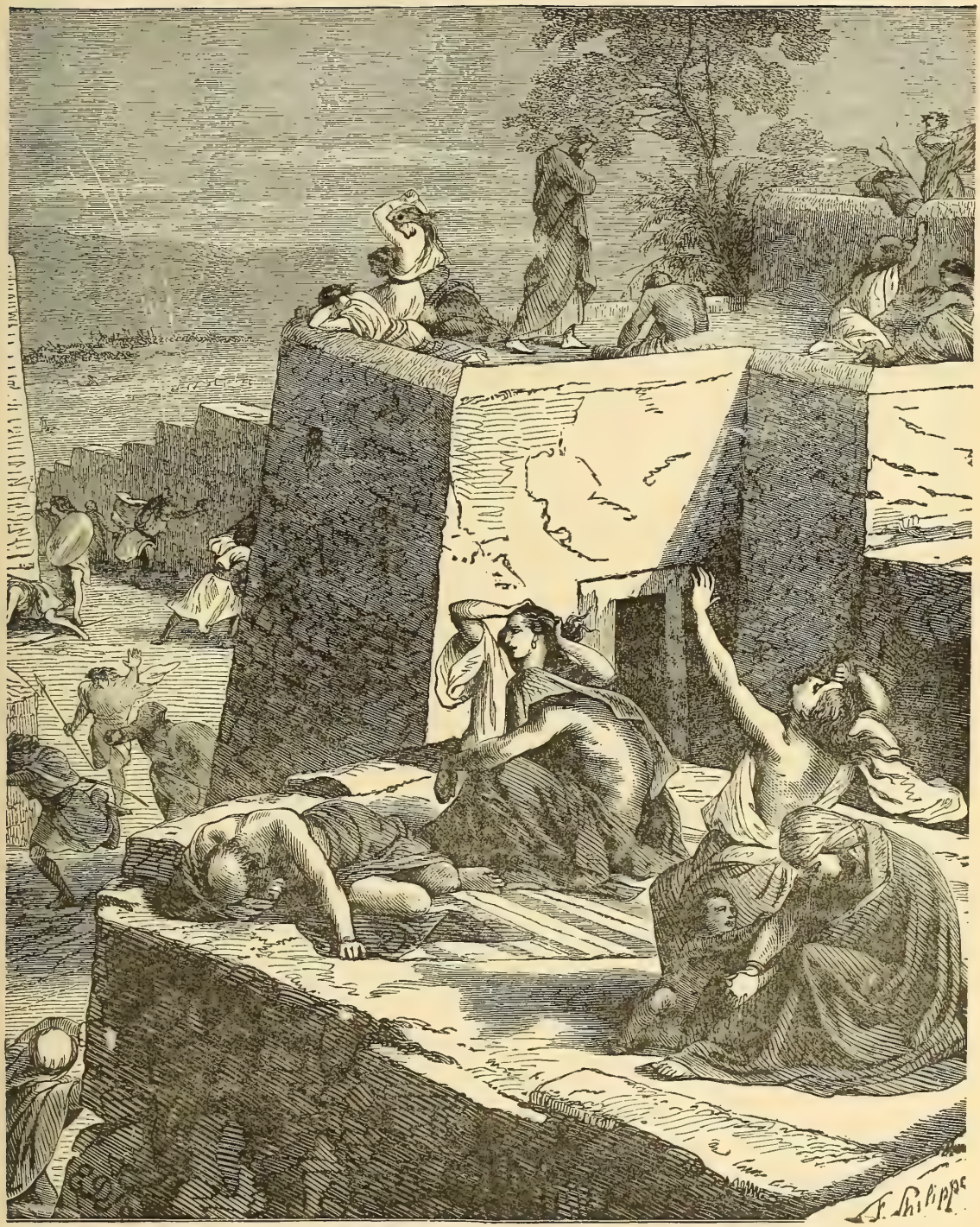
Achan answered, I have sinned against the Lord God of Israel. I saw among the spoils of Jericho a goodly mantle from Babylon, and two hundred shekels of silver, and a wedge of gold weighing fifty shekels. These I hid in the earth under my tent, the garment above, and the gold and silver under it.

Achan Stoned to Death.

Then Joshua sent messengers, and they ran unto the tent, and found the things as Achan had said. Then Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day. And Israel stoned Achan with stones that he died; and his whole house and all his possessions were destroyed. In the place where this was done was raised a great heap of stones, and the place was called from that day the Valley of Trouble.

After this Joshua and the people took courage again, and went up against Ai. But first he set an ambush of five thousand men in the valley between Ai and Bethel (for Bethel is two miles to the westward of Ai), and agreed with them that he and the rest of the host should go up against the city openly from the eastward, and make a pretence of flight. And when we flee, said he, and the men of Ai pursue us, do ye rise up and take the city.

When the king of Ai saw the host of Israel, for it had taken its place on the other side of the valley, he and his people went out against it, knowing nothing of the ambush which had been laid on the other side of his city. And Joshua and all Israel made as if they were beaten before the king of Ai and his people, and fled by the way of the



THE INHABITANTS OF AI WITNESSING THE DEFEAT OF THEIR ARMY.

wilderness—that is to say, towards Jericho and Jordan.

There was not a man left in Ai or Bethel; all pursued after Joshua; and the gates were open. Then Joshua lifted up his spear, and pointed it towards Ai; for this had been agreed upon for a signal. Then the men that lay in ambush rose up and entered the city, and set it on fire. And when Joshua and the host saw the smoke of the city rising up to heaven, they turned against the men of Ai.

At the same time they who had taken the city came down against them from behind. So the men of Ai were taken in the midst of Israel, with the host on one side and the men of the ambush on the other. None could escape. As for the king, he was taken alive; him Joshua hanged upon a tree. When the sun was set Joshua commanded that they should take down his body from the tree and cast it before the gate of the city, and raise over it a great heap of stones.

A Shrewd Trick.

When the kings of the Canaanites heard how Jericho and Ai had been destroyed, they gathered themselves together with one accord to fight against Israel; but the men of one of the cities of the Hivites, Gibeon by name, bethought them of a device by which they might save themselves. They sent ambassadors to Joshua at the camp in Gilgal; for Joshua had led the host back to the camp. The men took old sacks upon their asses, and the bottles of skin in which they carried their wine had been torn and sewn again, and their shoes were patched, and their garments old, and their bread dry and mouldy. In this plight they came to Gilgal, and said to Joshua, We are come from a far country: now therefore make a league with us.

Joshua said to them, Peradventure ye dwell near us; how then shall we make a league with you? for our God hath forbidden us to make leagues with the people of this country. Tell us now who are ye, and whence do ye come?

The Gibeonites answered, Thy servants are come from a very far country because of the name of the Lord thy God. For we have heard the fame of him and all that he did in Egypt, and all that he did to the two kings of the Amorites beyond Jordan. Therefore our elders and all the inhabitants of our country said to us, Take food with you for your journey, and go to meet them, and say to them, We are your servants: therefore now make a league with us. See now this our bread that we took hot for our provision out of our houses on the day we came forth is dry and moldy; and these bottles were new, and now they are torn; and our garments and our shoes are become old by reason of our very long journey.

Then Joshua and the elders took of the food which the Gibeonites offered them in token of friendship; and Joshua made a league with them, and the elders confirmed it with an oath.

What Joshua Did with Them.

But three days afterwards they heard that they were their neighbors and dwelt among them. Then Joshua sent an army from the camp to Gibeon, which came to it on the third day. With Gibeon were confederate three cities—Chephirah, and Beeroth, and Kirjath-jearim. The people were wroth with the princes because they had made a league with these cities.

But the princes said, We have sworn to them by the Lord God of Israel; therefore we may not touch them. This will we do; we will let them live, lest wrath come upon us, because of the oath which we sware unto

them. But we will make them hewers of wood and drawers of water to all the people.

Then Joshua said to the Gibeonites, Wherefore have ye beguiled us, saying, We are very far from you; when in truth ye dwell among us? Therefore ye shall be bondsmen forever. Ye shall hew wood and draw water for us, especially for the house of our God.

The Gibeonites answered, We were afraid. For we had heard that the Lord your God had commanded his servant Moses to destroy all the inhabitants of the land. Therefore we did this thing. But now we are in thy hand; as it seemeth right and good unto thee to do unto us, do. And Joshua did as he had said.

And when Adoni-zedek, king of Jerusalem, heard how the Gibeonites had made peace with Israel, he was greatly troubled, for Gibeon was a great city, as one of the royal cities. He sent therefore to the other kings that were confederate with him, that is to say, the kings of Hebron, of Jarmuth, of Lachish, and of Eglon; and they and all their hosts

JOSHUA COMMANDING THE SUN TO STAND STILL.

went up, and encamped against Gibeon, and made war upon it.

Then the Gibeonites sent in haste to Joshua, saying, The kings of the Amorites that dwell in the mountains are gathered together against us; tarry not therefore to come up and save us and help us. So Joshua and the bravest of the host came up from the camp at Gilgal. All night they marched, for Gibeon was distant fifteen miles from Gilgal, but the Amorites knew nothing of their coming. And when they came up from out of the valley on to the plain before Gibeon, the enemy was sore dismayed, and turned their backs, and fled.

Pursuing the Enemy.

Some of them fled to Beth-horon, and some to their own cities. Those that took the road to Beth-horon fled with all speed down the pass that leads from Beth-horon the Upper to Beth-horon the Lower. And as they were on the way, Israel following after them, a great hail-storm fell on them. They were more that died from the hail-stones than they that were slain by the sword. And when Joshua saw the Amorites fleeing down the pass, he feared lest the sun should go down before Israel had made an end of destroying their enemy. Therefore he cried aloud, Sun, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon. And it was so that the light failed not the children of Israel till they had avenged themselves on their enemies.

All the way to Azekah did Israel pursue the Amorites; and as they pursued, it was told Joshua that the five kings had hidden themselves in a cave at Makkedah. But Joshua would not suffer the people to turn aside nor to cease from their pursuit. Roll, he said, great stones to the door of the cave, and set a guard over it; but stay ye not, but pursue after your enemies, and smite the hindmost of them. Suffer them not to enter into their cities, for the Lord your God hath delivered them into your hand.

So the people stayed not from the pursuit; nevertheless some of the Amorites escaped into their fortified cities. After this the people returned to Joshua to the camp in peace. None dared to say a word against any of them.

Then said Joshua, Open the mouth of the cave, and bring the five kings out of the cave to me. So they opened the mouth of the cave, and brought them out. And he said to his captains and chief men of war, Come near and put your feet on the necks of these men. So they came, and put their feet on the necks of the kings. And Joshua said, Fear not, nor be dismayed, be strong and of good courage; for thus shall the Lord do unto all your enemies against whom ye fight.

Horses and Chariots.

Then he commanded that the kings should be slain and hanged upon five trees. At sunset he bade his people to take down the dead bodies from the trees, and cast them into the cave wherein they had hidden themselves, and roll a stone to the mouth of the cave. When Joshua had subdued all the country of the south he returned to the camp at Gilgal, and all Israel with him.

When Jabin, king of Hazor, heard these things, he sent to the kings of the north country, and of the plains that lie to the westward of the sea, now the Sea of Galilee, and many others throughout the land, and called them to fight against Israel.

So they assembled their armies by the waters of Merom, a very great multitude, even as the sand that is on the seashore for multitude. Horses and chariots also had they very many. Now of these the children

of Israel had none; nor indeed had they seen them in battle, for the Canaanites of the south were wont to fight on foot.

And the Lord said to Joshua, Be not afraid of them, for I will deliver them into thine hand. And Joshua went up suddenly from Gilgal, and all the men of war with him, and he fell upon the host of Jabin as it lay

lame; for so it had been commanded to Joshua, lest perchance the Israelites should seek to use them for war to their own harm. After this Joshua returned to Hazor, and took it, and burnt it with fire. This only of all the cities of the north did Joshua burn with fire, because in those days it was the head of all the kingdoms of that region. Thus

JOSHUA DIVIDING THE LAND.

by the waters of Merom, taking them unawares. The Lord delivered them into the hand of Israel. A great multitude were slain, but some escaped to Sidon, and some to Sarepta, and some to Mizpeh, which is under Hermon. All that were overtaken in the flight were slain, and all the chariots burnt with fire, and all the horses were made

Joshua conquered the Canaanites in two great battles—the tribes of the south in the Pass of Beth-horon, and the tribes of the north by the Lake of Merom. And both these battles were fought in the year in which the children of Israel crossed the Jordan; but the land was not subdued till seven full years had passed. Nor even

then was it wholly conquered; for the Philistines dwelt in their five cities by the sea, and the Jebusites held the citadel of Jerusalem, and the kings of the northern Canaanites set up their dominion again in Hazor, and elsewhere also the Canaanites dwelt among the children of Israel.

Israel's Inheritance.

At the end of the seven years Joshua divided the land among the tribes; and while he did so, Caleb came to him, and said, Thou knowest the thing that the Lord said unto Moses the man of God concerning me and thee in Kadesh-barnea. Forty years old was I when Moses the servant of the Lord sent me from Kadesh-barnea to espy out the land; and I brought him word again as it was in mine heart. Nevertheless my brethren that went with me made the heart of the people melt for fear of their report; but I wholly followed the Lord my God.

And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the Lord my God. And now, behold, the Lord hath kept me alive, as he said, these forty-and-five years, even since the Lord spake this word unto Moses, while the children of Israel wandered in the wilderness; and now, lo, I am this day fourscore and five years old. And yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, to go out and to come in. Now therefore give me this mountain, whereof the Lord spake in that day; for my brethren that went with me to espy the land spake of the children of Anak that were there, and of the strong cities in which they dwelt, and made the heart of the people to melt with their report. But if the Lord be with me, I shall be able to drive them out as the Lord said. Then Joshua blessed Caleb, and gave him Hebron for an inheritance.

Cities of Refuge.

When the land had been divided, Joshua further appointed six cities, three on either side of Jordan, to which any man might flee who should kill another unwittingly and unawares. Also to the tribe of Levi forty-eight cities were given out of the portions of the tribes.

So Joshua rested from his labors, dwelling in Timnath-serah in Mount Ephraim, for this had been given to him for his inheritance; and among all the portions of the children of Israel there was none humbler than his. And when fifteen years had passed, and he knew that his end was now drawing nigh, he sent for the elders of Israel to his house at Timnath, and said to them, I am old and stricken in age. And ye have seen what the Lord hath done for you, how he has driven out the nations of the land before you, and divided the land unto you for an inheritance. Keep, therefore, all that is written in the book of the law of Moses; turn not aside from it to the right hand or to the left.

Go not ye among the nations that remain; make no mention of their gods, but cleave unto the Lord your God, as ye have done unto this day. If ye will do so, then one of you shall chase a thousand, for it is the Lord your God that fighteth for you. But if ye go among these nations, and serve their gods, then shall they be snares and traps to you, and scourges in your sides, and thorns in your eyes, until ye perish from off the good land which the Lord your God hath given you.

Also Joshua called an assembly of all Israel to Shechem. And when he had

brought to their minds the great things which the Lord had done for them—how he had brought them over the Red Sea, and destroyed the Amorites that dwelt on the other side of Jordan, and caused Balaam to bless them when Balak king of Moab would have had him curse them, and how he had given them the land of the seven nations westward of Jordan—then he said to them, Choose now whom ye will serve. Will ye serve the Lord, or will ye serve the gods whom your fathers served when they dwelt in Egypt, or the gods of the nations whom the Lord hath driven out before you? As for me and my house, we will serve the Lord.

All the people answered, God forbid that we should serve other gods; we will serve the Lord who drove out the nations from before us, for he is the Lord our God.

Joshua said, The Lord is a jealous God; if ye forsake him and serve other gods he will consume you, and do you hurt, as he hath done you good. And the people answered again, Nay; but we will serve the Lord. Then Joshua said, Ye are witnesses against yourselves that ye have chosen the Lord to serve him. And the people said, We are witnesses.

So Joshua made a covenant with the people; and he wrote these words in a book, and laid the book up with the book of the law. Also he took a great stone and set it up under an oak that was by the tabernacle of the Lord, that it might be a memorial of this covenant for ever. This stone, he said, Shall be a witness unto us; for it hath heard all the words of the Lord which he spake unto us.

CHAPTER XI.

B. C. 1394.

THE KING OF MOAB SLAIN—DEBORAH JUDGES THE PEOPLE—THE HOST OF SISERA SCATTERED—GIDEON AND THE ANGEL—CHOOSING AN ARMY—THREE HUNDRED WARRIORS—TRUMPETS AND PITCHERS—A GREAT VICTORY—GIDEON'S WICKED SON—CAPTURE OF A CITY—ABIMELECH KILLED BY A YOUNG MAN.

HEN Joshua had now been dead some seventy years, and the children of Israel had corrupted themselves, making marriages with the remnant of the Canaanites that still dwelt among them, and being led away to worship their gods, Eglon, king of Moab, invaded their land. He crossed the river Jordan, bringing with him, besides his own people, many of the children of Ammon and of the Amalekites. There, on the east side of Jordan, among the palm-groves where Jericho had been, he established his dominion, making the children of Israel that dwelt in those parts pay tribute to him.

But after eighteen years the Lord raised up a deliverer for his people, namely Ehud, the son of Gera, a man of the tribe of Benjamin. This Ehud was of good repute among his brethren, being counted to have in him something of the spirit of the prophets; and they chose him to carry the tribute which they paid year by year to Eglon, king of Moab. Now he had armed himself with a dagger, two-edged, and a cubit long, which he carried on his right thigh, for his right hand was wasted with disease, and he could use his left only.

So Ehud with his followers, for he had two servants with him, came to the fortress where the king dwelt; and when he had left the tribute, he went back to Gilgal, to the place where the men of Moab kept the images of their gods, as though he would have worshipped there. He left his two servants in that place, and so returned to the king. Now Eglon, who was very fat, sat alone in his summer parlor, that for the sake of coolness was built on the roof of his house.

Ehud said, I have a secret errand to thee, O king, making as though he had a message to deliver to him from the gods. The king said to his people, Keep silence. And all his people that were with him went out from his presence, and he was left alone.

A Blow with a Dagger.

Ehud said again, I have a message from God to thee. The king rose up from his seat to receive the message, as one who would show respect. Then Ehud put forth his left hand and drew the dagger from his right thigh, and thrust it into the king's heart. So deep did he thrust it in, that he could not draw it forth again. Then Ehud went forth

by the private way, locking the doors of the parlor behind him.

After a while the king's servants came, and found the doors of the parlor locked. For a long time they tarried, saying to themselves, The king would be alone. But when they had lost hope that this could be so, they took a key and opened the door; and, behold, their lord was fallen dead upon the earth.

But Ehud escaped while they tarried, and passed beyond the place of the images, and escaped to Seirath, which was in the land of Ephraim. There he blew a trumpet to call the people together; and when the men of Ephraim knew that Eglon was dead, they came down from the mountain where they dwelt, and Ehud went before them. And he said unto them, Follow after me: for the Lord hath delivered your enemies the Moabites into your hands.

They Could not Escape.

So they went down, and took possession of the fords of Jordan that were between the land of Israel and the land of Moab, and suffered no man to pass over.

But the Moabites, when they saw that their king was dead, would have fled into their own country, but they could not, for the men of Israel had possession of the fords. And the Israelites slew of them ten thousand men at that time, strong men and in good case, all of them, as if they had fed upon the fat of the land. After this the land had rest for four-score years. After Ehud was dead, Jabin, king of the Canaanites, who dwelt in Hazor, near to the waters of Merom, greatly oppressed the children of Israel. He had a host made up of men of many nations, whereof Sisera was captain. The children of Israel could not stand against him or shake off his yoke, for whereas he had nine hundred chariots of iron, they had neither shield nor spear.

For twenty years did he oppress the people, till the land was utterly desolate. They that travelled through it went not by the highways, for these were beset by robbers, but by paths and byways; and the women scarcely dared to draw water from the wells, or the shepherds to water their flocks, for fear of the soldiers that haunted them.

At this time, in a certain valley between Ramah and Bethel, in the same place where Isaac had buried Deborah, the nurse of Rebekah his wife, there dwelt another Deborah, a prophetess, under a palm-tree, that was called the palm-tree of Deborah. To this place the people of Israel came up, and she judged their causes.

An Army on Mount Tabor.

Deborah sent to Barak the son of Abinoam, who dwelt in Kedesh, in the land of Naphtali, saying, Hath not the Lord God of Israel commanded thee, saying, Take with thee ten thousand men of Zebulun and Naphtali, and go with them to the top of Mount Tabor; and I will draw to thee, to the river Kishon, Sisera, the captain of Jabin's army, with his chariots and with all his multitude?

Barak said unto Deborah, If thou wilt go with me, then will I go; but if thou wilt not go with me, then I will not go. Deborah answered, I will surely go with thee: nevertheless the journey that thou takest shall not be for thy honor, for the Lord will deliver Sisera into the hands of a woman. So she arose, and went with Barak to Kedesh.

Then Barak sent throughout the land of Israel, calling upon the people to follow him, that they might do battle together against the oppressors. Some there were that answered to the call from among the Ephraimites and the men of Benjamin, from Manasseh also, and the princes of Machir. The men of Reuben held council about the

matter, but in the end did not come; neither did they that dwelt in Gilead, nor they of Asher, nor they of Dan. But of all the tribes there were none that bore themselves so bravely as Zebulun and Naphtali: they were a people that bravely risked their lives unto the death.

Now Heber the Kenite had separated himself from his people, and had pitched his tent near Mount Tabor. The Kenites were of the kindred of Hobab, the father-in-law of Moses; and they had kept the children of Israel company in their wanderings in the wilderness, and had crossed over Jordan with them, and dwelt in the wilderness of Judah. This Heber had made peace with King Jabin, and now certain of his people went and showed Sisera that Barak had gone up to Mount Tabor.

Defeat of Sisera.

Therefore Sisera gathered all his chariots together and all his host unto the river Kishon. This Kishon had its rise near to Mount Tabor, and thence flows through the plain till it falls into the Great Sea near to Mount Carmel.

Then Deborah said to Barak, Up, for this is the day in which the Lord hath delivered Sisera into thine hand: is not the Lord gone out before thee? So Barak came down from Mount Tabor, with ten thousand men after him. Then the Lord discomfited Sisera and all his chariots and all his host before Barak. The very "stars in their courses fought against him." For a great storm of rain and hail blew in their faces, so that they could not see to shoot with their bows, and their hands were so benumbed with the cold that they could not strike with their swords. The Kishon also was so swollen with the rain that it swept them away. Many perished in the waters, and many were slain with the sword. So the host of Sisera was scattered before Israel, and all the kings of Canaan that had come to the help of Jabin king of Hazor. There was not a man left that was not slain or fled not.

Hid in a Tent.

Then Sisera, when he saw that the battle was lost, lighted down from his chariot, and fled away on his feet to the tent of Jael the wife of Heber the Kenite, for there was peace between Heber and Jabin. But Barak pursued after the chariots and after the host till he came to their camp. When Jael saw Sisera she came out of her tent to meet him, and said to him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her in the tent, she covered him with a mantle.

Sisera said to her, Give me, I pray thee, a little water to drink, for I am thirsty. Thereupon she opened the bottle of milk, newly taken from the flocks, that stood in the tent, and brought it to him in the best cup as to an honored guest. And when he had drunk she covered him again.

He said to her, Stand in the door of the tent, and it shall be when any man doth come and inquire of thee, and say, Is there any man here? that thou shalt say, No.

But when he was asleep, Jael, Heber's wife, took in her left hand one of the great nails of iron wherewith the ropes of the tent were fastened, and in her right hand the hammer with which they were driven into the ground, and went softly unto him, and smote the nail through his temples fastening it into the ground. And he moved not, for he was fast asleep and weary.

And, behold, as Barak pursued after Sisera, Jael came out to meet him, and said unto him, Come, and I will show thee the man whom thou seekest. And when he

came into her tent, behold, Sisera lay dead, and the nail was in his temples. So God subdued that day Jabin the king of Canaan before the children of Israel.

The children of Israel did evil in the sight of the Lord, and he delivered them into the hand of the Midianites. For the space of seven years did the Midianites oppress them, so that they made places of refuge for themselves among the mountains, in the hollows of the watercourses, and in caves and in rocks that were steep and hard of access. Every year, when the men of Israel had sown their fields, and the fruits of the ground were now growing ready for the harvest, did the Midianites come up, and with them also the Amalekites and other tribes of the desert.

They crossed the Jordan by Beth-shean, and made their encampment in the land, and destroyed all the increase of it. All the plain country they wasted from the valley of Jezreel as far as Gaza, and left no living creature on the face of the earth, neither goat, nor ox, nor ass. For they came up with their cattle and their tents.

They were as locusts for multitude, for both they and their camels were without number; and they entered the land to destroy it. Israel was greatly impoverished because of the Midianites, and the children of Israel cried unto the Lord.

Gideon Threshing Wheat.

And when they cried unto the Lord because of the Midianites, the Lord sent a prophet unto them, who said unto them:

Thus saith the Lord God of Israel, I brought you up from the land of Egypt, and brought you forth out of the house of bondage; and I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drove out the inhabitants of this land from before you, and gave you their land; and I said unto you, I am the Lord your God; fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.

For the Lord would have had them put away the false gods from among them, that so he might deliver them from the hand of their enemies.

Now there dwelt in Ophrah of Manasseh a certain Joash, of the house of Abiezer. The Midianites had slain his sons, having taken them at Mount Tabor, where they had gone to meet the princes of Israel at the sanctuary that was on the top of the mount. Only Gideon was left to him. This Gideon was threshing wheat with a flail in the wine-press, doing it secretly for fear of the Midianites.

What the Angel Said.

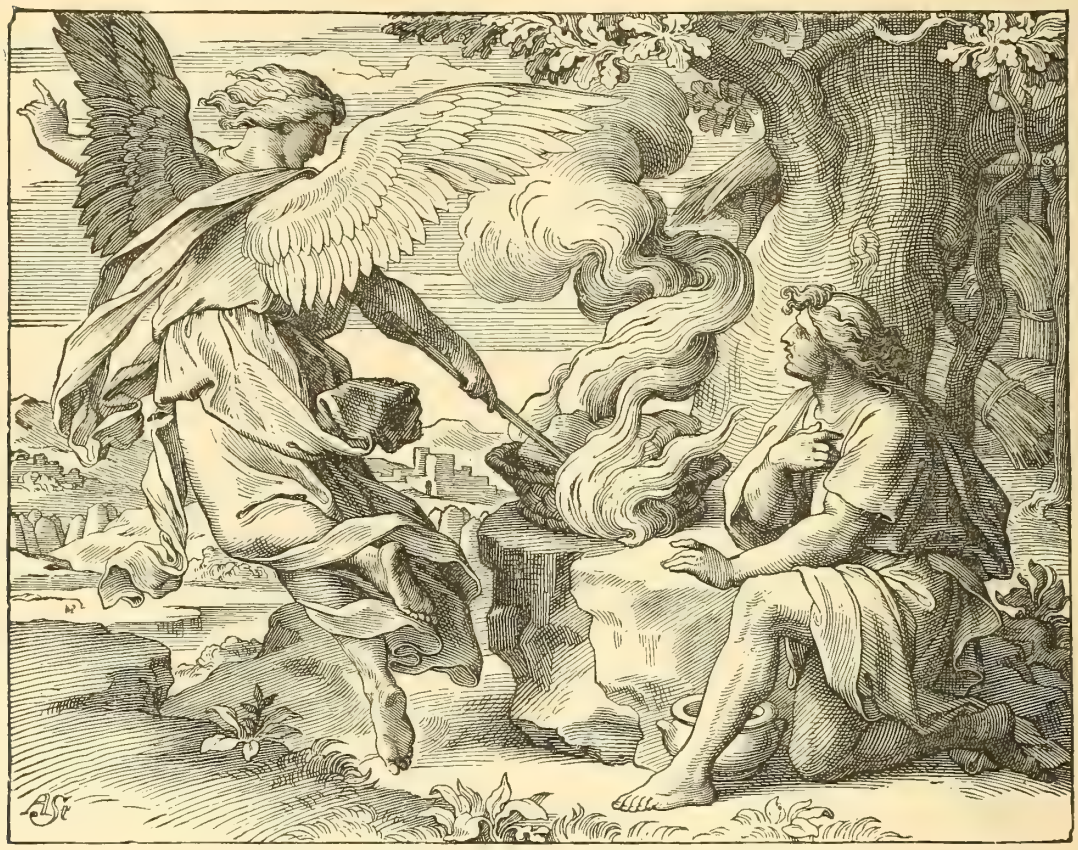
There came an angel of the Lord and sat under the oak that was in Ophrah, and appeared unto him, and said, The Lord is with thee, thou mighty man of valor.

Gideon said, Oh my Lord, if the Lord be with me, why then is all this befallen us? And where are all his miracles that our fathers told us of, saying, Did not the Lord bring you up out of Egypt? But now the Lord hath forsaken us, and delivered us into the hand of the Midianites.

The Lord said unto him by his angel, Go in this thy might, and thou shalt save Israel from the hand of the Midianites. Have not I sent thee? And Gideon said, Oh my Lord, wherewith shall I save Israel? Behold, my family is the meanest in Manasseh, and I am the least in my father's house.

The Lord said unto him, Surely I will be with thee, and thou shalt smite the Midianites as though they were but one man. And Gideon said unto the Lord, If I have found

grace in thy sight, then show me a sign that thou dost in truth talk with me. Depart not hence, I pray thee, until I come unto thee, and bring my meat-offering, and set it before thee. Then Gideon went in and made ready a kid of the goats, and made unleavened cakes of flour: the flesh he put in a basket and the broth in a pot, and he brought



GIDEON'S OFFERING BURNT BY FIRE FROM THE ROCK.

out the offering unto the angel as he sat under the oak, and presented them.

The Angel of Jehovah said unto him, Take the flesh and the unleavened cakes, and lay them upon the rock, and pour out the broth over the offering upon the rock. And Gideon did so.

Then the Angel of the Lord put out the staff that was in his hand, for he had the semblance of a traveller, and touched the flesh and unleavened cakes, and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the Angel of the Lord departed out of his sight. And when Gideon perceived that he was indeed an Angel of the Lord, he said, Alas, O Lord God! because I have seen an Angel of the Lord face to face. And the Lord said unto him, Peace be unto thee; fear not: thou shalt not die. Then Gideon built a memorial of that which he had seen unto the Lord; and he called the name of the place Jehovah-Shalom, which being interpreted is, Jehovah send peace.

And it came to pass that same night that the Lord said unto him, Take thy father's

young bullock, and the seven-year-old bullock also, and throw down the altar of Baal that thy father hath, and break down the idol that is by it. And put the stones of the altar and the wood of the idol on the bullocks, and so carry them to the top of the rock. There shalt thou build with the stones an altar to the Lord thy God, and lay the wood of the idol in order upon the altar, and slay the second bullock, and offer it for a burnt-offering with the wood of the idol.

He Did it by Night.

So Gideon took ten men of his servants, and did as the Lord had said unto him; but because he feared the house of his father, even the sons of Abiezer, and the men of the city, for these were Amorites, he did the thing by night, and not by day.

And when the men of the city rose up early in the morning, behold, the altar of Baal was cast down, and the idol that stood by it was cut down, and there was another altar built, and on this the seven-year-old bullock had been offered. And the men said one to another, Who hath done this thing? And so one said, Gideon the son of Joash hath done this thing.

Then the men of the city said unto Joash, Bring out thy son that he may die; because he hath cast down the altar of Baal, and hath cut down the image that was thereby.

And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death while it is yet morning: if he be a god, let him plead for himself, because some one hath cast down his altar.

That day was Gideon called "Jerubbaal," that is to say, Let Baal plead with him, because he had cast down the altar of Baal.

The year following, when the Midianites and Amalekites and the tribes of the desert came, as their custom was, with a great multitude, and pitched in the valley of Jezreel, the Spirit of the Lord came upon Gideon, and he blew a trumpet, and all the house of Abiezer assembled to his call. Then he sent messengers throughout all Manasseh, and they also gathered themselves together to him: also he sent messengers unto Asher, and unto Zebulun, and unto Naphtali, and they came up to meet him.

And Gideon said unto God, If thou wilt save Israel by my hand, as thou hast said, behold, I will put a fleece of wool on the threshing-floor, and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by my hand, as thou hast said. And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water.

And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once. Let it be dry only upon the fleece, and upon all the ground beside let there be dew. And God did so that night; for it was dry upon the fleece only, and there was dew on all the ground.

Choosing the Army.

Gideon, when he had received these two signs from the Lord, rose up early, and pitched his camp above the fountain of Harod, that was at the foot of Mount Gilboa; so that the host of the Midianites were on the north of them, in the valley beneath, hard by the hill of Moreh.

Then the Lord said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me. Now, therefore, proclaim in the ears of the

people, saying, Whosoever is fearful and afraid, let him return and depart early to his own home. And there departed of the people twenty and two thousand, and there remained ten thousand.

And the Lord said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be that those of whom I say, This shall go with thee, he shall go with thee; and of whomsoever I shall say, This shall not go with thee, he shall not go with thee.

So Gideon brought the ten thousand to the water; and the Lord said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; and every one that boweth down upon his knees to drink, by himself.

They that drank warily, taking up of the water with their hands, and lapping from their hands, lest they should be caught unawares by an enemy coming from behind, were three hundred men; but all the rest of the people bowed down upon their knees, and dipped their heads into the water, and drank their fill, not heeding what might happen.

The Valiant Three Hundred.

And the Lord said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand. Let the rest of the people go every man to his own place.

Then the three hundred took from them that departed such victuals as they required, and also a trumpet for each, and a pitcher. The rest of the people Gideon sent away every man to his own tent; but the three hundred he kept; and the host of the Midianites was in the valley beneath.

And that same night the Lord said unto him, Arise, get thee down unto the host; for I have delivered it into thine hand. But if thou still fear to go down against them, then go with Phurah thy servant to the host: and thou shalt hear what they say; and afterwards thy hand shall be strengthened to go down against the host of the enemy.

So Gideon went down with Phurah his servant to the camp of the Midianites, to where the armed men lay by themselves on the side that was nearest to Mount Gilboa. And the Midianites, with the Amalekites and the tribes of the desert, lay along in the valley like locusts for multitude; and their camels were without number, as the sand by the seashore for multitude.

A Strange Dream.

When Gideon and his servant were come to the outskirts of the camp they heard two men talking. One man told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread, so vile that no man would eat it, tumbled into the host of Midian, and came unto the tent of the captain of the host, and smote it so that it fell and lay along on the ground.

His fellow answered him, and said, This is nothing else than the sword of Gideon the son of Joash, a man of Israel: for into his hand hath the Lord delivered Midian, and all his host.

When Gideon heard how the one man told his dream, and how the other interpreted it to him, he worshipped the Lord, and returned to his people, and said, Arise; for the Lord hath delivered into your hand the host of Midian.

And he divided his three hundred into three companies; and he put into every man's hand a trumpet and an empty pitcher, and in each pitcher a firebrand. One company he took for himself; the other two he

put each under a captain; and he sent them to different sides of the camp. But first he said to them, Look on me, and do likewise. When I am come to the outside of the camp, as I do so, shall ye do also. When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on the sides of the camp where ye shall be, and cry, THE SWORD OF THE LORD AND OF GIDEON.

GIDEON'S VICTORY OVER THE MIDIANITES.

So Gideon and the hundred men that were with him came unto the outside of the camp in the beginning of the middle watch, and the Midianites had but newly set the watch. This would be about half past ten o'clock at night by our time. Then Gideon and his men blew the trumpets, and broke the pitchers in which the torches were hidden; and the other companies did the same on their side of the camp. They all blew with their trumpets, holding them in their right hands, and the torches they held in their left; and they cried, THE SWORD OF THE LORD AND OF GIDEON. Every man of them stood in his place round about the camp; and all the host of the Midianites ran to see what had happened, and they cried out for fear, and fled.

And as the three hundred still blew with their trumpets, there came a great terror from the Lord on the host of the Midianites; and every man turned his sword against his fellow throughout all the host. And they fled towards the Jordan, to escape into their own land. Gideon sent messengers throughout all Mount Ephraim, saying to his brethren, the men of Ephraim, Come down against the Midianites, and occupy the streams that flow

into Jordan, or ever they can cross them. Meanwhile he, and his three hundred with him, followed after the Midianites till they came to Jordan; and they crossed over to the other side, faint, yet pursuing the enemy. And when he came to Succoth, which is in the land of Gad, he said to the men thereof, Give, I pray you, loaves of bread unto the people that follow me; for they are faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.

And the princes of Succoth said, Are Zebah and Zalmunna now in thy hands, that we should give bread unto thy army? Then Gideon said, Therefore, when the Lord hath delivered Zebah and Zalmunna into mine hand, I will tear your flesh with the thorns of the wilderness and with briers.

From Succoth, which was in the valley of Jordan, he went up to Penuel, which was in the hill-country, and spoke to them as he had spoken to the men of Succoth; and the men of Penuel answered him as the men of Succoth had answered him. Then he said to them, When I come again in peace, I will break down this tower. Now the men of Ephraim had taken at the fords two princes of the Midianites. Oreb they slew at a rock that was called in after days the rock Oreb, and Zeeb by a wine-press that was named the wine-press of Zeeb; and they brought the heads of the two princes to Gideon when he was on the other side of Jordan.

The Princes are Captured.

And they said to him, What is this thing that thou hast done to us, in that thou calledst us not when thou wentest out to fight against the Midianites? And they reproached him very sharply.

Then Gideon said, What have I done now in comparison of you? Is not the gleaning of the grapes of Ephraim better than the whole vintage of Abiezer? God hath delivered into your hands the princes of Midian, Oreb and Zeeb. What was I able to do in comparison of you? When he had spoken their anger against him was abated.

Now Zebah and Zalmunna were in Karkor, which was in the wilderness, in the land of the people that dwelt in tents. They had fifteen thousand men with them, all that were left of the host of the tribes of the desert; for there had fallen an hundred and twenty thousand men that drew the sword. And Gideon came up against them, falling upon them unawares, and discomfited their host. Gideon returned from the battle before sunrise, and caught a young man of Succoth, and inquired of him. And the young man wrote down for him the names of the princes of Succoth, and of the elders, even threescore and seventeen men. Then he came to the city, and said, Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, Are Zebah and Zalmunna now in thy hands, that we should give bread to thy men that are weary?

Punished with Thorns and Briers.

And he took the elders of the city and punished them, tearing their flesh with thorns and briers. After this he went to Penuel, and beat down the tower, and slew the men of the city.

Then he said to Zebah and Zalmunna, What manner of men were they whom ye slew at Mount Tabor? They answered, As thou art, so were they; each one was like the child of a king.

He said, They were my brethren, even the sons of my mother: as the Lord liveth, if ye had saved them alive, I would not slay you. And he said unto Jether his first-born son, Up and slay them. But Jether drew not his sword; for he feared, because he was yet but a boy.

Then Zebah and Zalmunna said to Gideon, Rise thou, and fall on us; for as the man is, so is his strength. Then Gideon rose, and slew Zebah and Zalmunna, and took away the ornaments shaped as a half-moon, that were on their camels.

The men of Israel said unto Gideon, Rule thou over us, thou and thy son after thee, and thy son's son also; for thou hast delivered us out of the hand of the Midianites.

Gideon said unto them, I will not rule over you, neither shall my son rule over you; the Lord shall rule over you. Also he said unto them, I would desire this of you, that ye give me every man the nose-rings that ye have taken from the slain. For the men had golden nose-rings, as was the custom with their nation. And they answered, We will willingly give them. Then Gideon spread out his soldier's cloak, and the men cast therein every man the nose-rings that he had taken from the slain.

Gideon also had for himself the ear-drops, and the ornaments, and the purple clothing of the kings of Midian, and the chains that were about the necks of their camels. Then Gideon took the gold and made with it an ephod—that is to say, a high priest's robe with a breastplate, and other things appertaining thereto, and put it in his city, even Ophrah, that the people might not resort to Shiloh, but might come to Ophrah, where they would inquire of the Lord. And this thing became an occasion of sin to Israel, and turned to the destruction of Gideon's house.

The Story of Abimelech.

So Gideon dwelt at Ophrah in his own house after he had subdued Midian. For forty years he dwelt there and judged Israel, and the country was in quietness all his days. Gideon had a son that was borne to him by a Canaanitish woman of Shechem. Him he called Abimelech. And Gideon died in a good old age, and was buried in the sepulchre of Joash his father in Oprah.

But when he was dead the children of Israel went again after strange gods, and worshipped Baal-berith, whose temple was in Shechem. And they remembered not the Lord their God, who had delivered them out of the hands of all their enemies on every side; neither showed they kindness to the house of Gideon, according to all the goodness which he had showed unto Israel.

After Gideon was dead Abimelech his son went to Shechem, unto the brethren of his mother, and communed with them and their kindred, saying, Speak, I pray you, these words in the ears of the men of Shechem, Is it better for you that all the sons of Gideon, that is to say, threescore and ten persons, reign over you, or that one reign over you? And remember that I am your brother.

The brethren of Abimelech's mother spoke all these words concerning him in the ears of the men of Shechem; and their hearts inclined to follow Abimelech, for they said, He is our brother.

Parable of the Trees.

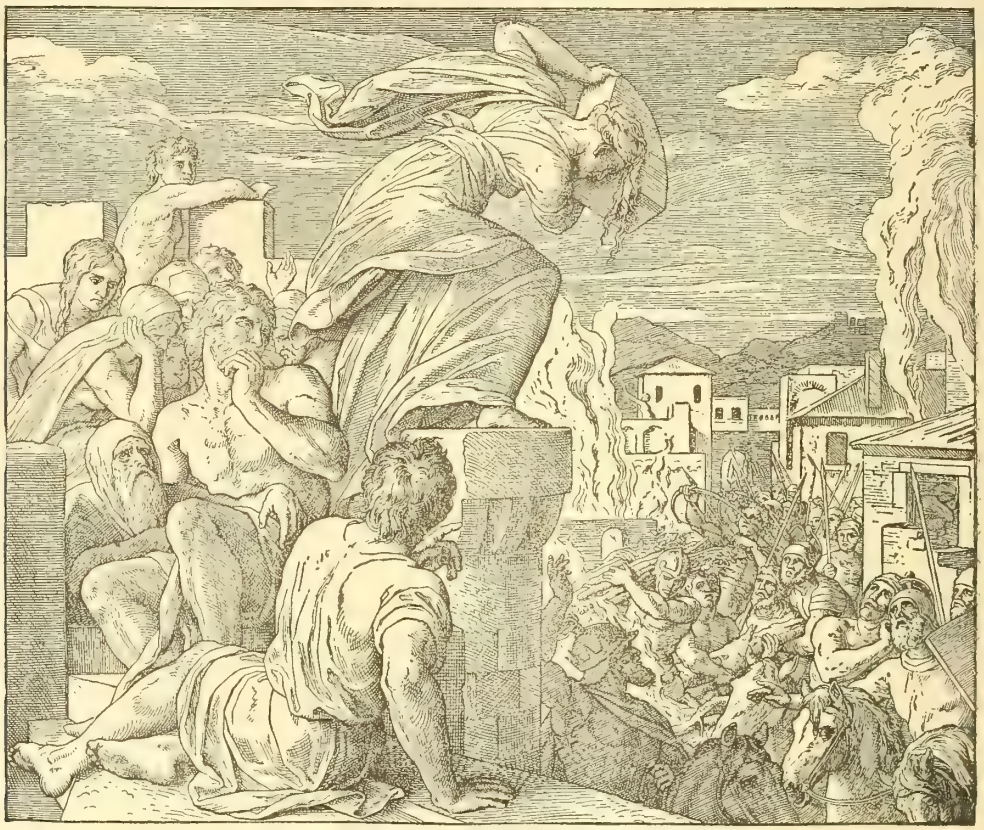
And they gave him three score and ten shekels of silver out of the temple of Baal-berith, and with this money Abimelech hired certain men, vain and idle, to follow him; and went unto the house of his father in Ophrah, and slew there all his father's sons, even threescore and ten persons, upon one stone. Only one of the seventy was left, Jotham, the youngest son, for he hid himself.

Then all the men of Shechem gathered themselves together, and they that dwelt in the stronghold of Millo, and went and made Abimelech king by the oak of the garrison of Shechem.

And when they told Jotham what had

been done, he went and stood on the top of Mount Gerizim, and lifted up his voice, and cried, and said, Hearken unto me, ye men of Shechem, that God may hearken unto you. The trees went forth to anoint a king over them. And they said unto the olive tree, Reign thou over us. But the Olive tree said unto them, Shall I leave my fatness, wherewith by my means they honor both God and man, and go to be king over the trees? Then said all the trees unto the thorn, Come thou, and reign over us.

And the thorn said unto the trees, If ye do well to anoint me king over you, then come and put your trust in my shadow; but if ye have not done well, then shall fire come out of the thorn, and devour the cedars of Lebanon.



A WOMAN CASTS A STONE UPON ABIMELECH.

Then the trees said to the fig tree, Come thou, and reign over us. And the fig tree said unto them, Shall I forsake my sweetness and my good fruit and go to reign over the trees?

Then said the trees unto the vine, Come thou, and reign over us. And the vine said unto them, Shall I leave my wine, which cheereth God and man, and go to be king over the trees?

Now, therefore, if ye have done well and honestly in that ye have made Abimelech king, and if ye have dealt justly with Gideon and his house, and done unto him as he deserved of you (for remember that my father fought for you, and did venture his life, and delivered you out of the hand of Midian; and yet ye have risen up against my father's house this day, and have slain his sons,

threescore and ten persons, on one stone, and have made Abimelech, the son of his maid-servant, king, because he is your kinsman)—if then ye have dealt justly with the house of Gideon, then rejoice in Abimelech, and let him also rejoice in you; but if ye have done well, then shall fire come from Abimelech, and devour the men of Shechem and the fortress of Millo; and let fire come from the men of Shechem, and from the fortress of Millo, and devour Abimelech.

Robbers on the Mountains.

Then Jotham fled, and dwelt at Beerith, for fear of Abimelech his brother.

When Abimelech had had dominion over Israel for three years, God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech. This he did that the cruelty done to the sons of Gideon might be punished, and that their blood might be upon the head of Abimelech their brother, and upon the heads of the men of Shechem, who had strengthened his hands to kill his brethren.

The men of Shechem set men to lie in wait for the officers of Abimelech on the top of the mountains. These robbed all that came by; and the thing was told to Abimelech.

Then one Gaal, the son of Ebed, went with a company of his kinsfolk to Shechem; and the men of Shechem put their confidence in him; and they went out into their fields, and gathered in their vintage, and trod the grapes, and sacrificed thank-offerings, and did eat and drink, and cursed Abimelech

And Gaal said, Who is Abimelech, that we should serve him, and Zebul his officer, that we should serve them? Let the princes of the Canaanites serve Abimelech, for he is of their kindred. Would to God that I were ruler in this place! Then would I remove Abimelech out of it.

When Zebul, who was ruler of the city under Abimelech, heard these words of Gaal, his anger was kindled, and he sent messengers secretly to Abimelech, saying, Behold, Gaal and his brethren are come to Shechem; and, behold, they stir up the city against thee. Now, therefore, come by night, thou and the people that is with thee, and lie in wait in the field. For Gaal and his company go out to-morrow on a certain business. When, therefore, they are gone, do thou, as soon as the sun is up, set upon the city; and when Gaal and his company come back, thou canst do to them as thou shalt find occasion.

Ready for the Attack.

So Abimelech rose up, and all the people that were with him, by night, and they laid wait against Shechem in four companies.

Now, very early in the morning, Gaal went out and stood in the gate of the city, preparing to go as he had purposed. But while he stood there Abimelech and the people that were with him rose up from lying in wait; and Gaal saw them. Then he said to Zebul the governor, Behold, there are people that come down from the top of the mountains.

But Zebul said unto him, Thou seest the shadows on the mountains, and thinkest them to be men. And Gaal spake again and said, Surely there are people that come down by the hollow in the mountains, and others again by the oak of the soothsayers. Then said Zebul, Where are now thy boastings that thou saidst, Who is Abimelech, that we should serve him? Lo, these men whom thou seest are they whom thou hast so despised. Go out now, and fight with them.

So Gaal went out at the head of the men of Shechem, and fought with Abimelech.

And Abimelech vanquished him. And many were slain and many wounded before they could reach the gate of the city. But Abimelech could not on that day enter into the city, but abode at Arumah; and Zebul thrust out Gaal and his people, that they should not dwell in Shechem any more. On the morrow the men of Shechem went out again into the field. And Abimelech had been told this thing by Zebul his captain, and he took his people and divided them into three companies, and laid wait in the field as before. And when the people came forth from the city, he rose up against them and smote them. And he and his own company made haste to the city, and stood in the gate; and the other two companies ran upon all that were in the fields, and slew them. All that day Abimelech fought against the city; and he took it, and slew the people that were therein, and destroyed the city, and sowed the ground with salt. But when the men that were in the tower of Shechem, which is the fortress of Millo, saw what was done, they entered into the temple of Baal-berith, and fortified themselves there.

ABIMELECH SLAIN BY HIS ARMOR-BEARER.

When Abimelech heard of this, he and his people went up to Mount Zalmon. He took an axe in his hand, and cut down a bough from a tree, and laid it on his shoulder, and said to the people, Make haste, and do what ye have seen me do.

So every man cut down his bough as Abimelech had done, and carried them to Shechem, and piled up these against the hold, and so set fire to it. And all there were in the tower of Shechem died also—about a thousand men and women.

After this Abimelech went to Thebez, and encamped against it, and took it. Now there was a strong tower within the city, and thither fled all the men and women of the city, and shut to the gates, and went up to the top of the tower. Then Abimelech came unto the tower, and fought against it, and went close up to the door of the tower to burn it with fire.

And a certain woman cast a piece of a millstone upon Abimelech, and broke his skull. Then he called hastily out to the young man his armour-bearer, and said, Draw thy sword and slay me, that men say not of me, A woman slew him. And the young man his armor-bearer thrust him through, and he died.

Thus did God recompense the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren: and all the evil of the men of Shechem did God recompense to them; and upon them came the curse of Jotham the son of Gideon, for in very truth the fire came out of the thorn which they had chosen to be their king, and they were plagued thereby.

CHAPTER XII.

B. C. 1187.

JEPHTHAH AND HIS DAUGHTER—AN ANGEL COMES TO MANOAH—BIRTH OF SAMSON—THE SLAIN LION—HONEY FROM A STRANGE SOURCE—A HARD RIDDLE TO GUESS—JACKALS IN THE CORN—SAMSON BREAKS HIS BONDS—THE GIANT LOSES HIS STRENGTH—THE CUNNING TRICK OF DELILAH—PILLARS OF THE TEMPLE FALL—DEATH OF SAMSON.

AS SOON as Gideon was dead the children of Israel returned to their wicked ways. In the course of time the Ammonites made war against Israel. And the children of Israel sent for a man named Jephthah, a skillful warrior, to be their captain, and lead them forth to battle.

Jephthah said he would go with them if they would promise to make him a prince and a ruler in the land. This they said they would do, and Jephthah took his place as captain at the head of the army of Israel. But before he left his home in Mizpeh, Jephthah vowed a vow to the Lord, and said, If thou wilt deliver the children of Ammon into my hands, I will offer up as a burnt offering whatever comes out of my house to meet me, when I return to my home in peace.

Jephthah fought against the Ammonites and overthrew them, and afterwards departed for his home in Mizpeh. As he drew near his house, the one that came forth to meet him was his own daughter, his only child, in whom his heart was bound up. She, with her fair companions, came to meet the returning hero, with timbrels in hand and with songs and dances.

As soon as Jephthah saw her, he rent his robes, and cried out, Alas my daughter! thou hast brought me very low, for I have given my word to the Lord, and cannot take it back. Nor did she ask it. She replied that he must do to her according as he had promised the Lord, who had given him the victory. Only, she said, let me alone for two months, that I may go up and down the mountains, I and my companions, and lament my fate.

He Keeps His Vows.

Jephthah granted her request, and at the end of two months she came back to her father, and he sacrificed her according to the vow he had made. And it became a custom for the daughters of Israel to mourn over the daughter of Jephthah for four days in every year. And Jephthah judged Israel for six years, and when he died he was buried in one of the cities of Gilead.

At Zorah, in the inheritance of the children of Dan, whose lot had fallen to them between the wilderness of Judah on the east and the plain of the Philistines on the west, there dwelt a certain man whose name was Manoah. In those days the Philistines had dominion over all the south of the land of Israel—that is to say, over Dan and Judah and Simeon.

Now this Manoah had no children; and on a certain day the Angel of the Lord appeared to his wife, and said to her, Behold, thou shalt bear a son. Now therefore beware, I pray thee, and drink not wine nor any strong drink, and eat not any unclean

thing. And let no razor come upon the head of the son whom thou shalt bear: for he shall be a Nazarite unto God; and he shall begin to deliver Israel out of the hand of the Philistines.

The woman came and told her husband, saying, A man of God came to me, and his countenance was like the countenance of an

thou didst send come again, and teach us what we shall do unto the child that shall be born.

And God hearkened to the voice of Manoah; and the Angel of God came again unto the woman, as she sat in the field; but her husband was not with her. And the woman made haste, and ran, and showed the

JEPHTHAH MEETING HIS DAUGHTER.

Angel of God, very terrible; but I asked him not whence he was, neither told he me his name: but he said unto me, Behold, thou shalt bear a son; and now drink no wine nor strong drink, nor eat any unclean thing: for the child shall be a Nazarite to God to the day of his death.

Then Manoah entreated the Lord, and said, O my God, let the man of God whom

thing to her husband, and said, Behold, the man hath appeared unto me, that came unto me the other day.

Then Manoah arose, and went after his wife, and came unto the man, and said unto him, Art thou the man that spakest unto the woman? And he said, I am.

The Angel of the Lord said unto Manoah, Of all that I said unto the woman let her

beware. She may not eat of anything that cometh of the vine, neither let her drink wine nor strong drink, nor eat any unclean thing: all that I commanded her let her observe.

Manoah Offers a Kid.

And Manoah said unto the Angel of the Lord, I pray thee, let us detain thee, till we shall have made ready a kid for thee. And the Angel of the Lord said unto Manoah, Though thou detain me, yet will I not eat of thy bread; and if thou wilt offer a burnt-offering, thou must offer it unto the Lord. For Manoah knew not that he was an Angel of the Lord.

And Manoah said, What is thy name, that when thy sayings come to pass we may do thee honor. The Angel of the Lord said unto him, Why askest thou thus after my name, seeing it is secret?

So Manoah took a kid with a meat-offering, and offered it upon a rock unto the Lord: and the Angel of the Lord did a wondrous thing; for it came to pass, when the flame went up toward heaven from the altar, that, as Manoah and his wife looked on, the Angel of the Lord ascended in the flame of the altar. And Manoah and his wife fell on their faces to the ground; but the Angel of the Lord appeared to them no more. Then Manoah knew that he was an Angel of the Lord.

And Manoah said to his wife, We shall surely die, because we have seen God. But his wife said unto him, If the Lord had been pleased to kill us, he would not have received a burnt-offering and a meat-offering at our hands; neither would he have showed us all these things concerning the child that should be born.

In due time the woman bare a son, and called his name Samson, which is by signification "the sun." And the child grew, and the Lord blessed him; and his Spirit came upon him at the camp of Dan, that is between Zorah and Eshtaol.

Now there was on the plain below Zorah—for Zorah stands upon the hills—a certain village named Timnath. It was a village of the inheritance of Dan; but the Philistines dwelt there at this time. Samson went down thither, and saw a woman of the daughters of the Philistines that pleased him. Then he came up to Zorah, and said to his father and his mother, I have seen a woman in Timnath of the daughters of the Philistines; now, therefore, get her for me to wife.

Seeking a Wife.

Then his father and his mother said to him, Is there never a woman among all the daughters of thy brethren that are of the same tribe with thee, nor yet of the other tribes of Israel, that thou goest to take a wife of the uncircumcised Philistines?

Then Samson said to his father, Get her for me; for she pleaseth me well. But his father and his mother knew not that the thing was of the Lord, that their son might find occasion against the Philistines; for at that time the Philistines had dominion over Israel.

Then went Samson down, and his father and his mother, to Timnath. But Samson parted from his company, going by the way of the vineyards. And as he went, behold a young lion roared against him. And the Spirit of the Lord came mightily upon him, and he rent the lion as he would have rent a kid, and this though he had no weapon in his hand. But he told not his father and his mother what he had done. After this he went down and talked with the woman, and she pleased him well.

When the days of betrothal were ended, he came again from Zorah with his father and his mother to take his wife. And as he

went he turned aside to see the carcase of the lion; and, behold, there was a swarm of bees and honey in the carcase of the lion. And he took thereof in his hands, and went on eating, and came again to his father and his mother, and he gave to them, and they did eat. But he told them not that he had taken the honey out of the carcase of a lion.

garments of linen, and thirty upper garments. But if ye cannot find it out, ye shall give me thirty garments of linen, and thirty upper garments.

They said unto him, Put forth thy riddle, that we may hear it. He said, Out of the eater came forth meat, and out of the strong came forth sweetness.

SAMSON SLAYING THE LION.

When he had come to the woman's house, he made a feast for his friends and neighbors, for so used a bridegroom to do; and there were thirty of the Philistines that came to be his companions.

On the first day of the feast Samson said to them, I will now put forth a riddle to you: if ye can find out the answer within the seven days of the feast, I will give you thirty under

For three days they sought to expound the riddle, and could not. On the fourth day, which was the seventh day of the week, they said to Samson's wife, Entice thy husband, that he tell thee the riddle, lest we burn thee and thy father's house with fire: have ye invited us to this feast to rob us of our goods?

Then Samson's wife wept before him, and

said, Thou dost but hate me, and not love me; for thou hast put forth a riddle to the children of my people, and hast not told it to me. He said unto her, I have not told it to my father and my mother, and shall I tell it to thee?

But she wept before him so long as the feast continued; and it came to pass on the seventh day that he told her, because she was urgent with him. And she told the riddle to the children of her people.

So the men of the city, that were his companions in the feast, said to him on the seventh day, before the sun went down, What is sweeter than honey? And what is stronger than a lion? But he said, If ye had not ploughed with my heifer, ye had not found out my riddle.

His Wife Given to Another.

And he went down to Ashkelon, which was one of the five cities of the Philistines, and there slew thirty men, and took their spoil, and gave the garments to them that had expounded the riddle.

And his anger was kindled against his wife, and he went back to his father's house. Then was his wife given to the chief of the thirty companions, a man whom he had used as his friend.

A little while after, when it was now wheat harvest, Samson came down to see his wife, bringing with him a kid for a gift. Her father said, I thought that thou hadst utterly hated her; therefore I gave her to thy companion. But her younger sister is fairer than she; take her to wife, I pray thee, instead of her. When Samson knew that he had been robbed of his wife, he said, Now, though I do these Philistines an injury, yet shall I be more blameless than they.

Then he went and caught three hundred jackals, and tied them two and two together, tail to tail, and put firebrands in the midst, between the tails; and when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up the standing corn, and that which had been cut, and stood in sheaves, and the vineyards also, and the olives.

Death by Fire.

Then the Philistines said, Who hath done this? The men of the place answered, Samson, the son-in-law of the man of Timnath, because his wife hath been given to another. Then the Philistines came up to Timnath and burnt the man's house with fire, and the man and his daughter in it. Samson said, I will be avenged of you for this, and after that I will cease.

Then he went out against them, and with the jawbone of an ass smote them hip and thigh with a great slaughter. When he had done this, he went and hid himself in a cavern that there was in the hill of Etam, which belonged unto Judah. Then the Philistines went up, and pitched their camp in the land of Judah. And the men of Judah said, Why are ye come up against us? They answered, To bind Samson are we come up, to do to him as he hath done to us.

Then three thousand men of Judah went to the cavern that was in the rock Etam, and said to Samson, Knowest thou not that the Philistines are rulers over us? What is this that thou hast done unto us? He said unto them, As they did unto me, so have I done unto them.

Then they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. Samson said unto them, Swear that ye will not fall upon me yourselves. For he would not willingly lift up his hand against the men of his own people. They spoke unto him,

saying, No; but we will bind thee fast, and deliver thee into the hand of the Philistines; but surely we will not kill thee.

He Breaks the Cords.

So they bound him with two new cords, and carried him up from the cave in the rock, and brought him, bound as he was, to the place where the Philistines were encamped.

When the Philistines saw him, they shouted against him in their rage; and the Spirit of the Lord came mightly upon him; and the two new cords that were upon him became as flax that hath been burnt with fire, and his bands were loosed from off his hands.

And he found the new jawbone of an ass, and put forth his hand and took it, and slew therewith a thousand men. And he said, With the jawbone of an ass, heaps upon heaps, With the jawbone of an ass have I slain a thousand men.

After he had wrought this great slaughter he was sore athirst, and called unto the Lord, and said, Thou hast granted to Thy servant to work this great deliverance; and now shall I die for thirst, and fall into the hand of the uncircumcised?

As he looked, he saw a spring of water that came from a hollow in the rock, and when he had drunk, his spirit came again, and he revived. Wherefore he called the name of that spring "En-hakkore," which is by interpretation, "the fountain of him that calleth." After this Samson judged Israel twenty years.

At the end of twenty years Samson loved a woman of Gaza, which is one of the five cities. And when he went to visit her, it was told the men of Gaza, saying, Samson is come hither. Then they made fast all the gates of the city, and laid wait for him all night, saying, In the morning, when it is day, we shall kill him.

And Samson lay till midnight; and at midnight he arose, and, coming to one of the gates of the city, took up the two posts, and the folding-doors that were upon them, and the bar that joined them together, and put them on his shoulders, and carried them to the hills that were between Gaza and Hebron.

Story of Delilah.

After this he loved a woman that dwelt in the valley of Sorek, whose name was Delilah. The lords of the five cities of the Philistines came to her and said unto her, Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him; and we will give thee, every one of us, eleven hundred pieces of silver.

Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and how thou mightest be bound. Samson said, If they bind me with seven green osiers which have not been dried, then shall I be weak, and be as another man.

Then the lords of the Philistines brought to her seven green osiers that had never been dried, and she bound him with them. Now there were men lying in wait, in the very chamber with her; so when she bound him, she said, The Philistines be upon thee, Samson! And he brake the osiers as a thread of tow is broken when it toucheth the fire. So the secret of his strength was not known.

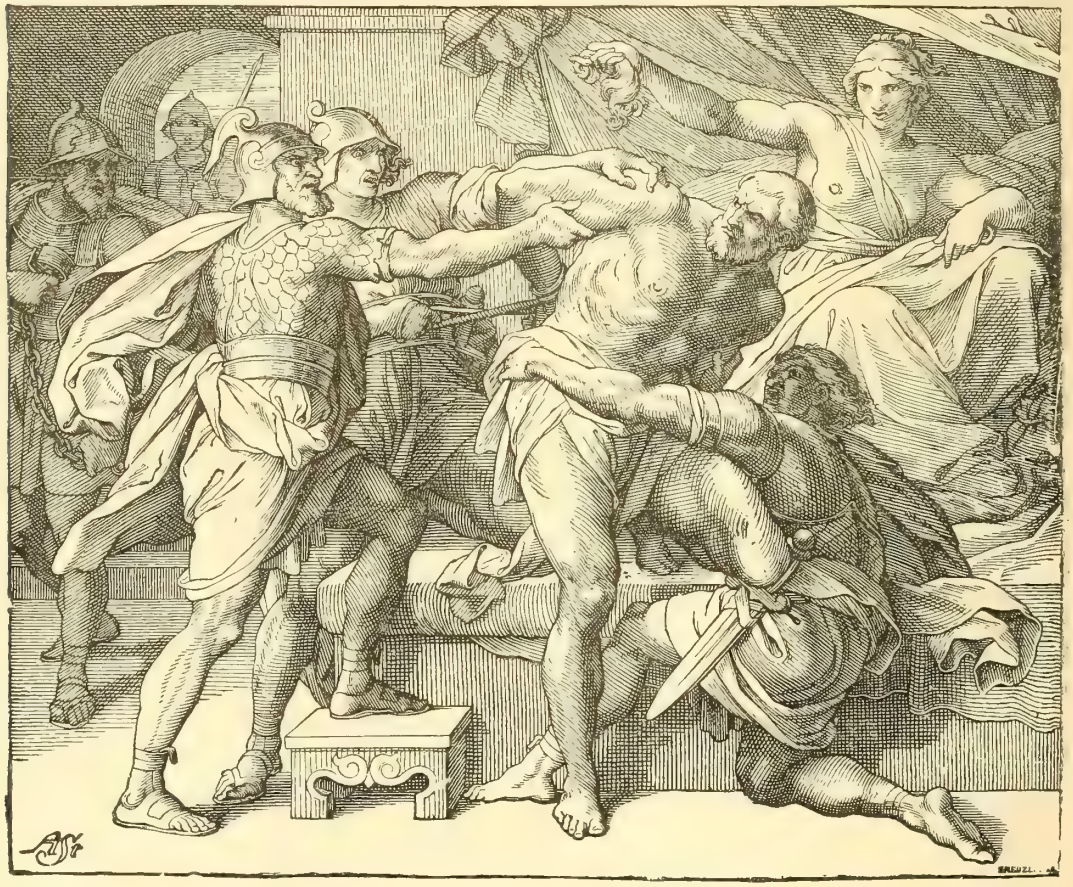
After awhile Delilah said to Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest in truth be bound. And he said unto her, If they bind me fast with new ropes that never before have been used, then

shall I be weak, and be as another man. Delilah, therefore, took new ropes and bound him therewith, and said unto him, The Philistines be upon thee, Samson! And there were, as before, men that laid wait in the chamber. Then Samson brake the new ropes off his arms as if they had been a thread. Yet again Delilah said to Samson, Hitherto thou hast mocked me, and told me lies; tell me wherewith thou mightest be bound. He said unto her, Thou canst do it if thou weavest the seven locks of my hair into the web of thy loom, and fastenest them with the pin to the wall. For his hair was long and hung down in seven locks.

So Delilah wove the locks into the web, and fastened them with the pin to the wall. Then she said unto him, The Philistines be upon thee, Samson! And he awaked out of his sleep, and went away with the web into which his hair was woven, and the pin, and the beam itself.

Once again she said to him, How canst thou say I love thee, when thy heart is not with me? Thou hast mocked me these three times, and hast not told me wherein thy great strength lieth.

And when she pressed him daily with her words, and urged him so that his soul was vexed unto death, he told her all his heart, and said, There hath not come a razor on my head; for I have been a Nazarite unto



SAMSON CAUGHT AND BOUND BY HIS FOES.

God: if I be shaven, then will my strength go from me, and I shall become weak, and be like any other man.

And when Delilah saw that he had told her all his heart, she sent and called the lords of the Philistines, saying, Come up again yet this once, for he hath showed me all his heart.

Then the lords of the Philistines came up and brought their money in their hand. And Delilah made Samson to sleep with his head upon her knees, and as he slept she caused a man to cut off the seven locks of his head. So she robbed him of his strength. Then she said, The Philistines be upon thee, Samson! And he woke out of his sleep, and said, I will go as before, and shake myself. For he knew not that the Lord had departed from him. But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass, and made him grind at the mill in the prison-house. Howbeit the hair of his head began to grow again after it had been shaven.

The Death of Samson.

Then the lords of the Philistines gathered themselves together to offer a great sacrifice unto Dagon their god, and to rejoice, for they said, Our god hath delivered Samson our enemy into our hand.

And Samson was brought out to the people, and when they saw him they praised their god, for they said. Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us. And when they had feasted and their hearts were merry, they said, Call for Samson, that he may make us sport. And he made them sport, for they jeered at him, and buffeted him, and he could not resist; and they set him between the pillars, for all to see.

Then Samson said unto the lad that led him by the hand, Suffer me to feel the pillars whereupon the house standeth, that I may lean upon them. Now the house was full of men and women; and all the lords of the Philistines were there; and besides them that were in the house, there were upon the roof about three thousand men and women that beheld while Samson made sport.

And Samson called unto the Lord, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once more, that I may be avenged of the Philistines for my two eyes that they have put out.

And Samson took hold of the two middle pillars upon which the house stood, and upon which it was supported, of the one with his right hand and of the other with his left; and Samson said, Let me die with the Philistines. And he bowed himself with all his might, and the house fell upon the lords and upon all the people that were therein. So the dead whom Samson slew at his death were more than they whom he slew in his life.

Then his kinsmen and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol in the sepulchre of Manoah his father.

CHAPTER XIII.

B. C. 1312.

A Famine at Bethlehem—Naomi Returns from Moab—Ruth Cleaves to her Mother-in-law—Gleaners in the Harvest Field—Ruth at the Feet of Boaz—The Shoe Given to a Neighbor—Ruth Becomes the Wife of Boaz.

DURING the time of the Judges, when Eli was high-priest, there was a famine in the land. And a certain man of Bethlehem in Judah went to stay a while in the land of Moab, he and his wife and his sons. The name of the man was Elimelech, and the name of his wife Naomi. And they came into the country of Moab and sojourned there. And Elimelech died, and his two sons took to themselves wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth.

And after ten years the sons died, and Naomi was bereaved both of her husband and sons. Then she arose with her daughters-in-law to return to her own country, for she had heard that God had looked upon his people and given them bread. And Naomi said to her daughters-in-law, Go, return each to her mother's house; the Lord deal kindly with you, as ye have dealt kindly with the dead. The Lord grant that each of you may find rest in the house of her husband. Then she kissed them, and they lifted up their voice and wept, and said to her, Surely we will return with thee to thy people. But Naomi answered, Return home, my daughters. For I cannot help you, for the Lord hath dealt hardly with me. And they wept again, and Orpah departed, after she had kissed her mother-in-law, but Ruth clave to her. Then Naomi said to her, Behold, thy sister-in-law hath gone back to her people and to her gods; do thou go after her.

But Ruth said, Entreat me not to leave thee, nor to return from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God; where thou diest I will die, and there will I be buried. The Lord do so to me, and more also, if aught but death part thee and me.

They Arrive at Bethlehem.

And when Naomi saw that Ruth was steadfast in her purpose, she sought no more to persuade her. So these two went on till they came to Bethlehem. And when they came, all Bethlehem was greatly moved, for they asked, Can this be Naomi? She said to them, Call me not Naomi, but call me Mara, for the Lord hath dealt very bitterly with me. He sent me forth full, and he hath brought me back again empty. Now the time when Naomi and Ruth came to Bethlehem was at the beginning of barley harvest.

There was in Bethlehem a certain man that was a kinsman of Elimelech. His name was Boaz, and he was very rich. Ruth said to her mother-in-law, Let me now go to the

RUTH AND NAOMI.

field and glean ears of corn after any one in whose sight I may find favor. And Naomi said to her, Go, my daughter. So she went and gleaned in the field, after the reapers; and her hap was to light on that portion of the field which belonged to the man Boaz. And behold Boaz came from Bethlehem, and said to his reapers, The Lord be with you! and they answered him, The Lord bless thee!

Then Boaz said to the servant that was over the reapers, Whose damsel is this? The man said, This is the Moabitish damsel that came back with Naomi out of the land of Moab. She said to me, Let me glean after the reapers. So she came, and hath continued from the morning until now, and hath scarcely rested at all. Then Boaz said to her, Go not to glean in another field; abide here, keeping close to my maidens. None shall harm thee. And when thou art thirsty, go to the vessels, and drink of that which the men have drawn.

Ruth Finds a Friend.

When she heard this, she fell on her face before him on the ground, and said, Why dost thou take notice of me, seeing that I am but a stranger? Boaz answered, I have heard all that thou hast done to thy mother-in-law, and how that thou hast left thy father and thy mother, and hast come to a people which before thou knewest not. The Lord, under whose wings thou art come to seek refuge, recompense thee for it!

And when the reapers rested for their meal, Boaz said to her, Come hither, and eat of the bread, and dip thy morsel in the vinegar. So she sat beside the reapers, and Boaz reached to her grain that had been roasted in the fire, and she ate till she was satisfied; but there remained something over from her portion. And when she rose up to glean again, Boaz said to his men, Let her glean even among the sheaves, and do not trouble her. Let fall also some handfuls for her, that she may glean them. So Ruth gleaned in the field all the day; and when she had beat out all that was gleaned, she found that it was an ephah, or about twenty-eight quarts, of barley. This she took into the city to her mother-in-law. Also she gave her what had been left over when she ate bread.

Naomi said to her, Where hast thou gleaned to-day? Blessed be he that took notice of thee. Ruth answered, The man in whose field I gleaned is Boaz. Then Naomi said, Blessed be the Lord, who has not ceased from his kindness both to the living and the dead. For this Boaz is one of our next kinsman.

Ruth's New Home.

Now it was the law among the Jews that if a man died without children, his nearest kinsman should buy his inheritance and take his widow to wife, so that the name of the dead might not perish out of Israel. Naomi knew that Boaz was near of kin to Elimelech. Whether there was any one nearer she knew not. Ruth said to her mother-in-law, The man said to me that I should keep by his men till they had ended his harvest. Naomi answered, It is well; do so, keep with his maidens, and go not into any other field.

So Ruth kept by the maidens of Boaz till both the barley-harvest and the wheat-harvest were ended. Afterwards Naomi said to Ruth, My daughter, I must see that you find a home. To-night Boaz winnows barley in the threshing-floor. Wash thyself, therefore, and anoint thyself, and put on thy best raiment, but take care that the man see thee not until he shall have done eating and

drinking. But when he lieth down, mark the place where he shall lie, and go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do. And Ruth said to her mother-in-law, All that thou tellest me I will do.

When Boaz had eaten and drunk and his heart was merry, he went to lie down at the end of the heap of corn. And Ruth came softly, and lay down at his feet under the covering that was over him. And it came to pass at midnight that the man was afraid, and turned himself; and behold a woman lay at his feet. He said, Who art thou? She answered, I am Ruth thine handmaid. Spread now thy skirt over me, for thou art a near kinsman.

Blessed be thou of the Lord, my daughter. This is well done of thee that thou hast come to me and to none other for help. Fear not, I will do all that thou requirest; for all the city doth know that thou art a virtuous woman. And now it is true that I am thy near kinsman, but there is one that is nearer than I. Tarry here this night; and in the morning, if he will perform the part of a kinsman, well; but if he will not, then will I perform it, as the Lord liveth. Lie down till the morning.

RUTH GLEANING IN THE FIELDS OF BOAZ.

So she lay down, and in the morning, before it was light, so that one could not see the other, she rose up. Then he said, Bring thy veil and hold it. And when she held it, he measured into it six measures of barley, that she might take them to her home. And she told Naomi all that the man had done,

and how he had said, Go not empty to thy mother-in-law. Then said Naomi, Sit still, my daughter, till thou shalt know how the matter will end. The man will not be at rest until he have finished the thing, and that this very day.

In the morning Boaz went to the gate; for there the men of the city were wont to assemble for counsel and converse. And when the kinsman of whom Boaz had spoken to Ruth came by, Boaz called to him, Ho, thou! turn aside, and sit down here.

So they sat down. And Boaz said unto the kinsman, Naomi, that has come back from the land of Moab, selleth a portion of land that belongeth to Elimelech that was her husband. If thou wilt redeem it, redeem it; but if thou wilt not, then tell me, that I may know. For thou art nearest to the dead, and I am next after thee, and there is none beside.

A Singular Custom.

The man said, I will redeem it. Then Boaz said, When thou buyest the land of Naomi, thou must buy it also of Ruth the Moabitess, for she is the widow of Elimelech's son. And her must thou take to wife, that the name of the dead may be preserved in his inheritance. The kinsman said, This I cannot do, lest I mar my own inheritance. I cannot redeem it: redeem it thyself.

Now the custom in Israel was that in a matter of redeeming or exchanging, a man took off his shoe and gave it to his neighbor, as a token that he gave over to him the right that was his own in law. Therefore the kinsman drew off his shoe, and gave it to Boaz, saying, Take the right to redeem the inheritance of Elimelech and his son.

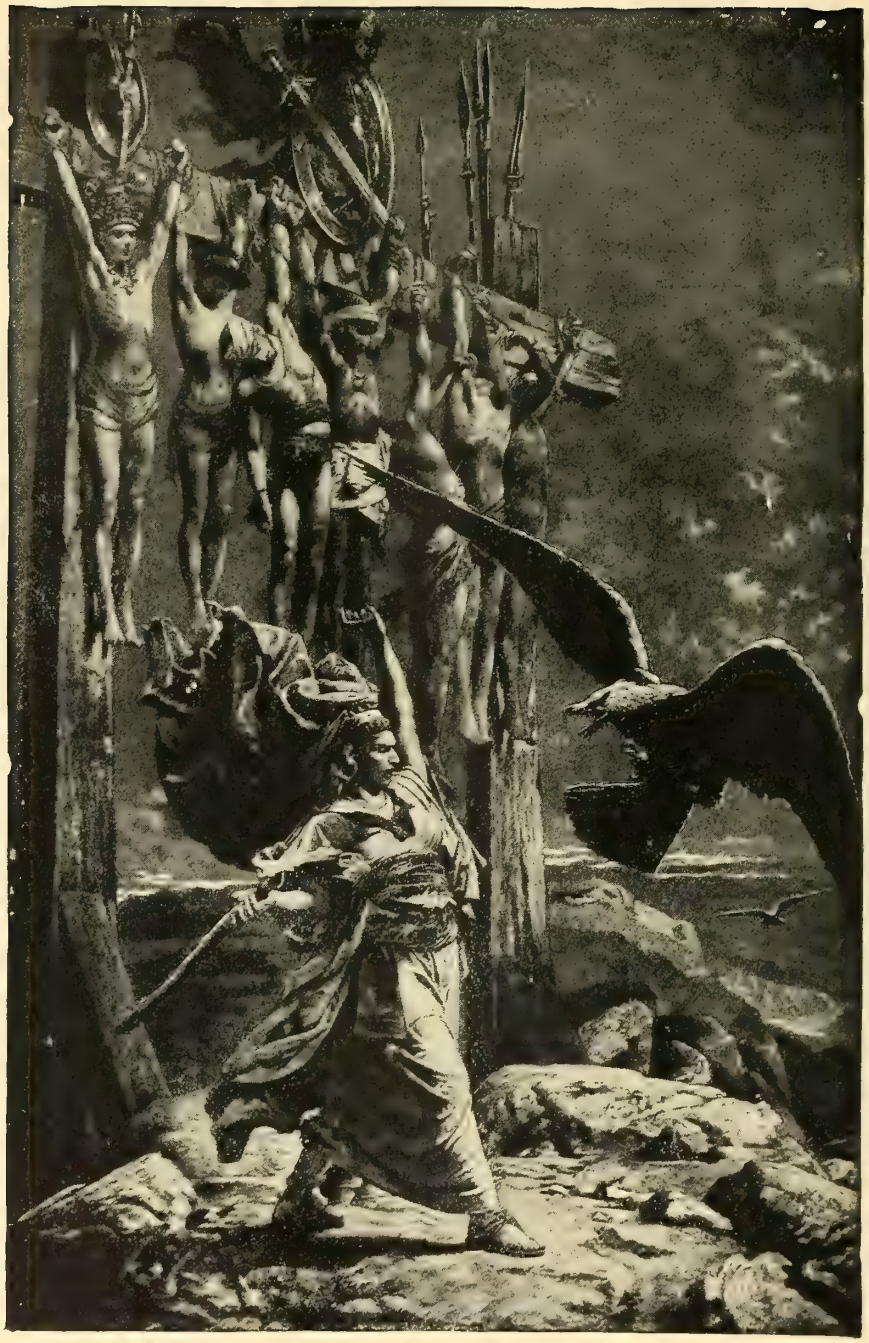
And Boaz said to the elders and unto all the people, Ye are witnesses this day, that I have bought this day all that was Elimelech's, and his sons', and, moreover, Ruth the Moabitess, that was the wife of one, have I taken to be my wife, that I may raise up the name of the dead in his inheritance. Be ye therefore witnesses of this.

The elders and the people answered, We are witnesses. The Lord make the woman that is come into thy house like Rachael and like Leah, which two did build the house of Israel; and do thou worthily in Ephratah, and be famous in Bethlehem.

And Ruth had a son. And the women said to Naomi, Blessed be the Lord, who hath not left thee without a kinsman, to preserve the name of thy husband and thy sons in Israel. For this child shall be unto thee a restorer of thy life, and a nourisher of thy old age. For thy daughter-in-law, who loveth thee, and who is better to thee than seven sons, hath borne him.

And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women, her neighbors, gave the child a name, saying, There is a son born to Naomi, and they called him Obed, which is by interpretation "serving." This Obed was the father of Jesse, the father of David

THE HARVEST TIME.



RIZPAH DEFENDING THE BODIES OF HER SONS

CHAPTER XIV.

B. C. 1151.

THE STORY OF SAMUEL—HANNAH'S PRAYER—THE BOY HEARS A VOICE CALLING HIM—SUDDEN DEATH OF ELI—TROUBLE WITH THE PHILISTINES—THE ARK CARRIED AWAY—A GREAT VICTORY—SAMUEL SETS UP A STONE—THE ISRAELITES WANT A KING.

P IN Ramah, which is in the hill-country of Ephraim, there dwelt a certain man of the tribe of Levi, Elkanah by name. He had two wives; the name of the one was Hannah, and the name of the other Peninnah; and Peninnah had children, but Hannah had none.

This man went up once every year to worship and to sacrifice to the Lord of Hosts at the tabernacle in Shiloh. (In those days Hophni and Phinehas, the sons of Eli, performed the office of high priest, for Eli their father was very old.) And when he had sacrificed, he gave portions to Peninnah his wife, and to her sons and daughters; but to Hannah he gave a double portion, for he loved her, though she was childless. Now Peninnah was wont to provoke Hannah sorely, and to make her to fret, because she had no children. This she did year by year; as often as they went up to the house of the Lord, so often she provoked her; therefore she wept and could not eat. But Elkanah her husband said to her, Hannah, why weepest thou? Why eatest thou not? And why is thy heart grieved? Am not I better to thee than ten sons?

Now, in a certain year when they had sacrificed and had sat down to eat and drink, Hannah rose up quickly from the table, and went to the tabernacle. And Eli the high priest sat upon his throne, by the door of the inner court of the tabernacle.

And Hannah had great bitterness of soul, and prayed unto the Lord, and wept sore. And she vowed a vow and said, O Lord of Hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then will I give him unto the Lord all the days of his life, and there shall no razor come upon his head.

And it came to pass, as she continued praying before the Lord, that Eli marked how her mouth moved, for Hannah spoke only in her heart; her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. And he said, How long wilt thou be druken? Put away thy wine from thee.

Eli's Good Wish.

Hannah said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord. Count not thy daughter for a wicked woman; for out of the abundance of my sorrowful thought have I spoken.

Then Eli answered and said, Go in peace, and the God of Israel grant thee thy petition that thou hast asked of him. And Hannah

said, Let thine handmaid find grace in thy sight. And she went her way, and returned to her husband, where he sat at meat with Peninnah and his children, and did eat, and was no more sorrowful.

The next day they rose up early in the morning, and worshipped the Lord; and afterwards they returned to Ramah. In due time Hannah bare a son, and she called his name Samuel, for she said, I have asked him of the Lord. The word means that God heard her prayer.

When the time came for Elkanah and his family to go up, after their custom, to Shiloh, Hannah went not up with them, for she said, I will not go up till the child be weaned; and then will I bring him, that he may appear before the Lord, and abide in his house all the days of his life. Elkanah her husband said to her, Do what seemeth good to thee; tarry till thou shalt have weaned him; only the Lord perform his promise. So Hannah abode at home till she had weaned her son Samuel.

After she had weaned him she took him up with her to Shiloh, to the tabernacle. She took at the same time a bullock three years old, and an ephah of flour for a burnt-offering, and a bottle of wine. And they slew the bullock, and brought the child to Eli. And Hannah said, Oh, my lord, as thy soul liveth, my lord, I am the woman that stood here near to thee, when thou wast sitting, as now, upon thy throne, and prayed

THE YOUNG SAMUEL BROUGHT TO ELI.

unto the Lord. For this child I prayed; and the Lord hath given me my petition which I asked of him. Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord.

The Boy's Coat.

And Samuel ministered before the Lord, being a child; and he was girded with an ephod made of white linen, as though he were a priest. His mother also made him a coat; every year she made him a coat, and brought it to him when she came up with her husband to offer the yearly sacrifice. And the child grew, and was in favor both with the Lord and also with men.

Now the sons of Eli were wicked men; they knew not the Lord, and paid no heed to his law.

As to the peace-offerings, the commandment of the law was this, that the breast and the right shoulder should be the priest's, but that all the fat should be first burnt. But the custom of the sons of Eli was that, when the flesh was in seething, their servant came, with a flesh-hook of three teeth in his hand, and struck it into the pan, or caldron, or pot; all that the flesh-hook brought up the priest kept for himself. So they did to all the Israelites that came to Shiloh to do sacrifice.

Also, before he that sacrificed had burnt the fat, the priest's servant came and said to him, Give flesh to roast for the priest; for he will not have sodden flesh, but raw. And if any man said, Suffer them to burn the fat immediately, and then take as much as thy soul desireth; the servant would answer him, Nay; but thou shalt give it me now: and if not, I will take it by force.

Wherefore the sin of the young men was very great before the Lord; for men abhorred the offering of the Lord.

And when Eli their father heard of these things and of other wickedness that they did, he said unto them, Why do ye such things? For I hear evil words of you from all the people. Nay, my sons; it is no good report that I hear of you: ye make the Lord's people to transgress. If one man sin against another, the judge shall lay a penalty on him, and he shall be free; but if a man sin against the Lord, who shall entreat for him? Thus did Eli speak unto his sons, but they hearkened not unto him.

What the Prophet Said.

After this there came a man of God, a prophet, to Eli, and said, Thus saith the Lord, Did I not plainly appear unto the house of Aaron thy father, when they were in Egypt in Pharaoh's house? And did I not choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? And did I not give unto the house of thy father all the offerings made by fire of the children of Israel? Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; and honorest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people? Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the Lord saith, Be this far from me; for them that honor me I will honor, and they that despise me shall be lightly esteemed. Behold, the days come when I will cut off thy strength, and the strength of thine house, that there shall not be an old man in thine house. And thou shalt see a rival in my habitation, in all the wealth which I shall give Israel.

And the man of thine house, whom I shall not cut off from thy altar, shall live to consume thine eyes, and to grieve thine heart;

HANNAH VISITING SAMUEL.

and all the increase of thine house shall die in the flower of their age. And this shall be a sign unto thee, namely the thing that shall come on thy two sons, Hophni and Phineas; in one day they shall die, both of them. And I will raise up a faithful priest, who shall do according to that which is in mine heart, and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever. And it shall come to pass that every one that is left in thine house shall come and crouch to him for a piece of silver and a morsel of bread, and shall say, Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread.

Yet once again did the Lord denounce against the sons of Eli the evil that was to come upon them. It was the office of Samuel to open the doors of the tabernacle in the morning and to shut them at night; also to light the seven-branched lamp that stood in the Holy Place when the darkness came, and to extinguish it when it was light, and to trim it, and feed it with fresh oil; and he slept in a chamber hard by the chamber of Eli the priest.

The Lord Calls Samuel.

Now it happened when he was twelve years old that on a certain night, before it was dawn, for the lamp was yet burning in the tabernacle, that the Lord called Samuel as he slept, and Samuel answered, Here am I. And the lad ran to Eli; for Eli was an old man, and his eyes were dim, so that he could not see, and if he needed anything he was wont to call for Samuel. And Samuel said to Eli, Here am I; for thou calledst me. But Eli said, I called not; lie down again. And he went and lay down.

The Lord called a second time, Samuel! And Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again.

Now the Lord had never before spoken to Samuel. The Lord called Samuel again. And he arose and went to Eli, and said, Here am I; for thou didst call me.

Then Eli perceived that the Lord had called the child; therefore he said unto him, Go, lie down: and it shall be, if he call thee again, that thou shalt say, Speak, Lord; for thy servant heareth. So Samuel went and lay down in his place.

Curiosity of Eli.

And the Lord came and called as before, Samuel! Samuel! And Samuel felt the presence of the Lord, and answered, Speak; for thy servant heareth.

And the Lord said to Samuel: Behold, I will do a thing in Israel, the which whosoever heareth both his ears shall tingle. In that day I will put over against Eli all that I have spoken concerning his house. When I begin, I will also make an end. For I have told him that I will judge his house for ever for the inquity that he knoweth; because his sons brought a curse upon themselves, and he restrained them not. And therefore have I sworn unto the house of Eli that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever.

And Samuel lay until the morning, when he opened the doors of the tabernacle. And he feared to show Eli the vision. Then Eli called him, and said, Samuel, my son! Samuel answered, Here am I.

Then said Eli, What is the thing that the Lord hath said unto thee? I pray thee hide it not from me: God do so to thee, and more also, if thou hide from me any of the things which he said unto thee.

Then Samuel told him all the words that he had heard. He hid nothing from him

And Eli said, It is the Lord; let him do what seemeth him good.

And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. And all Israel, from Dan even to Beersheba, knew that he was established to be a prophet of the Lord; for the Lord appeared again in Shiloh, speaking to Israel by the word of Samuel.

THE CALL OF SAMUEL.

Now it happened not long after these things that the children of Israel rebelled against the Philistines, who had oppressed them for twenty years and more, and went out to fight against them. The children of Israel pitched their camp between Mizpeh and Shen, in the place which was afterwards called Eben-ezer, and the Philistines pitched in Aphek.

The Philistines put themselves in array against Israel, and when the battle was joined, Israel was smitten before the Philistines; and the Philistines slew of them four thousand men, who fell in the open country where the battle was fought.

When they that had escaped from the battle came back into the camp, the elders of the people held a council; and they said among themselves, Wherefore hath the Lord smitten us to-day before the Philistines? Let us fetch the ark of the covenant of the Lord

from the tabernacle at Shiloh, that it may save us out of the hand of our enemies.

So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the Lord, even the Lord who dwelleth between the Cherubim. And the next day the ark was brought into the camp, and the two priests Hophni and Phineas came with it. And when the ark of the covenant came into the camp, all Israel shouted with a great shout, so that the earth rang again.

A Startling Noise.

And when the Philistines heard the noise of the shout they said, What meaneth the noise of this great shout in the camp of the Hebrews?

And when they understood that the ark of the Lord had come into the camp they were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore. Woe unto us! who shall deliver us out of the hands of these mighty Gods? These are the Gods who smote the Egyptians with utter destruction by the Red Sea. Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants to the Hebrews, as they have been unto you: quit yourselves like men, and fight.

And the Philistines fought, and Israel was smitten, and they fled every man to his tent; and the slaughter was very great; for there fell of Israel thirty thousand footmen. And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.

And there ran a man of Benjamin out of the army, and came to Shiloh that same day, with his clothes rent, and with dust on his head. And when he came, lo! Eli, the high priest, sat upon his throne by the gate of the tabernacle watching the road; for his heart trembled for the ark of God.

And when the man came into the city, and told the news of that which had happened, all the city cried out.

And when Eli heard the noise of the crying, he said, What meaneth the noise of this tumult? And the man came hastily to him where he sat, and told him.

Now Eli was ninety and eight years old, and he was blind. And the man said unto Eli, I fled to-day out of the army. Eli said to him, What hath happened there, my son?

The messenger answered, and said, Israel fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.

And it came to pass, when the messenger made mention of the ark of God, that Eli fell from off his throne backward by the side of the door of the tabernacle, and his neck brake, and he died; for he was an old man, and heavy: and he had judged Israel forty years. And the Philistines came up against Shiloh, and smote it and all the people with the edge of the sword.

What Happened to the Ark.

The Philistines took the ark of God, and brought it from the place of the battle to Ashdod. And when they had brought it to Ashdod, they took it into the house of Dagon, and set it by the image of Dagon.

When the men of Ashdod arose early the next morning, behold, Dagon was fallen on his face to the earth before the ark of the Lord. And they took Dagon, and set him up in his place again.

On the next day, when they came early into the temple, behold, Dagon was fallen on his face to the ground before the ark of the Lord; and his head, and both his hands, were broken off, and lay upon the threshold; only the body was left.

Because of this, it became the custom that neither the priests of Dagon, nor any that came into Dagon's house, should tread on the threshold of his house in Ashdod.

But the hand of the Lord was heavy upon the men of Ashdod, and smote them with a sore disease. When the men of Ashdod saw that this was so, they said, The ark of the God of Israel shall not abide with us; for his hand is sore upon us, and upon Dagon our god. They sent therefore to the five lords of the Philistines, and said, What shall we do with the ark of the God of Israel? And the lords of the Philistines answered, Let the ark of the God of Israel be carried unto Gath.

So they carried the ark to Gath. And the men of Gath suffered as the men of Ashdod had done; and yet more grievously.

A Terrible Destruction.

Therefore they sent the ark to Ekron. And as the ark of God came to Ekron, the men of Ekron cried out, saying, They have brought the ark of the God of Israel to us, to slay us and our people.

So they sent to the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to its own place, that it slay us not, and our people. For there was a great destruction throughout all the city. The hand of God was very heavy there. They that died not were smitten with disease; and the cry of the city went up to heaven.

The ark of the Lord was in the country of the Philistines for seven months. And the Philistines inquired of their priests and diviners, saying, What shall we do with the ark of the Lord? Tell us wherewith we shall send it to its place?

And the priests and the diviners answered, If ye send away the ark of the God of Israel, send it not without a gift; rather return to the God of Israel a trespass-offering; then shall ye be healed, and ye shall know why his hand hath not been removed from you.

Then said the Philistines, What shall be the trespass-offering that we shall send to the God of Israel?

The priests and the diviners answered, Five golden images of the swellings wherewith ye have been plagued—for the people had been plagued with swellings—and five golden mice, according to the number of the lords of the Philistines; for the plague has been upon you, and upon your lords, and the mice have devoured your land. So shall ye give glory to the God of Israel: peradventure he will lighten his hand from off you, and from off your gods, and from off your land. Wherefore do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? Were not Pharaoh and the Egyptians constrained to let this people go, when their God had wrought great wonders in the land?

They Make a New Cart.

Now, therefore, make a new cart, and take two kine that have calves, on which there hath come no yoke, and harness the kine to the cart, and bring their calves home from them. Take also the ark of the Lord, and lay it upon the cart; and put the jewels of gold, which ye send to the God of Israel for a trespass-offering, in a coffer by the side thereof; then send the cart with the ark away. If it go up to the borders of the land of Israel, by way of Beth-shemesh, then be sure that it is the Lord who hath done us this great evil; but if not, then we shall know that it is not his hand that smote us; it was a chance that happened to us.

This the Philistines did. They took two kine that had calves, and harnessed them to

DAVID THE PSALMIST

DANIEL IN THE DEN OF LIONS

a new cart, and tied up their calves at home. And they laid the ark of the Lord upon the cart, and the coffer with the mice of gold and other images of gold with them in a coffer by the side of the ark.

And the kine took the straight way to Beth-shemesh; they went along the highway, lowing as they went, and turned not aside to the right hand nor to the left; and the lords of the Philistines went after them to the borders of Beth-shemesh.

Now the men of Beth-shemesh were reaping their wheat harvest in the valley, and they lifted up their eyes and saw the ark, and rejoiced to see it.

The cart came into a field that belonged to one Joshua, a man of Beth-shemesh, and the kine stood still by a great stone that was there. So the men of the place took the kine and offered them for a burnt-offering to the Lord, and they clave the wood of the cart wherewith to burn them.

And the priests—for Beth-shemesh was a city of the priests—took down the ark of the Lord, and the coffer that was with it, and put them on the great stone; and the men of Beth-shemesh offered sacrifices unto the Lord that day. And when the lords of the Philistines had seen what was done, for they had followed after the cart, they returned unto Ekron the same day.

They Die for their Trespass.

But the men of Beth-shemesh looked into the ark; and seventy men of them died for their trespass. Therefore they said, Who is able to stand before this holy Lord God? To whom will he go up from us?

So they sent to the men of Kirjath-jearim, saying, The Philistines have brought again the ark of the Lord; come ye down, and fetch it up to you.

So the men of Kirjath-jearim came down to Beth-shemesh, and fetched up the ark of the Lord, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the Lord. For many days, even for twenty years, did the ark of the Lord abide at Kirjath-jearim.

It came to pass after the twenty years that all Israel lamented after the Lord and sought to him. And Samuel spoke to them, saying, If ye do return unto the Lord with all your hearts, then put away Baalim and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only; and he will deliver you out of the hand of the Philistines. Then the children of Israel did put away Baalim and Ashtaroth, and served the Lord only. Baalim and Ashtaroth were idols.

And Samuel said, Gather all Israel together unto Mizpeh, and I will pray for you to the Lord.

And the children of Israel gathered together at Mizpeh, and they fasted and confessed their sins, as it was commanded in the law to do on the day of atonement, and afterwards they kept the feast of tabernacles, and the high priest poured the water over the sacrifices as was the custom.

The People are Afraid.

And Samuel judged the children of Israel in Mizpeh. When the lords of the Philistines heard that the children of Israel were gathered together in Mizpeh, they went up against them. And when the children of Israel heard of it they were afraid.

And the children of Israel said to Samuel, Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines.

Then Samuel took a sucking lamb, and offered it for a whole burnt-offering unto the Lord, and the Lord answered him. For it came to pass that even as he was offering the

lamb, the Philistines drew near to battle against Israel; and the Lord thundered with a great thunder that day upon the Philistines, and discomfited them; and they were smitten before Israel. For the men of Israel ran down upon them from the hill of Mizpeh, and pursued them, until they came to Beth-car.

Then Samuel took a stone and set it up between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us.

So the Philistines were subdued, and came no more into the land of Israel; and the hand of the Lord was against the Philistines all the time during which Samuel judged Israel. And the cities which the Philistines had taken from the children of Israel were restored to them, along the borders of Ekron and Gath. Also the Amorites that dwelt by Joppa made peace with the Israelites.

And Samuel judged Israel all the days of his life. Every year he went in circuit to Bethel and Gilgal and Mizpeh. In all these places he judged Israel, and from them he returned to Ramah, for there was his house.

The People Want a King.

Now it happened when Samuel was old that he made his sons judges over Israel: one he set at Bethel, and the other at Beersheba. And his sons walked not in his ways, but turned aside after gain, and took bribes, and perverted judgment. Also at this time Nahash, the king of the children of Ammon, had greatly increased his power; the Philistines also began to invade the borders of the land, and the men of Israel sought for one who should lead their armies against them.

Therefore all the elders of Israel gathered themselves together, and came to Samuel at Ramah, and said unto him, Behold, thou art old, and thy sons walk not in thy ways; now make us a king to judge us, even as the nations round about have kings to judge them. But the thing displeased Samuel when they said, Give us a king to judge us; and Samuel prayed unto the Lord.

And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not reign over them. According to all the works which they have done since I brought them up out of the land of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so they do also unto thee. Nevertheless hearken unto their voice; but protest solemnly unto them, and show them the manner of the king that shall reign over them.

What Their King Would Do.

Then Samuel told all the words of the Lord to the people that asked of him a king. And he said, These shall be the ways of the king that shall reign over you. He will take your menservants, and your maidservants, and your goodliest oxen, and your asses, and put them to his work. And he will take the tenth of your sheep; and ye shall be his servants. And ye shall cry out in that day because of your king whom ye have chosen; and the Lord will not hear you in that day.

Nevertheless, the people refused to hear the voice of Samuel; and they said, Nay, but we will have a king over us; that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

And Samuel heard all the words of the people, and rehearsed them unto the Lord. And the Lord said to Samuel, Hearken unto their voice, and make them a king. Then Samuel said to the men of Israel, Go ye every man unto his city.

CHAPTER XV.

B. C. 1095.

STORY OF SAUL—A VIAL OF OIL—SAUL IS MADE KING—ISRAEL'S ARMY—WAR WITH AMALEK—THE KING'S DISOBEDIENCE—THE TORN MANTLE—AN EVIL SPIRIT—THE SHEPHERD BOY AND HIS HARP—DAVID IS PURSUED—SAUL AND THE WITCH OF ENDOR—THE LAST BATTLE—DEATH OF SAUL—WHAT WAS DONE WITH THE KING'S BODY.

THERE dwelt at Gibeah a certain man of the tribe of Benjamin, whose name was Kish. He was a man of substance; and he had a son whose name was Saul, a young man and handsome. There was not among the children of Israel a goodlier person than he. By his head and shoulders he was taller than all the rest of the people.

Now the asses of Kish, the father of Saul, were lost. And Kish said to his son, Take now one of the servants with thee, and arise, go seek the asses. So Saul passed through the hill-country of Ephraim, and thence through the country of Shalisha, and through Shalim, till they came to the land of Zuph, and found them not. Then said Saul to his servant, Come, let us return; lest my father cease to care for the asses, and take thought for us.

The servant said to him, Behold, there is in this city—for they were now near to Ramah—a man of God, one that is greatly honored. All that he saith surely cometh to pass. Let us now go thither; peradventure he can show us the way which we should go.

Then said Saul, But, behold, if we go, what present shall we take to the man? Even our bread is spent, and we have not a loaf that we can give him. What shall we take him therefore?

The servant answered Saul again, and said, Behold, I have here the fourth part of a silver shekel. This will I give to the man of God, that he may tell us our way. Then said Saul to his servant, Thy words are good; come, let us go.

They Meet Young Maidens.

So they went to the city where the man of God dwelt. And as they were going up the hill to the city, they found young maidens going out to draw water, and said unto them, Is the seer here?

The maidens answered, He is; he has come back to the city this day: make haste, for there is a sacrifice of the people to-day in the high place, and if ye go up straightway into the city, ye shall find him before he go up to the high place to eat; for the people will not eat till he come, because he doth bless the sacrifice, and afterward they eat that are bidden. Now therefore get ye up; for about this time shall ye find him.

So they went up into the midst of the city; and when they were come up, Samuel came out of his house and met them, being on his way to the high place.

Now the Lord had told Samuel the day before Saul came, To-morrow, about this

time, will I send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines; for I have looked upon my people, because their cry is come unto me.

And when Samuel saw Saul, the Lord said unto him, Behold the man of whom I spoke to thee! This same shall reign over my people. Then Saul drew near to Samuel where he stood in the midst of the city, and said, Tell me, I pray thee, where the seer's house is?

Samuel answered, I am the seer: go up before me into the high place; for ye shall eat with me to-day; and to-morrow I will let thee go, and tell thee all that is in thine heart. As for thine asses that were lost three days ago, set not thy mind upon them; for they are found. And, indeed, whose are all the delectable things of Israel? Are they not for thee and for thy father's house?

Saul Eats with Samuel.

Saul answered and said, Am not I a Benjamite, of the smallest of the tribes of Israel? And my family the least of all the families of the tribe of Benjamin? Wherefore then speakest thou so to me?

And Samuel took Saul and his servant, and brought them into the hall of the high place, and made them sit in the most honorable place among those that were bidden, and there were bidden about thirty persons. And the cook took the right shoulder of the beast, with its appurtenances, being Samuel's own portion, and set it before Saul.

And Samuel said, Behold that which is reserved for thee! Set it before thee, and eat. So Saul did eat with Samuel that day. And Samuel communed with Saul on the top of the house. And the next day at dawn he called him, saying, Up, that I may send thee away. Then Saul arose; and they went both of them out of the house together. And when they had now passed without the gate of the city, Samuel said to Saul, Bid the servant pass on before us, but stand thou still awhile, that I may show thee the commandment of God. And the servant passed on before.

Then Samuel took a vial of oil, and poured it upon Saul's head, and kissed him; and when Saul wondered, he said, Is it not because the Lord hath appointed thee captain over his inheritance?

Three Men with Three Kids.

Furthermore, that he might give him a sign, he said, When thou art departed from me to-day, thou shalt find two men by Rachel's sepulchre; and they will say unto thee, The asses which thou wentest to seek are found; and lo, thy father hath forgotten his care for the asses, and sorroweth for thee and thy servant, saying, What shall I do for my son? Then thou shalt go on forward from thence, and thou shalt come to the Oak of Tabor. Three men shall meet thee, going to worship God in the high place of Bethel, one carrying three kids, and another three loaves of bread, and another a bottle of wine: and they will salute thee, and give thee two loaves of bread, which thou shalt receive at their hands.

After that, when thou shalt come to Gibeah, the hill of God, hard by the monument of the Philistines, thou shalt meet there a company of the prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp. And the Spirit of the Lord shall come upon thee, and thou shalt prophesy with them, and thou shalt be turned into another man. These shall be signs unto thee, and when they shall come to pass, then do thou what is

fitting for thee; for God is with thee. And it was so that when he had turned to part from Samuel, God gave him another heart, and all these signs came to pass that day. When he came to the hill of Gibeah, and the company of the prophets met him, then the Spirit of God came upon him, and he prophesied among them.

And when all that knew him beforetime saw this, they said one to another, What is this that is come to the son of Kish? Is Saul also among the prophets?

Then one of the same place answered and said, Do ye wonder? Who is the Father of the prophets? Can he not give the gift to whom he will? Thenceforward it became a proverb, Is Saul also among the prophets?

Casting Lots.

And when Saul had made an end of prophesying, he went to the high place to worship there. Saul's uncle said unto him and to his servant, Whither went ye? Saul answered, To seek the asses we went: and when we could not find them, we came to Samuel.

And Saul's uncle said again, Tell me, I pray you, what Samuel said unto you? Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not.

Then Samuel called all Israel to assemble before the Lord at Mizpeh, and he said unto them, Thus saith the Lord God of Israel, I brought up Israel out of Egypt, and delivered you out of the hands of the Egyptians, and out of the hand of all the kingdoms which oppressed you. And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, Nay, but set a king over us. Now, therefore, present yourselves before the Lord by your tribes, and by your thousands.

Then Samuel cast the lots; and the lot fell on the tribe of Benjamin. And when the families of the tribe of Benjamin came near, the lot fell on the family of Bichri; and when the household of the Bichrites were taken, it fell on the household of Kish; and when the men of the household of Kish were taken, it fell upon Saul.

Then they asked, Is the man come hither? And it was found that he had hidden himself among the baggage. So they ran and fetched him thence. And when he stood among the people, he was higher than any of the people, by his head and shoulders.

Then Samuel said to all the people, See ye him whom the Lord hath chosen, that there is none like him among all the people?

Saul is King.

And all the people shouted, and said, God save the King.

Then Samuel told the people all the manner of the kingdom, what authority the king should exercise over them, and what obedience they should render to him. All this he wrote in a book, and laid up the writing before the Lord. And afterwards he sent the people away to their own homes.

Saul also went home to Gibeah; and there went with him a company of valiant men, whose hearts God had touched. But certain worthless fellows said, How shall this man save us? And they despised him, and brought him no presents; but he held his peace.

And in the days of Saul the Reubenites made war against the Hagarites, who fell by their hand; and the Reubenites dwelt in their tents throughout all the east land of Gilead. And they were helped against the Hagarites, who were delivered into their

hand and all that were with them: for they cried to God in the battle and he heard them, because they put their trust in him.

Nahash the king of the children of Ammon came up and encamped against Jabesh in Gilead. And all the men of Jabesh said to Nahash, Make a covenant with us, and we will serve thee. But Nahash the Ammonite said, On this condition will I make a covenant with you, that I may thrust out all your right eyes, that I may make it a reproach upon all Israel.

And the elders of Jabesh said to Nahash, Give us seven days' respite, that we may send messengers into all the borders of Israel: and then, if there be no man to save us, we will come out unto thee. So the messengers went to other cities of Israel and to Gibeah, and they told the tidings in the ears of all the people: and all the people lifted up their voices and wept.

And, behold, Saul came out of the field with the oxen with which he had been ploughing, and he said, What aileth the people that they weep? And they told him the tidings of the men of Jabesh.

THE DESTRUCTION OF THE HAGARITES.

Then the Spirit of God came upon Saul when he heard these tidings, and his anger was greatly kindled. And he took a yoke of oxen, and cut them in pieces, and sent the pieces by messengers throughout the land of Israel saying, Whosoever cometh not forth

after Saul and after Samuel, so shall it be done unto his oxen.

And the fear of the Lord came upon all the people, and they came out with one consent. And when Saul numbered them in Bezek, the children of Israel were three hundred thousand. and the men of Judah thirty thousand.

Help is Promised.

Saul said unto the messengers, Thus shall ye say to the men of Jabesh in Gilead, To-morrow, by the time the sun is hot, ye shall have help. And the messengers came and showed this to the men of Jabesh, and they were glad; and they sent to the Ammonites, saying, To-morrow we will come out unto you, and ye shall do with us all that seemeth good unto you.

On the morrow Saul divided the people into three companies; and they came into the midst of the host of the Ammonites in the morning watch. The men of Jabesh also sallied forth, and there was a great slaughter of the Ammonites, so that not two or three were left together. And Nahash the king also was slain.

Then all the people said to Samuel, Who are they that said, Shall Saul reign over us? Bring the men, that they may be put to death. But Saul said, There shall not a man be put to death this day: for to-day the Lord hath wrought salvation in Israel.

Then said Samuel to the people, Come, let us go to Gilgal, aud make Saul king anew. So all the people went to Gilgal; and they made Saul king before the Lord in Gilgal; and Samuel anointed him before all Israel; and there they offered peace-offerings; and Saul and all the men of Israel rejoiced greatly.

Samuel said to Saul, The Lord sent me to anoint thee to be king over this people, over Israel; now, therefore, hearken unto the voice of the Lord. Thus saith the Lord of Hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way. Now go and smite Amalek, and utterly destroy him and all that he hath.

So Saul gathered the people together, and numbered them, two hundred thousand men of Israel, and ten thousand men of Judah. And he came to the city of Amalek, and laid wait in the valley. And he said to the Kenites, Get you down from among the Amalekites, lest I destroy you with them; for ye showed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from the Amalekites.

Then Saul smote the Amalekites as far as the border of Egypt. Agag their king he took alive; but all the people he slew. Nevertheless he and his people spared the best of the sheep and the oxen and all that was good, and would not utterly destroy them; but everything that was vile and refuse, that they destroyed utterly.

The Disobedience of Saul.

Then came the word of the Lord unto Samuel, saying, It repenteth me that I have set up Saul to be king; for he is turned back from following me, and hath not performed my commandments.

And Samuel was displeased, for he loved Saul greatly; and he cried unto the Lord all night to change his purpose.

Then Samuel said to Saul, Though thou wast little in thine own eyes, wast not thou made the head of the tribes of Israel? And did not the Lord anoint thee to be king over Israel? And the Lord sent thee on a journey, and said, Go, and utterly destroy those sinners the Amalekites, and fight against them till they be consumed. Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst

that which was evil in the sight of the Lord?

And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the Lord, and thy words; because I feared the people, and obeyed their voice. Now therefore, I pray thee, pardon my sin, and turn again with me that I may worship the Lord.

this day, and hath given it to a neighbor of thine that is better than thee; neither will the Glory of Israel repent: for he is not a man that he should repent.

Then Saul said, I have sinned; yet honor me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God.

SAUL TEARING THE ROBE OF SAMUEL.

And Samuel said unto Saul, I will not return again with thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel. And as Samuel turned about to go away, Saul laid hold of the skirt of his mantle, and it rent.

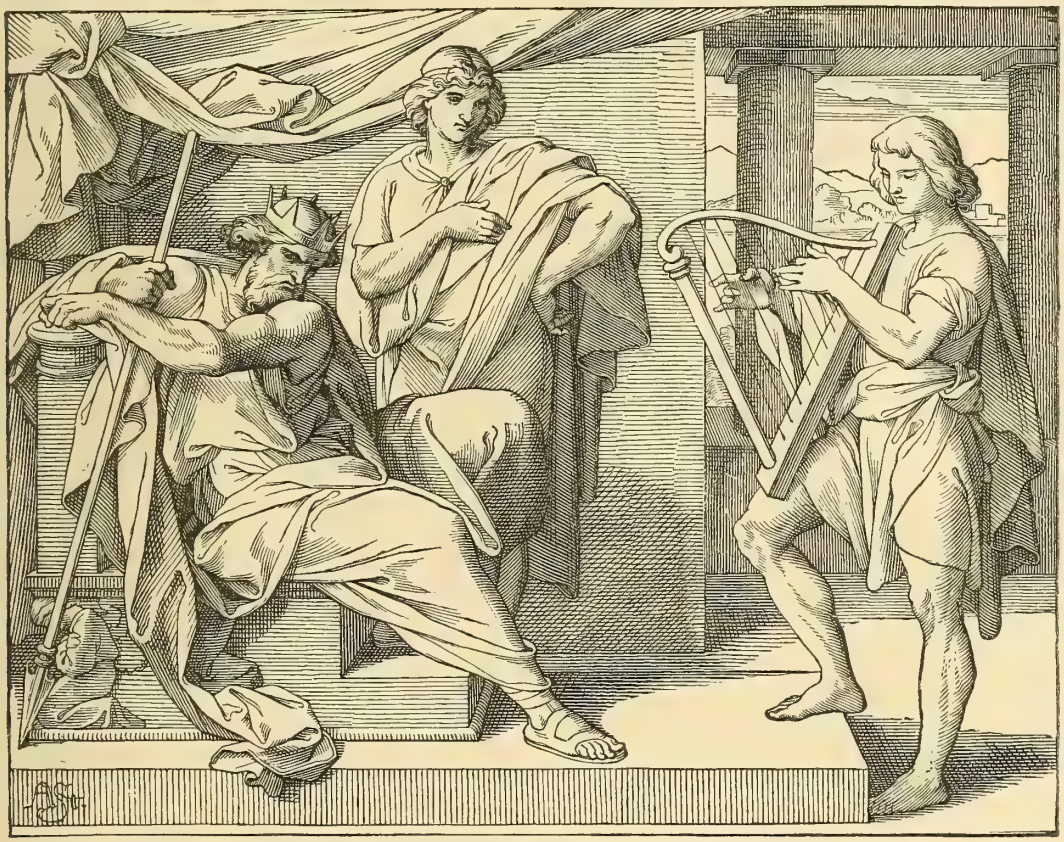
And Samuel said unto him, The Lord hath rent the kingdom of Israel from thee

So Samuel turned again after Saul; and Saul worshipped the Lord. Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him trembling. And Agag said, Surely the bitterness of death is past; for he had hoped that he should be spared.

And Samuel said to him, As thy sword hath made women childless, so shall thy

mother be childless among women. And Samuel hewed him in pieces with his own hands before the altar of the Lord in Gilgal.

Then Samuel went to his own city, to Ramah; and Saul returned to his house in Gibeah of Saul. But Samuel came no more to see Saul till the day of his death. Nevertheless Samuel mourned for Saul; and it repented the Lord that he had made Saul king over Israel.



DAVID PLAYING THE HARP BEFORE SAUL.

After these things, the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him. And Saul's servants said unto him, Behold now an evil spirit from God troubleth thee. Let our lord so command, and thy servants which are before thee will seek out a man who is a skillful player upon a harp: and it shall come to pass, when the evil spirit of God is upon thee, that he shall play with his hand, and thou shalt be well.

Then Saul said unto his servants, Provide me now a man that can play well, and bring him to me. Then answered one of his servants, Behold, I have seen a son of Jesse the Bethlehemite, that is skilful in playing, and a valiant man, and prudent in speech, and also a comely person, and the Lord is with him.

Now this son of Jesse was named David. And the servants of Saul had heard how he had slain a lion and a bear while he kept his father's flocks; but they knew not that Samuel had anointed him to be king over

Israel in the room of their master, for this thing had been done in secret.

So Saul sent messenger's to Jesse, and said, Send me David thy son, who is with the sheep. Then Jesse took an ass, and laded it with bread, and put on it also a skin of wine, and a kid, and sent them to Saul by David his son.

And when the evil spirit came upon Saul, David took a harp, and played with his hand. Then Saul was refreshed and well, and the evil spirit departed from him.

SAUL AND HIS MEN SEARCHING FOR DAVID.

Saul became very jealous of David because he was to be king instead of himself, and because he was popular with the people, especially on account of his victory over Goliath, which we shall read about hereafter.

Saul Persecutes David.

David delivered Keilah, that is in the plain of the sea, from the hand of the Philistines. And when Saul heard that he was there, he said, God hath delivered him into my hand; for he is shut in, having entered into a town that hath gates and bars.

So he called together all the people to war, to besiege David and his men in Keilah. But David was aware of his coming, and departed from Keilah. Therefore Saul forbore to go down.

After this David abode in the wilderness of Ziph, which is near unto Hebron. And the men of Ziph sent to Saul, saying, David doth hide himself in the hill of Hachilah, which is on the south of the wilderness. Come down, therefore, O king, if thou wilt, for it is in our power to deliver him into thy hand.

And Saul said, Blessed be ye of the Lord; for ye have compassion on me. Go therefore now and see where his haunt is, for it is told me that he dealeth very subtilly. Take knowledge, therefore, of all the lurking-places where he hideth himself, and come ye again to me with the certainty of the matter; and if he be in the land, I will search him throughout all the thousands of Judah.

Then the men went to Ziph before Saul; and Saul and his men came searching for David, and came near to take him; for Saul was on this side of the mountain, and David and his men on that side.

But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have invaded the land. Then Saul returned from pursuing after David, and went against the Philistines. Therefore that place was afterwards called "The Rock of Escaping."

About this time Samuel died; and all the Israelites were gathered together, and lamented him, and buried him at Ramah, where he dwelt.

After this Saul pursued after David yet again in the wilderness of Ziph. This time David found Saul sleeping, with his men round him; and he took away the spear that was at his bolster, and the cruse of water. Thus did he spare his life a second time, for he would not slay the Lord's anointed.

Saul and the Witch.

When Samuel had been dead three years, the Philistines came up against the land of Israel, and pitched in Shunem, which is in the land of Issachar; and Saul gathered all Israel together, and pitched his camp in Gilboa. And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled.

And when Saul inquired of the Lord, the Lord answered him not, either by dreams, or by the Urim and Thummim of the high priest, or by the word of a prophet. Now before this, Saul had put away out of the land all that had familiar spirits, and all the wizards. Nevertheless, in his perplexity, he said unto his servants, Seek me now a woman that hath a familiar spirit, that I may go to her, and inquire of her.

And Saul's servants said to him, There is a woman that hath a familiar spirit at Endor. Then Saul disguised himself, and put on other raiment, and he went, and two other men with him, and they came to the woman by night.

And he said to her, Help me, I pray thee,

by thy familiar spirit, and bring him up whom I shall name unto thee. The woman said unto him, Thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?

Then Saul sware to her by the Lord, saying, As the Lord liveth, there shall no punishment happen unto thee for this thing. Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

Then the woman used her incantations. But when she saw Samuel, she cried with a loud voice; and she spoke to Saul, saying, Why hast thou deceived me? For thou art Saul. The king said unto her, Be not afraid: what sawest thou?

The woman answered, I saw the shape as of a god ascending out of the earth. Saul said, What form is he of?

The woman made answer, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.

SAUL AND THE WITCH OF ENDOR.

Then Samuel said, Why hast thou disquieted me, to bring me up? And Saul said, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by the word of prophets, nor by dreams: therefore I have called thee, that thou mayest make

known unto me what I shall do. Then said Samuel, Wherefore then dost thou ask of me, seeing that the Lord hath departed from thee, and hath become thine enemy? And the Lord hath done to thee as he spoke by me: for he hath rent the kingdom out of thy hand, and hath given it to thy neighbor, even to David: because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. Moreover, the Lord will also deliver Israel with thee into the hand of the Philistines: and to-morrow shalt thou and thy sons be with me among the dead: the very camp of the children of Israel will the Lord deliver into the hand of the Philistines.

And when Saul heard these words, straightway he fell all his length upon the earth: and there was no strength in him; for he had eaten no bread all the day, nor all the night.

SAUL KILLS HIMSELF BY FALLING ON HIS SWORD.

Then the woman came unto Saul, and when she saw that he was sore troubled, she said unto him, Behold thy handmaid hath obeyed thy voice, and I have put my life in

my hand, and have hearkened unto the words which thou spakest unto me; now therefore, I pray thee, hearken unto me, and let me set a morsel of bread before thee; and eat, that thou mayest have strength when thou goest on thy way. But he refused, saying, I will not eat.

Nevertheless his servants, together with the woman, compelled him; and he hearkened unto their voice; and he arose from the ground, and sat upon the bench. And the woman had a fat calf in the house; and she hasted, and killed it; she took flour also, and kneaded it, and did bake unleavened bread thereof. These things she did set before Saul and his servants; and they did eat. Afterwards they rose up, and went away that night.

Saul's Last Battle.

The Israelites came down from Mount Gilboa, and pitched by the fountain that is in the valley of Jezreel. Then the Philistines fought with them; and Israel fled before the Philistines to Mount Gilboa, and many fell down slain upon the mount.

The Philistines followed hard upon Saul and his sons. His sons they slew, even Jonathan and Abinadab aud Melchishua. And the battle went sore against Saul, for the archers shot at him and wounded him, none daring to come near to smite him with the sword or the spear; and Saul was sore afraid of the archers.

Then said Saul to his armor-bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and mock my body when I am dead. But his armor-bearer would not, for he feared to slay the king.

Therefore Saul took a sword and fell upon it. And when his armor-bearer saw that he was dead, he fell likewise upon his sword, and died with him.

So Saul died, and his three sons, and his armor-bearer, and all the men that were with him, that same day together.

And there was a certain young man, an Amalekite, that saw when Saul slew himself. He took the crown from off the king's head, and the bracelet that was upon his arm, and took them to David where he abode with his men at Ziklag, and made pretence to David that he himself had slain the king. David made great lamentation over Saul and Jonathan his son; but the young man he commanded to be slain, because he had condemned himself of having slain the Lord's anointed.

And when they that dwelt in the plain of Jezreel and in the country eastward to Jordan saw that the men of Israel fled, and that Saul and his sons were dead, they forsook their cities and fled; and the Philistines came and dwelt in them.

What they Did with Him.

On the morrow, when the Philistines came to strip the slain, they found Saul and his three sons lying dead on Mount Gilboa. And they cut off his head, and stripped off his armor, and sent into the land of the Philistines round about, to publish the matter in the temples of the idols and among the people.

Saul's armor they hung up in the house of Astarte that was in Askelon, and his head they fastened in the temple of Dagon that was in Ashdod, and his body they fastened to the wall of Beth-shan.

But when the men of Jabesh-gilead heard of that which the Philistines had done to Saul, all the men of war arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Bethshan, and brought them to Jabesh-gilead, and burnt them there.

CHAPTER XVI.

B. C. 1063.

THE STORY OF DAVID—ANOINTED BY THE PROPHET—THE SLING THAT SLEW A GIANT—THE ENEMY ROUTED—SAUL'S ANGER AGAINST DAVID—JONATHAN'S FRIENDSHIP—THE WANDERER—SAUL SPARED BY DAVID—ABIGAIL SENDS A PRESENT AND BECOMES DAVID'S WIFE—WHAT HAPPENED AT ZIKLAG—STARTLING NEWS FROM THE FIELD OF BATTLE.

WE HAVE been reading of David, and now we come to the story of this remarkable man. In the days of King Saul there dwelt at Bethlehem, in the land of Judah, a certain man whose name was Jesse. He was the son of Obed, and Obed was the son of Ruth the Moabitess and Boaz. This Jesse had eight sons and two daughters, and the youngest of his sons was David.

The Lord, being displeased with Saul, said to Samuel, Fill thine horn with oil, and go to the house of Jesse in Bethlehem: for I have provided me a king among his sons. So Samuel went. And the elders of Bethlehem, knowing that he and the king were not friends, said to him, Comest thou peaceably? And he said, Peaceably: I am come to sacrifice to the Lord; purify yourselves, and come to the sacrifice. He bade also Jesse and his sons purify themselves, and he invited them to the sacrifice.

And when they came, and he saw Eliab the eldest, and perceived how goodly and tall he was, he said, Surely the Lord's anointed is before him. But the Lord said, Look not on his countenance, nor on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. Then Jesse made Abinadab, his second son, and then Shammah, his third son, pass before Samuel, and after these yet four others. But Samuel said, The Lord hath not chosen these.

He said again, Are all thy children here? Jesse answered, There remaineth yet the youngest, and he keepeth the sheep. Then Samuel said, Send and fetch him; for we will not sit down till he come.

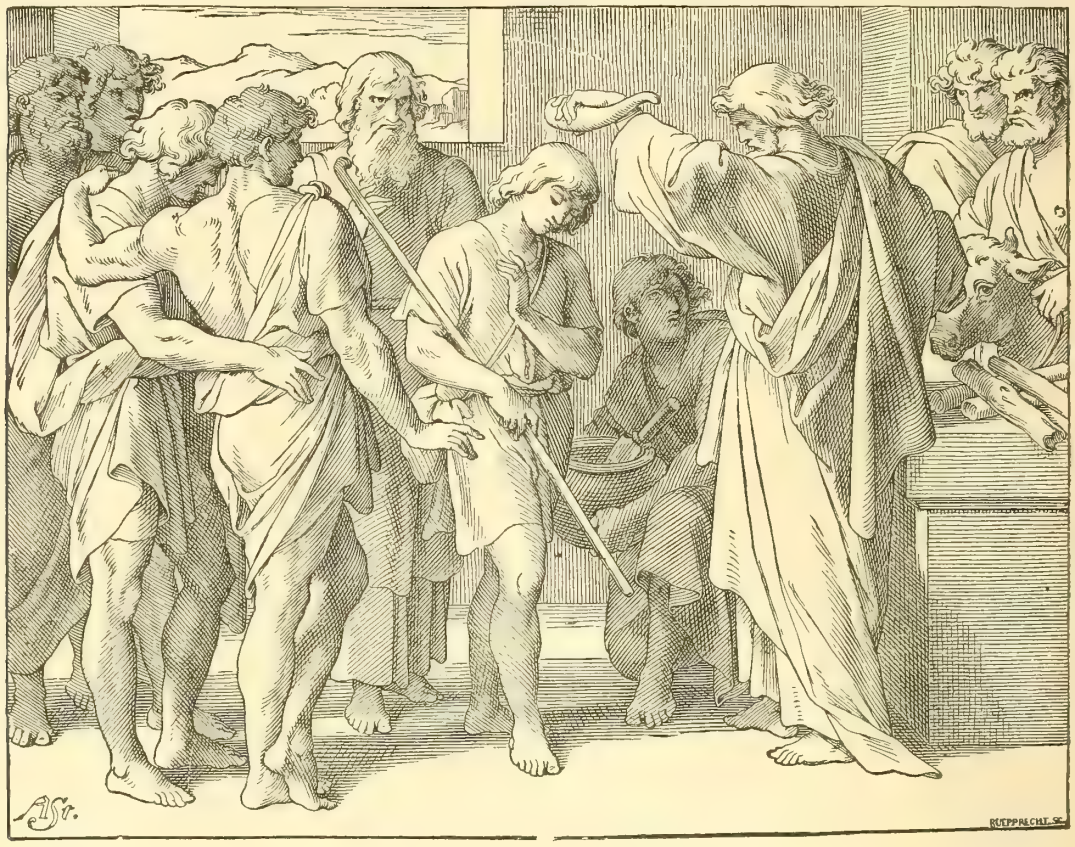
A Handsome Youth.

So Jesse sent for him. Now he was a youth, short of stature, his hair of a ruddy color, his eyes bright, and he was fair to look upon. And when he came, the Lord said to Samuel, This is he; arise, and anoint him. So Samuel anointed him in the midst of his brethren, and from that day the Spirit of the Lord came upon him.

After these things Saul was troubled with a spirit of madness, and his servants said to him, Let us seek out a man that is a skillful player upon the harp. When the evil spirit shall come upon thee, he shall play with his hand, and thou shalt be well. Then Saul said to his servants, Find me now such a man, and bring him to me. One of them answered, I have seen a son of Jesse the Bethlehemite, that is skillful in playing, a valiant youth, and prudent of speech, and a

comely person. So Saul sent messengers unto Jesse, and said, Send me David thy son, who is with the sheep. So Jesse sent a present of bread and wine and a kid by David to Saul. And David abode with Saul, and when the spirit of madness came upon the king David took his harp, and played with his hand, and Saul was refreshed and well.

valley of the Terebinth There came a champion out of the camp of the Philistines, named Goliath of Gath, whose height was over eight feet. And he was clad in a heavy coat of mail, with a helmet of brass upon his legs; and between his shoulders he carried a javelin of brass. The staff of his spear was like a weaver's beam, and the spear head weighed



SAMUEL ANOINTING DAVID AT BETHLEHEM.

After a while, because the king seemed to be healed of his madness, David departed from him and returned to Bethlehem, and fed his father's flocks, as he had done before. And while he was thus employed, the Philistines came up against Israel, and pitched their camp in Ephes-dammin, and Saul and the men of Israel pitched on the hills over against them, and between them was the

about seventeen pounds. And one bearing a shield went before.

And the man cried to the men of Israel, Choose you a man for you, and send him to fight with me. If he be able to kill me, then will we be your servants; but if I prevail over him, and kill him, then shall ye serve us. But Saul and all Israel were dismayed at his words, for there was none that could match

him in stature or in the strength of his armor. Forty days, day by day, did Goliath of Gath challenge the men of Israel.

One day Jesse said to David his son, Go now to the camp and carry an ephah of parched corn, and these ten loaves to thy brothers in the camp, and see how they fare, and bring back an answer from them. Carry also these cheeses to the captain of their thousand. For the three eldest sons of Jesse had followed Saul to the battle.

He Goes to the Battle.

So David rose early in the morning, and left the sheep with a keeper, and came to the wagons with which the men of Israel had fortified their camp, as the host was going forth to the fight and shouted for the battle. Thereupon he left the things that he had brought with the keeper of baggage, and ran into the army, and saluted his brethren.

And as he talked with them the champion of the Philistines came forth from their camp, and cried as he was wont; and David heard his words. But all the men of Israel fled at the sight of him, for they were sore afraid. They said to David, Hast thou seen this man that is come up to defy Israel? The man that killeth him the king will enrich with great riches, and will give him his daughter to wife, and will make his father's house free of all tax and tribute.

Then David said, What shall be done to the man that killeth this Philistine and taketh away the reproach from Israel? For who is this Philistine that he should defy the armies of the living God? And the people answered him in the same words. When Eliab his eldest brother heard how he spoke with the men, his anger was kindled against him, and he said, Why camest thou hither? With whom hast thou left those few sheep in the wilderness? I know thy pride and the naughtiness of thine heart. Thou art come down to see the battle. But David answered, What harm have I done? Did not my father send me?

A Brave Answer.

The words that David had said were told to Saul, and Saul sent for him. Then David said to Saul, Let no man's heart fail him because of this Philistine; behold, thy servant will go and fight with him. Saul made answer, Thou art not able to fight with this Philistine; for thou art but a youth, and he a man of war from his youth. But David said, I kept my father's sheep, and behold a bear came and took a lamb out of the flock; and as he was carrying it away, I overtook him, and slew him; and as I returned to the flock a lion met me; him also I took by the beard and slew. Thy servant slew both the lion and the bear, and this Philistine shall fare as these, seeing that he hath defied the armies of the living God; for truly he that delivered me out of the paw of the lion, and out of the paw of the bear, will also deliver me out of the hand of this Philistine.

So Saul said, Go, and the Lord be with thee. And Saul clad him in armor, and put a helmet upon his head, and gave him a sword to gird upon his side. But David had never made trial of such things, and when he endeavored to go in them, he could not. Therefore he put them off, and took his staff in his hand, and chose five smooth stones out of the brook that ran in the valley, putting them in his shepherd's wallet, and so went, having his sling in his hand, and drew near to the Philistine.

The Philistine also came on, and drew near to David; and when he looked about, and saw David, he despised him, for he was but a youth, and ruddy, and of a fair countenance. And he said to David, Am I

a dog that thou comest to me with staves? And he cursed him by his gods, and said to him, Come near, and I will give thy flesh unto the fowls of the air and the beasts of the field.

Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the

And when the Philistine drew near, David ran to meet him; and as he ran he put his hand into his wallet, and took thence a stone, and threw it, and smote the Philistine on the forehead; and the stone sank into his forehead, and he fell upon his face to the earth.

So David prevailed over the Philistine with

DAVID SLAYING GOLIATH.

name of the Lord of hosts, the God of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines to the beasts of the field and the fowls of the air, that all the earth may know that there is a God in Israel.

a sling and a stone. But, because he had no sword, he ran and stood upon the Philistine, and drawing the man's sword out of its sheath, smote off his head therewith.

And when the Philistines saw that their champion was dead, they fled. And the men of Israel pursued them even to Gath and Ekron; and when they returned from the

pursuit they spoiled their tents. And David took the head of the Philistine and his armor. But Saul said to Abner, captain of the host, Abner whose son is this youth? And Abner said, As thy son liveth, O king, I cannot tell.

Then the king said, Inquire whose son the stripling is. And Abner brought David to Saul with the head of the Philistine in his hand. And Saul said to him, Whose son art thou, young man? David said, I am the son of thy servant Jesse the Bethlehemite.

That day Saul took him, and would let him go no more home to his father's house. Also Jonathan, that was Saul's son, and heir of his kingdom, loved him as his own soul; and he gave him his own robe, and his sword, and his bow, and his girdle. After this Saul made him his armor-bearer, and set him over his men of war; and on whatever errand David was sent he behaved himself wisely, and approved himself in the sight of the king's servants and of all the people.

Saul Is Angry.

But it came to pass one day that as he was returning, having made a great slaughter of the Philistines, the women came out of all the cities of Israel, singing and dancing, and playing on instruments of music to meet him and the king. And one company sang, Saul hath slain his thousands, and the other company answered, And David his ten thousands. Thereat Saul was very angry, for the saying displeased him; and he said, They have ascribed to David his ten thousands, and to me they have ascribed thousands only; now there is only the kingdom left for him. And from that day forward he looked jealously upon David.

After a while madness came again upon Saul, and David played upon the harp to soothe him, as he had been wont to do at the first. But Saul sat with a javelin in his hand. Once he made as if he would have cast it at David; but David escaped out of his presence. Again, another time, he struck at David with it: but David slipped away, and he smote the javelin into the wall.

After this the king sent David away, making him captain of a thousand, in which command he behaved himself so wisely that all the people loved him.

A Snare for David.

Now hitherto Saul had not fulfilled his promise that he would give his daughter to wife to the man who should slay the champion of the Philistines. Therefore he said to David, Behold my elder daughter Merab; her will I give thee to wife. Only be thou valiant for me, and fight the Lord's battles. (But he hoped that David would be slain by the Philistines, being unwilling to lay hands upon him himself.) And David said to Saul, Who am I, and what is my father's house, that I should be son-in-law to the king? But at the time when Merab should have been given to David, she was given to Adriel of Meholah.

Now Michal, Saul's daughter, loved David. And when Saul knew of it, the thing pleased him, for he said to himself, Now will I make my daughter a snare to David, and he shall be slain by the Philistines.

Then he commanded his servants that they say to David, Behold the king hath delight in thee, and all men love thee. Why shouldst thou not marry the king's daughter? But David said, It is no easy thing to be a king's son-in-law, seeing that I am a poor man. Then Saul's servants answered him, The king requireth no dowry from thee, such as he required of Adriel for his daughter Merab. Only bring him the spoils of a hundred Philistines.

But the purpose of the king was that

SAUL CASTING HIS JAVELIN AT DAVID.

David should fall by the hand of the Philistines. The thing pleased David, and before the time had expired wherein it had been covenanted that the king's daughter should be given him, he went forth, he and his men, and slew two hundred of the Philistines, and brought their spoils to the king. Then Saul gave him his daughter Michal to wife. Nevertheless from that time forward Saul hated David, and sought to slay him.

For a time, indeed, Jonathan his son, who loved David exceedingly, turned the king from his purpose, for he said unto him, Let not the king sin against his servant David, because he hath not sinned against thee, but hath served thee well. Did he not take his life in his hand, and slay the Philistine, the Lord working great salvation for Israel by him. Thou sawest it, and didst rejoice. Wherefore then wilt thou shed innocent blood, slaying David without a cause?

Saul hearkened unto the voice of Jonathan his son, and sware, As the Lord liveth, David shall not be slain.

Escapes from a Window.

Thence Jonathan brought David again into the presence of his father and he abode with him; and when the Philistines came up again into the land of Israel, David went out against them, and slew them with a great slaughter.

But when Saul in his madness sought to slay him with the javelin that he carried in his hand, David escaped by night to his own house. There the messengers of Saul watched him; and Michal his wife said to him, If thou save not thy life to-night, to-morrow thou wilt be slain.

So that night Michal let David down from a window, and he fled. But she took an image, and laid it in the bed, and put a blanket of goat's hair over it, covering it up; and the spies of Saul thought that it was David's self. In the morning the king sent messengers to take David, and Michal said to them, He is sick.

Then he sent them again, saying, Bring us up to him that we may see him. So Michal brought them up into the chamber; and behold there was an image in the bed covered with a blanket of goat's hair.

Then Saul said unto Michal, Why hast thou deceived me thus, and caused my enemy to escape?

Michal answered Saul, He said unto me, Let me go; why should I kill thee?

Thus David fled from Saul, and became an outcast in the land of Israel.

When David was escaped from his house he fled to Samuel, to Ramah, where was the school of the prophets. Thither Saul sent messengers to take him; but when the men saw the company of the prophets prophesying, the Spirit of God came upon them, and they prophesied. Then the king sent other messengers, and they prophesied also; and he sent a third time, and these also prophesied.

Last of all he came himself; and the Spirit came upon him, and having stripped off his outer garments, he prophesied before Samuel, and lay down all that day and all that night.

He Finds a Friend.

In the meanwhile, David fled from Ramah to the king's court, to Jonathan. And he said to Jonathan, What have I done? What is my offence? What is my sin before thy father, that he seeketh my life?

Jonathan answered him, God forbid that this should be. My father will not do anything either great or small, but he will show it to me. It is not as thou fearest.

But David said again, Thy father certainly knoweth that I have found grace in thy sight; and he saith, Let not Jonathan know

this, lest he be grieved. Verily there is but a step between my soul and death, for he hideth his purpose from thee.

Then Jonathan said, Whatsoever thou wilt, I will do for thee.

David said to Jonathan, To-morrow is the new moon, and I should not fail to sit with the king at meat—for the king had invited him, making as though he were reconciled—but let me go that I may hide myself for three days, till the feast be finished. If thy father at all miss me, then thou shalt say, David earnestly desired leave of me that he might hasten to Bethlehem, where there is a yearly sacrifice of his family. If thy father shall say, It is well, then shall I have peace; but if he be very wroth, then be sure that he hath determined evil against me. Deal therefore kindly with me; and if there be evil in me, slay me thyself.

Jonathan answered, If I knew that my father had determined evil against thee, would I not tell thee? Then David said, How wilt thou tell me?

The Three Arrows.

Then they went out together into the open country. And Jonathan said to David, Surely I will tell thee, if my father determine evil against thee. And do thou show me kindness while I live; and when I am dead, cease not from showing kindness to my children after me, in the days when the Lord shall cut off all thine enemies from the face of the earth.

So David and Jonathan made a covenant together. Then Jonathan said to David, Hide thyself by the stone Ezel. And on the third day I will come and shoot three arrows by the stone, as though I shot at a mark; and I will send a lad to find the arrows. If I say to him, The arrows are on this side of thee, take them; then come, for there is peace; no harm is determined against thee. But if I say, The arrows are beyond thee; then go, for the Lord doth send thee way.

So David hid himself by the stone Ezel. On the new moon the king sat down to the feast, and Jonathan sat by the king's right hand, and Abner on the other side; but David's place was empty. Nevertheless Saul said nothing that day. But on the morrow of the new moon, when David's place was again empty, Saul said to Jonathan, Wherefore cometh not the son of Jesse to the feast, either yesterday or to-day?

Jonathan answered, David earnestly desired leave of me that he might go to the yearly sacrifice of his family at Bethlehem, that he might see his brethren. Therefore he cometh not to the king's table.

Jonathan is Grieved.

Then Saul's anger was kindled against Jonathan, and he said, Thou son of the rebellious and perverse woman, thou hast chosen the son of Jesse to thine own confusion. Surely as long as he liveth, thou shalt not be established in the kingdom. Wherefore now send and fetch him, that he may die.

But Jonathan said, Wherefore should he be slain? What evil hath he done?

Then Saul would have smitten him with a javelin. And Jonathan rose from the table in fierce anger, and did eat nothing on the second day of the feast, being grieved for the wrong that his father did to David.

On the morrow Jonathan went at the time appointed to the place where David had hidden himself, and shot the arrows as he had said. And he said to the lad, Run, find out now the arrows that I shoot. And as he ran, he shot an arrow beyond him; and when the lad came to the place, he cried, Is

not the arrow beyond thee? Make haste, speed, tarry not. So the lad gathered up the arrows and returned to his master; but he knew nothing of the matter. Only David and Jonathan knew.

Then Jonathan gave his bow and arrows

covenant that is between me and thee, and between my seed and thy seed forever. So David departed, and Jonathan went back to the city to his father.

David came to Nob, where at this time was the tabernacle and the dwelling of

THE COVENANT BETWEEN DAVID AND JONATHAN.

to the lad, and said, Go, carry them to the city. When the lad was gone, David rose up from his hiding-place, and bowed himself before Jonathan three times to the ground. And they kissed one another, and wept one with another. Then Jonathan said to David, Go in peace. The Lord be the witness of the

Ahimelech the high-priest. Ahimelech was troubled at his coming, and said, Why art thou alone? For he had no companions, but only the young men his servants. David answered, The king sent me on an errand, and commanded that none should know it. What provision hast thou? Give me five

loaves of bread, or whatever thou hast. The priest said, There is no bread here but the hallowed bread. For it was the custom that, day by day, certain loaves, that were called the shewbread, were put hot in the tabernacle, and those which had been put there the day before were taken away and given to the priests. The loaves, therefore, that had just been taken from the tabernacle did Ahimelech give to David and his young men.

Then David said to the priest, Hast thou here spear or sword? For I have neither brought sword or any weapons with me, because the king's business required haste.

The priest said, The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, wrapped in his cloak, is behind the ephod. If thou wilt take that, take it; there is none other here save that.

People Flock to Him.

And David said, There is none like that; give it me. From Nob he fled into the land of the Philistines to Achish, king of Gath. And when the servants of Achish saw him, they said, Is not this the champion of Israel, of whom the women sang, Saul hath slain his thousands, and David his ten thousands?

And when David saw that he was known, he was sore afraid of what Achish might do to him. Therefore he feigned himself mad. Then said the king to his servants, Lo! ye see the man is mad. Wherefore have ye brought him to me? Have I need of madmen, that ye have brought this fellow to play the madman in my presence? And he drove him away.

Then David fled to the cave of Adullam. Thither came to him his father and his mother and his brethren; the sons also of his sister Zeruiah—Joab, and Abishai, and Asahel. Many also that were in debt or had received injury from Saul, resorted to him; and certain Canaanites also, and Ahithophel the Hittite. Over these he became a captain; and there were with him about four hundred men. Also the prophet Gad came to him, and became his seer, delivering to him the oracles of God.

Among them that resorted to him at this time were eleven warriors of the tribe of Gad; men of war, whose faces were like the faces of lions, and who were swift as roes upon the mountains. These were they who swam over Jordan in the first month when it overflows all its banks, and put to flight the men of the valleys.

He Captures the Robbers.

Some even of the tribe of Benjamin, fellow-tribesmen of King Saul, joined themselves to his company. These were armed with bows, and could use both the right hand and the left in hurling stones and shooting arrows from a bow. But when others of this same tribe came with Amasa, that was son to Abigail, David's sister, David was troubled in mind, and going out to meet them, said, If ye be come peaceably unto me to help me, my heart shall be one with your hearts; but if ye come to betray me to mine enemies, seeing that I have done you no wrong, the God of our fathers requite you for it.

Then Amasa answered, We are thine, David: peace be unto thee and thy helpers; for thy God helpeth thee. Then David received them, and made them captains in his band.

About this time David went to Mizpeh of Moab, and said to the king of Moab, Let my father and my mother, I pray thee, abide with thee, till I know what God shall do for me. And they dwelt with the king of Moab as long as David was in the hold.

After a while the prophet Gad said to David, Abide not in the hold. So he departed, and dwelt in the forest of Hareth. While he was there, there came some that told him, Behold the Philistines fight against Keilah, and rob the threshing-floors. And David inquired of the Lord, Shall I go and smite these Philistines? And the Lord said, Go up and smite them and save Keilah. But David's men were afraid. Therefore he inquired again, and the Lord answered him as before. So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. And he abode in Keilah.

While he was there, there came to him Abiathar, the son of Ahimelech the priest, with the ephod in his hand. He only had escaped when Saul smote Nob, the city of the priests; for when Saul had heard how Ahimelech had received David, and had given him bread to eat, and also the sword of Goliath, he sent Doeg the Edomite, who also had told him of the matter, to slay him.

A Cruel Slaughter.

So Doeg destroyed all that were in Nob—man, woman, and child. Only Abiathar escaped and fled to David. And David said to Abiathar, I knew it that day, when Doeg the Edomite was there, that he would surely tell Saul; I have occasioned the death of all the persons of thy father's house. Abide thou with me, fear not; for he that seeketh thy life, seeketh my life; but with me thou shalt be safe.

When Saul heard that David was in Keilah, he said, God hath delivered him into my hand; for he is shut in a town that hath gates and bars. But David knew that Saul intended mischief against him; and he said to Abiathar the priest, Will the men of Keilah deliver me into his hand? And the Lord said, They will deliver thee. Then David and his men, six hundred in number, departed from Keilah, and went whithersoever they could; and the band was scattered, but David abode in the wilderness of Ziph that is between Hebron and Engedi. Saul sought him every day, but God delivered him not into his hand.

The men of Ziph sent to Saul, saying, David hides himself in our country. Come, therefore; and our part shall be to deliver him into the king's hand. So Saul went down after him, and came near to taking him; for Saul was on this side of the mountain, and David and his men on the other side of the mountain. But there came a messenger to Saul, saying, The Philistines have invaded the land. So he left off pursuing David, and went to fight against the Philistines.

After this David dwelt in the strongholds of Engedi. When Saul heard of it, he pursued him with three thousand men. Now there was a cave wherein the shepherds kept their sheep, and Saul turned into it. But David and his men were in the back part of the cave. David's men said to him, Behold, the Lord hath given thine enemy into thy hand!

Saul in the Cave.

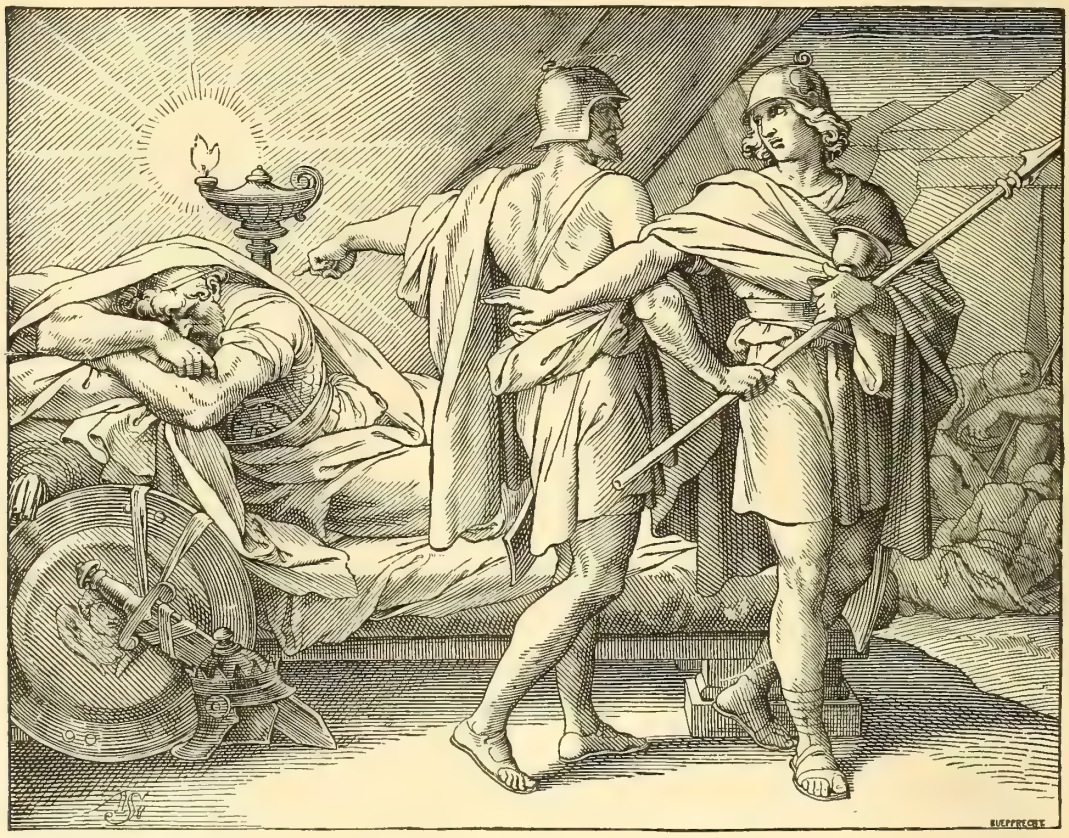
Then David cut off the skirt of Saul's robe; but Saul knew it not. Yet David's heart smote him for having done even so much; for, said he, He is the Lord's anointed. Nor would he suffer his men to do aught against the king. But Saul rose up out of the cave, and went on his way.

And when he was gone, David arose also, and cried after him, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth.

Then Saul said, Is this thy voice, my son David? And he wept aloud. And he said to David, Thou art more righteous than I; for thou hast rewarded me good, whereas I have rewarded thee evil. To-day the Lord delivered me into thine hand, and thou killedst me not. If a man find his enemy, will he let him go? And now, behold, I know that thou shalt be king. Swear therefore to me that thou wilt not cut off my posterity after me, nor destroy my name out of my father's house. David swore this unto Saul; and Saul returned to his place.

Nevertheless he came once more pursuing David in this same wilderness of Ziph. And David hid himself in the wood. Then Jonathan, Saul's son, came to him, and encouraged him, saying, Fear not; for Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and this my father knoweth.

Then the two renewed their covenant that they had made between them; and David abode still in the wood, but Jonathan returned to his house. And these two saw each other no more after that day. And when Saul had pitched his camp, he lay down to sleep behind the rampart of wagons, and the people lay round about him, with Abner the captain of the host.



DAVID SPARES THE SLEEPING SAUL.

Then said David to Ahimelech and Abishai, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.

So they went down; and behold, Saul lay sleeping behind the wagons, and his spear was stuck in the ground by his bolster. Then Abishai said to David, God hath delivered thine enemy into thine hand. Let me now smite him with the spear into the earth; I will not smite him a second time.

But David said to Abishai, Destroy him not; for who can stretch forth his hand against the Lord's anointed, and be guiltless? The Lord shall smite him; or his day will come to die; or he shall descend into the battle and perish; but God forbid that I should stretch my hand against him.

Then he took the spear and the cruse of water from Saul's bolster. After this the two got them away; and no man saw it or knew it, for a deep sleep from the Lord had fallen upon them all.

Then David went on the other side of the valley, and cried to Abner, the captain of the host, Answerest thou not, Abner?

Abner said, Who art thou that criest to the king?

And David said to Abner, Art thou not a valiant man? Who is like thee in Israel? Wherefore then hast thou not kept thy lord the king? For there came one of the people to destroy the king; and ye are worthy to die, because ye have not kept your master, the Lord's anointed. For see now where the king's spear is, and the cruse of water that was at his bolster.

Their Last Meeting.

Saul knew David's voice, and said, Is this thy voice, my son David? He answered, It is my voice, my lord, O king, Wherefore dost thou pursue after thy servant? For what have I done?

Saul said to David, I have sinned; return, my son David; for I will do thee no more harm, because my life was precious in thine eyes this day. Behold, I have played the fool, and erred exceedingly.

David said, Behold the king's spear; let one of the young men come over and fetch it. The Lord render to every man according to his righteousness. Behold, as thy life was precious in mine eyes this day, so may my life be precious in the eyes of the Lord, and let him deliver me out of all tribulation.

Then Saul said to David, Blessed be thou, my son David! Thou shalt do great things, and shalt prevail. So David went on his way, and Saul returned to his place. Neither did these two meet any more.

A Message to Nabal.

Now there dwelt in the south of Carmel a certain rich man whose name was Nabal, of the house of Caleb. He had very great flocks—three thousand sheep and a thousand goats. A churlish man he was, and evil in his doings; but his wife, Abigail by name, was a wise woman, and of a beautiful countenance.

While Nabal was shearing his sheep, David sent to him ten young men with this message, Peace be to thee, and to thy house, and to all that is thine. We have not hurt thy shepherds when they were near to us; neither was there aught missing all the time that they were in Carmel. Ask thy servants whether it be not so. And now, seeing that this is a time of rejoicing with thee, give whatsoever cometh to thy hand to thy servants, and to thy son David.

The young men came to Nabal and spoke thus. But Nabal answered, Who is David? Who is the son of Jesse? These are slaves that have run away from their master; for there be many such nowadays. Shall I take my bread, and my water, and the sheep that I have killed for my shearers, and give them unto men of whom I know not whence they be?

So the messengers came back and told these words to David; and David said to his men, Gird ye on every man his sword. And they did so. And David said, Surely in vain have I kept all that this fellow hath in the wilderness, so that nothing was missed of all that pertained to him; for now he hath returned evil for good. God do so and more also, to all the enemies of David, if I leave him aught remaining by to-morrow's light! And he went up with four hundred men after him; but two hundred abode with the baggage.

Message to Nabal's Wife.

Meanwhile the servants of Nabal went to his wife Abigail and told her, saying, David sent messengers out of the wilderness to salute our master, and he railed on them. Now the men were very good to us, neither missed we anything, as long as we were in their company. They were as a wall to us by day and by night, so long as we stayed in the wilderness. Consider, therefore, what thou wilt do; for there is evil determined against this household.

Then Abigail made haste, and took two hundred loaves, and two skins of wine, and a hundred clusters of raisins, and a hundred cakes of figs. These she laid upon asses, and on another ass she rode herself, and said to her men, Go on before with the present, but tell not the thing to Nabal. And as she went, she met David and his men.

And when she saw him, she hasted, and lighted down from her ass, and fell upon her face, and said, Let this offence be upon me, my lord. Hearken now to the words of thy handmaid. Regard not this man Nabal; for as is his name (which means fool), so is he. But I thine handmaid did not see the young men who came to him. But let this present which thine handmaid hath brought be for the young men that follow thee; and forgive our trespass, for Jehovah will make of my lord a sure house, because my lord fighteth his battles.

"Go to Thy House in Peace."

Then David said to Abigail, Blessed be the Lord God of Israel, who hath sent thee this day to meet me; and blessed be thou, who hast kept me from shedding blood, and from avenging myself with my own hand. For in very deed, except thou hadst hasted and come to meet me, I had not left aught alive to Nabal by the morning light.

So David received of her hand the present which she had brought, and said to her, Go to thy house in peace; behold I have accepted thy request.

So Abigail returned to Nabal her husband; and he held a great feast, as the feast of a king; and his heart was merry within him, for he was very drunken. Therefore she told him nothing, good or bad, till the morning light. But the next day, when the wine was gone out of him, she told him all, both the danger in which he had been, and the present that she had given to David. And when he heard it, his heart died within him, and he became as a stone. And on the tenth day he died.

After these things Abigail became David's wife. Now Michal, daughter of Saul, that had been married to him before, had been taken from him, and had been given to another.

As Saul pursued hard after David, David said in his heart, I shall now perish one day by the hand of Saul; there is nothing better for me than I should escape into the land of the Philistines; and Saul shall not seek me any more in the borders of Israel. So he took the six hundred men that were with him, and fled to Achish, the king of Gath.

And Achish gave him the town of Ziklag in which to dwell.

David deceived Achish, making pretence that he invaded the land of Israel, while in truth he had invaded the land of the Amalekites, and of the other tribes that dwelt thereabouts. Achish therefore said, He hath made his own people utterly to abhor him; therefore will he be my servant for ever.

After these things there arose war between Israel and the Philistines. And Achish said to David, Thou shalt go with me to battle, thou and thy men. And David answered craftily, Consider in what place thou wilt put me; for neither would he fight against his own people, nor would he give offence to the king. And the king said, Thou shalt be captain of my bodyguards.

Then the Philistines gathered together all their armies to Aphek, and the men of Israel pitched their camp by a fountain that was in Jezreel. And David and his men were in the rearward of the army with Achish the king.

ABIGAIL'S PRESENT TO DAVID.

Then said the princes of the Philistines, What do these Hebrews here? Achish answered, Is not this David, whom Saul his master would have slain? He hath been with me many days, yea years, and I have found no fault in him since he came to me to this day.

But the princes said, Make this fellow go

back to the place which thou hast given him to dwell in, and let him not go down with us to battle, lest he turn against us in the battle. How could he better reconcile himself to his master than with our lives? For is not this David of whom they sang one to another in dances—

"Saul slew his thousands,
And David his ten thousands?"

Then Achish called David, and said unto him, As the Lord liveth, I have found thee upright; no evil have I seen in thee since the day of thy coming unto this day. Nevertheless the princes love thee not. Wherefore now go back to thy place in peace, that thou displease not the princes.

David and His Men Return.

David answered, What evil hast thou found in me that I may not go and fight against the enemies of my lord the king.

Achish said, Thou art good in my sight even as angel of God. Nevertheless the princes of the Philistines have said, He shall not go with us to the battle. Therefore rise up early in the morning with thy men, and so soon as ye have light, depart.

So David and his men returned to the land of the Philistines, and on the third day they came to Ziklag where they dwelt. And the Amalekites had come up out of the south country, and had smitten Ziklag, and had burned it with fire. The women they had carried away captives; they had slain none, but had taken all and gone their way.

And when David and his men came to the city, lo, it was wasted with fire; and their wives and children had been carried away captives. Then they wept till they had no more power to weep. And the people were very angry with David because he had provoked the Amalekites, and because he had left the town without defence. And they would have stoned him; therefore was he sorely distressed. So David inquired of the Lord, Shall I pursue after these robbers? Shall I overtake them? And he answered, Pursue after them, for without doubt thou shalt overtake them, and recover all.

Startling News.

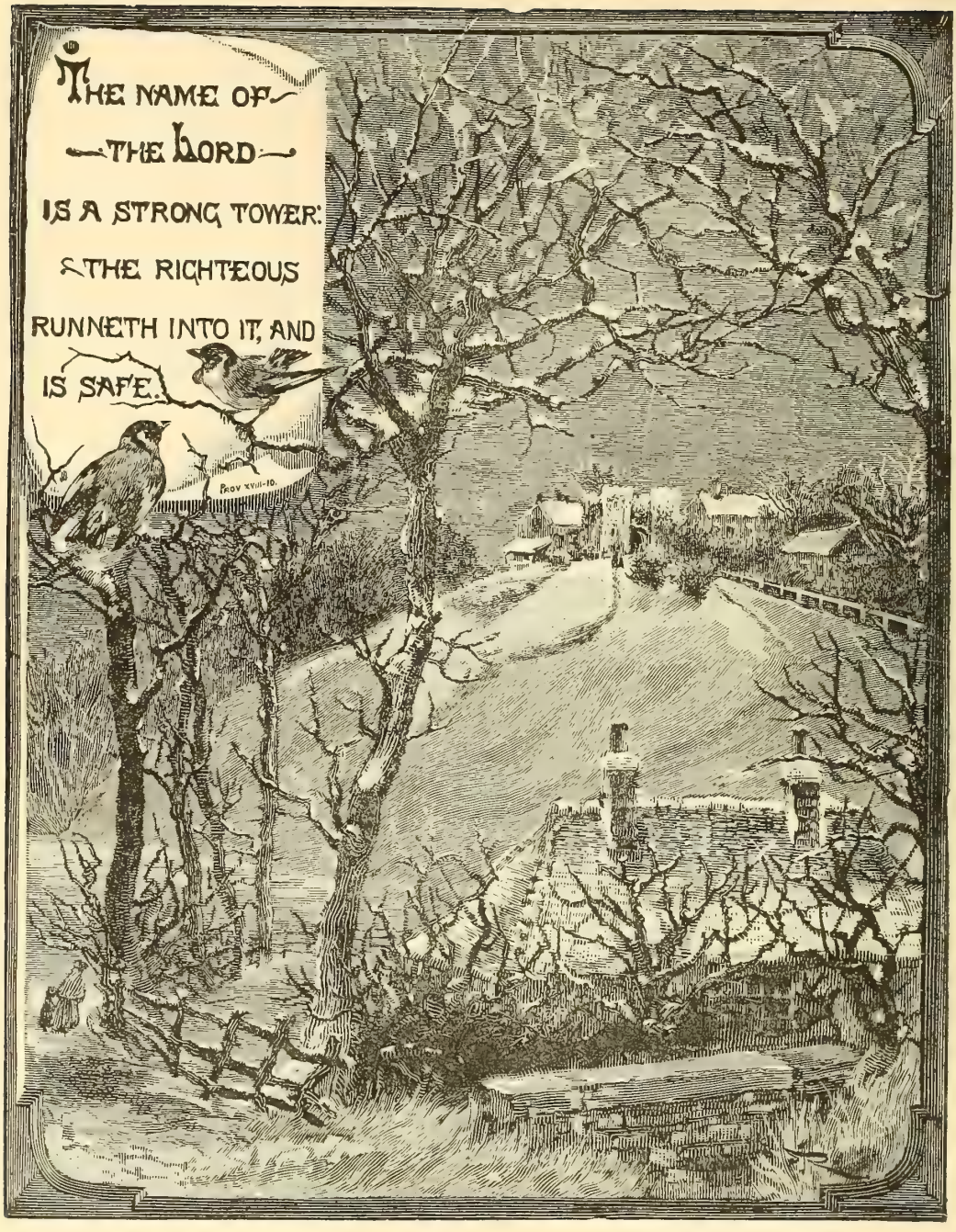
So David pursued after them, he and his six hundred men with him. But when they came to the brook Besor, two hundred men were so faint that they could go no farther, and they abode by the brook. But David, with the four hundred, pursued after the Amalekites.

Two days did David abide in Ziklag after he had returned from the slaughter of the Amalekites. And on the third day there came a man out of the camp of Saul; for Saul had encamped on Mount Gilboa, and had done battle there with the Philistines. And the man had his clothes rent, and earth upon his head.

And when he came to David, he fell to the earth and did obeisance. And David asked him, Whence comest thou? The man said, Out of the camp of Israel have I escaped. And David said, How went the matter? I pray thee tell me. He answered, The people fled before the Philistines, and many are dead; Saul also is dead, and Jonathan his son.

Then David rent his clothes; and so also did all the men that were with him. And they mourned, and wept, and fasted until evening, for Saul, and for Jonathan his son, and for all the people of the Lord, because they were fallen by the sword, and had perished out of the land.

PEACE AND JOY.



THE NAME OF THE LORD.

CHAPTER XVII.

B. C. 1056.

The Reign of David—War with the Philistines—The Ark Brought to Jerusalem—David and Uriah—Nathan's Rebuke—Parable of the Ewe Lamb—The Dead Child—Rebellion of Absalom—David's Flight—A Great Battle—Death of Absalom—David's Grief—A Kiss and a Stab—Terrible Pestilence—David Yields his Throne to Solomon.

SAUL and his sons had fallen on Mount Gilboa, and the army of Israel was destroyed; then those who dwelt in the plains of Jezreel and by the borders of Jordan fled from their cities, and the Philistines came and dwelt in them. Then the men, seeing that they wanted a leader, arose and anointed David to be their king; and when David inquired of the Lord in which of the cities of Judah he should set up his kingdom, the Lord said that he should set it up in Hebron. But Abner, that was captain of Saul's host, took Ishbosheth, the son of Saul, and made him king over the rest of Israel; and Ishbosheth reigned in Manhanaim that is on the other side of Jordan eastward.

After a while Abner went out with a company of men from Manhanaim to Gibeon in the land of Benjamin, for he would have the son of Saul dwell in the midst of his father's tribe; and Joab, the son of Zeruiah, went out against him with the servants of David. These two met by the pool in Gibeon, and encamped, the one on the one side of the pool and the other on the other side of the pool. Then Abner said to Joab, Let us choose champions from our companies, and let them fight together before us. So they chose champions from each company —twelve of the tribe of Benjamin, which followed Saul, and twelve of the servants of David. And the twelve fought against the twelve. They caught every one his fellow by the head, and thrust his sword into his fellow's side; so they all died together. Wherefore that place was called in after time, the Field of the Sharp Swords, because the victory had fallen neither to these champions nor to those. After this, there was a very sore battle; and Abner and the men of Israel fled before the servants of David.

Then came all the tribes of Israel to David in Judah, saying, Behold, we are thy bone and thy flesh. In time past, when Saul was king over us, thou wast he that leddest out Israel and broughtest them back. And the Lord said to thee, Thou shalt feed my people Israel, and be a captain over Israel.

Then David the king made a covenant with them in Hebron before the Lord, and they anointed him king over Israel. And after he was anointed they abode with David three days eating and drinking, for their brethren that dwelt near to the city had prepared a great store of good things for them; bringing food on asses and camels and mules and oxen, even meal, and cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly; for there was joy in Israel.

Thirty years old was David when he began to reign. For seven years and six months he reigned in Hebron over Judah, and in Jerusalem he reigned thirty and three years over all Israel and Judah.

When David had been anointed king over all Israel, he went up to Jerusalem, he and all the men of war with him, that he might set up his throne therein, for Jerusalem belonged as yet to the children of Jebus. Now the citadel, which was called Mount Zion, was so strong that the Jebusites laughed David to scorn, putting the maimed and the blind to man the walls. And David was angry, and said, Whosoever smiteth the Jebusites shall be captain of the host. Then Joab, the son of Zeruiah, climbed up first and smote the garrison, and David made him captain of the host.

DAVID ANOINTED KING OVER ISRAEL.

When Hiram, king of Tyre, heard how David had taken the stronghold of the children of Jebus, he sent an embassy to him. Also he sent cedar trees from Lebanon, and carpenters and masons, that they might build a palace for the king.

Now the Philistines had heard that David

had been anointed king over Israel, and they came up against him with their whole host. David therefore went down to the stronghold that was by the cave of Adullam, and there abode with his men of war; and the Philistines spread themselves in the valley of the giants.

And David inquired of the Lord, Shall I go up against the Philistines? And the Lord said, Go up; for I will doubtless deliver the Philistines into thy hand. So David went up, and smote them; and he called the name of the place where he smote them The Land of the Breaking-forth, because the Lord, he said, has broken forth upon mine enemies, even as waters break forth. For so suddenly had they fled that they left behind them the images of their gods, and these David and his men burned with fire.

When David had rest from his wars, he went, and the chosen men of Israel with him, to fetch the ark from Kirjath-jearim, where it had been since the time when it was sent back by the Philistines, and he brought it to Jerusalem with great gladness. He and all the house of Israel brought up the ark of the Lord with shouting and with the sound of a trumpet.

What Nathan Said.

After this he said to Nathan the prophet, See now, I dwell in a house of cedar, but the ark of God dwelleth in a tent. Shall I build a house for it? And Nathan said, Go, do all that is in thine heart, for the Lord is with thee.

When David was at rest from his wars, he said, Is there yet any that is left in the house of Saul, that I may show him kindness for Jonathan's sake? Now there was a servant of the house of Saul whose name was Ziba, and they brought him to David, and when David asked him concerning the house of Saul, he said, Jonathan hath yet a son who is lame in the feet. So David sent and fetched him. And when he came unto David, he fell on his face, and did him reverence.

And David said, Mephibosheth. And he answered, Behold thy servant. Then David said, Fear not; I will surely show thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father's father; and thou shalt eat bread at my table continually.

Then Mephibosheth bowed himself before the king, and said, What is thy servant, that thou shouldest look on such a dead dog as I am? The king called Ziba and said, I have given unto thy master's son all that pertained to Saul. Now therefore thou and thy sons and thy servants shall till the lands, and shall pay of their produce to Mephibosheth. And Ziba said, According to all that my lord the king hath commanded, so will thy servant do.

David's Great Sin.

After this Nahash, king of the children of Ammon, died, and Hanun, his son, reigned in his stead. Then said David, I will show kindness unto Hanun, the son of Nahash, even as his father showed kindness unto me. So David sent messengers to comfort him.

In the next year, at the time when kings go forth to battle, David sent Joab and the host against the city of Rabbah, but he himself tarried in Jerusalem. And being there he sinned a great sin, for he took Bathsheba, the wife of Uriah the Hittite, and caused that Uriah, her husband, should be slain. The way of his doing it was this.

He wrote a letter to Joab, and sent it by the hand of Uriah, for Uriah had come to Jerusalem, saying, Set ye Uriah where the

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battle is hottest, and retire from him, that he may be smitten and die. Then Joab assigned to Uriah a place where valiant men of the city were. These made a sally from the city, and the men of Israel fled before them, and Uriah was left alone, and was slain.

Then Joab sent a messenger to David to tell him of that which had happened; and he said to the messenger, If the king's wrath arise, so that he say to thee, Why went ye so near to the city? Knew ye not that they would shoot from the walls? Did not a woman cast a piece of millstone from the wall of Thebez upon Abimelech, so that he died? Then shalt thou say, Thy servant Uriah, the Hittite, is dead also. The messenger went and showed David all that Joab had sent him for. And David said unto the messenger, Say unto Joab, Let not this thing trouble thee, for the sword devoureth one as well as another; make thy battle strong against the city, and overthrow it.

When Uriah's wife had mourned for her husband seven days, David took her to be his wife, and she bore him a son. But the thing David had done displeased the Lord.

The Poor Man's Lamb.

Therefore the Lord sent Nathan the prophet unto David. And he came and said, Give me thy judgment in this matter. There were two men in one city; the one rich and the other poor. The rich man had very many flocks and herds; but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up; and it grew up in the house with him, and with his children. It did eat of his own bread, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that had come unto him; but took the poor man's lamb, and dressed it for the man that was come unto him.

And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing is worthy to die. He shall restore the lamb fourfold, because he did this thing, and because he had no pity.

Then Nathan said to David, Thou art the man. Thus saith the Lord, I anointed thee to be king over Israel, and gave thee all that was Saul's thy master's. And if this had been too little, I would have given thee more. Wherefore, then, hast thou despised the commandment of the Lord, and taken the wife of Uriah to be thy wife, and slain him with the sword of the children of Amnon? Now therefore the sword shall never depart from thy house.

The Child Must Die.

Then David said unto Nathan, I have sinned against the Lord.

And Nathan said to David, The Lord hath put away thy sin; thou shalt not die. Nevertheless, because by this deed thou hast given to the enemies of the Lord great occasion to blaspheme, the child that has been born unto thee shall surely die. And Nathan departed to his house.

After this the child that Uriah's wife had borne to David was very sick. And David besought God for the child, and fasted, and went to his chamber, and lay all night upon the ground. And when the elders of his house would have raised him up from the earth, he refused; neither would he eat bread. On the seventh day the child died. The servants of David feared to tell him that the child was dead; for they said, Behold, while the child was yet alive, we spoke unto him, and he would not hearken unto our

voice; what hurt will he do to himself if we tell him that the child is dead?

But when David saw that his servants whispered together, he perceived that the child was dead. Then he said to his servants, Is the child dead? And they said, He is dead.

Thereupon David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped. Then said his servants unto him, What thing is this that thou hast done? Thou didst fast and weep for the child while it was alive; but when the child was dead, thou didst rise and eat bread?

And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.

After this David's wife Bathsheba bore him another son; and David called his name Solomon; and the Lord loved him, and sent by Nathan the prophet that he should have also the name Jedidiah, which is by interpretation, Beloved of the Lord.

DAVID MOURNING THE DEATH OF HIS CHILD.

Meanwhile Joab fought against Rabbah, and took it. And he sent to David, saying, I have fought against Rabbah, and have

taken the Lower City. Now gather the rest of the people together, and encamp against the Upper City, and take it; lest I take it, and the glory of its taking be mine.

So David went up against Rabbah, and took it. The crown that was upon the head of Milcom their god he took and set on his own head; and the people he put to death with fire and sword.

Every Man a Soldier.

Now the army of David was ordered in this fashion. First, there was the band of the Six Hundred that were called The Mighty Men. These had been with him when he wandered in the wilderness; and when one died, another was chosen in his place. The Six Hundred were in three bands, and each band again was in ten companies; and for each band was there a chief and for each company a leader. The chiefs of the bands were the Three, and the leaders of the companies the Thirty. But the captain of the Six Hundred was Abishai, the brother of Joab.

Second, there was the Body-guard, that was called the Cherethites and Pelethites. Their captain was Benaiah, the son of Jehoiada.

Third, there was the Host, to which every man of the children of Israel was called, being grown to manhood, not yet disabled by age. And this Host was divided into twelve parts, for each month one, and the number of a part was four and twenty thousand. The leaders of the parts were from the Body-guard or the Six Hundred; and the captain of the Host was Joab.

When David was growing old, there arose a great quarrel between two of his sons, namely, Amnon, his eldest born, and Absalom, for Absalom hated Amnon, not without cause. After a while Absalom had a shearing of sheep in the land of Ephraim. Amnon was there and was slain by the servants of Absalom.

But Absalom fled to Geshur, to Talmai his mother's father.

After a while David was comforted for the death of his son Amnon; and he longed to see Absalom again; and would have called him back, but that all his household and his servants were against him in this matter. But when Joab perceived how the king's heart was inclined, he devised means for strengthening him in his purpose.

The king sent for Joab and said, Let the young man come back to his house, but let him not see my face. So Joab went, and fetched Absalom from Geshur, and Absalom returned to his house.

Now in all Israel there was not one to be praised so much for his beauty as Absalom. From the sole of his foot to the crown of his head there was no blemish in him. His hair, which he cut every year, was very thick and heavy.

For two years Absalom dwelt in Jerusalem, and saw not the king's face. Therefore he sent for Joab, that Joab might bring him unto the king. Twice he sent for him, but Joab would not come.

Burning the Barley Field.

Then Absalom bade his servant set fire to a field of barley that was Joab's, and near to his own. And they set the field on fire. Then Joab came to Absalom, and said, Wherefore have thy servants set my field on fire? Absalom said, Because thou wouldest not come to me. Wherefore am I come from Geshur? It had been good for me to abide there. Let me now therefore see the king's face, and if I have done wrong, let him kill me.

So Joab brought Absalom before the king,

and Absalom bowed himself on his face to the ground before the king, and the king kissed him.

After these things Absalom thought to make himself king in the room of his father David. First he prepared for himself chariots and horses and fifty men to run before him. Also he rose up early, and stood in the way that led to the gate of the city; and when any man brought a cause to the king for judgment, Absalom called him, and said, Of what city art thou? And the man would answer, Thy servant is of such or such a tribe.

Then Absalom said, Thy cause is good and right; but there is no man deputed of the king to hear thee. Further he said, Oh that I were made judge in the land, that every man that had any suit or cause might come unto me, and I would do him justice! Furthermore, when any man came nigh to him to do obeisance to him, he put forth his hand, and took him, and kissed him. So Absalom stole the hearts of the men Israel.

Calls Himself King.

After four years he sent to the king, I pray thee, let me go and fulfill my vow which I have vowed unto the Lord in Hebron. For thy servant vowed a vow when I abode at Geshur in Syria, saying, If the Lord shall indeed bring me again to Jerusalem, then will I serve the Lord. The king said, Go in peace.

Now Absalom had sent men secretly throughout all the tribes of Israel, who should cry, when they heard the sound of the trumpet, Absalom reigneth in Hebron. So Absalom arose and went to Hebron, and two hundred men with him, that went as guests to his feast. They went in their simplicity, and knew not anything of the matter. Also he sent for Ahithophel, David's counsellor. Now Ahithophel was grandfather to Bath-sheba, that had been wife to Uriah the Hittite, whom David had slain; and he bore ill-will to David for this matter.

Then came a messenger to David, saying, The hearts of the men of Israel are gone after Absalom. Then David said unto his servants that were with him at Jerusalem, Arise, let us flee; for we shall not else escape from Absalom; make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword.

The king's servants said unto him, Behold thy servants are ready to do whatsoever my lord the king shall appoint.

David's Flight.

So the king went forth, and all the people after him; and he abode that night in a house that was called the Far House. The Six Hundred also went with him under Ittai the Gittite. Then said the king to Ittai, Wherefore goest thou also with us? Return to thy place, and serve the new king. Thou art but a stranger here, and camest but yesterday. Why then should I make thee go with me when I am driven forth? Return thou, and take thy brethren with thee. Mercy and truth be with thee!

Ittai answered the king, and said, As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, there shall thy servant be.

Then David said to Ittai, Pass over Kidron, and he passed over with his men. And all the country wept with a loud voice, as the king passed over the brook, going the way of the wilderness.

And Zadok and Abiathar, and the Levites that were with them, came bearing the ark of

the covenant. But David said, Carry the ark back into the city. If I find favor in the eyes of the Lord he will bring me back again, and I shall see both it and my own house. But if he say, I have no delight in thee, then lo! I am here. Let him do as it seemeth good to him.

Then David went up to the Mount of Olives. Barefoot he was, and he had his head covered; and all the people that were with him had their heads covered, and they also wept sore. And it was told David, Ahithophel is among them that are conspirators with Absalom. And David said, O Lord God, I pray thee, turn the counsel of Ahithophel into foolishness.

And when he was come to the high place on the top of the mount, Hushai the Archite came to him with his coat rent and dust upon his head. David said unto him, If thou passest on with me, thou wilt be a burden unto me; but if thou wilt return to the city, and wilt say to Absalom, As I have been thy father's servant hitherto, so will I be now thy servant, then thou mayest defeat for me the counsel of Ahithophel. Zadok and Abiathar the priests are with thee there. Therefore whatsoever thou shalt hear in the king's house, tell it to the priests; and they shall send it unto me by their two sons, Ahimaaz and Jonathan. So Hushai returned to Jerusalem; and Absalom came into Jerusalem.

SHIMEI CASTING STONES AT DAVID.

As David went on by the border of Benjamin, one Shimei, that was of the house of Saul, came forth out of his house, cursing as he came. And he cast stones at David, and at his servants; the people and the Six Hundred being on his right hand and his left.

And Shimei said, Get thee out, thou man of blood, thou son of Belial! The Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and hath delivered the kingdom into the hands of Absalom, thy son. Behold, thou art taken in thine own evil, because thou art a man of blood.

Absalom Seeking Counsel.

Absalom asked Ahithophel for his counsel. Now the counsel of Ahithophel in those days was esteemed as the oracle of God; by both David and Absalom was it so esteemed. Ahithophel therefore said, Let me choose out now twelve thousand men, and I will arise and pursue David this night; and I will come upon him when he is weary and weak, and take him by surprise. All the people that are with him will flee, and I will smite the king only, and bring back the people to thee. If we slay David, then wilt thou have thy wish, and the people shall be in peace.

This counsel pleased Absalom well, and all the elders of Israel. Nevertheless Absalom said, Call now Hushai, and let us hear likewise what he saith.

So Hushai came, and when Absalom told him what Ahithophel had counselled, he said, The counsel of Ahithophel is not good at this time. Thou knowest that thy father and his men are mighty men, and that they are full of wrath, even as a bear that hath been robbed of her whelps. Also thy father is a man of war from his youth. Therefore my counsel is this, Gather all Israel together from Dan to Beer-sheba, till the host be as the sand that is by the sea for multitude; and go also to battle in thine own person. We shall come upon him in his hiding-place, and overwhelm him, even as the dew covereth the ground; and of him and of all that are with him there shall not be left so much as one. Moreover, if he be gotten into a city, then shall Israel bring ropes unto that city, and we will draw it into the river, until there be not one small stone found there.

Then Absalom and all the elders said, The counsel of Hushai is better than the counsel of Ahithophel. For the Lord had commanded that the good counsel of Ahithophel should be defeated, that he might bring evil upon Absalom.

Hushai told the whole matter to Zadok and Abiathar the priests, and said unto them, Send now to David, and warn him that he tarry not in the wilderness this night, but pass speedily over Jordan, lest he and the people that are with him be destroyed. For he feared even yet that the counsel of Ahithophel might be followed.

They Escape Beyond Jordan.

Then David and all the people that were with him passed quickly over Jordan. By the morning light there was not one that had not passed over.

But when Ahithophel saw that his counsel was not followed, he saddled his ass, and went to Giloh, his own city, and put his household in order, and hanged himself.

David came to Mahanaim, and pitched his camp there; and Absalom and the men of Israel passed over Jordan, and pitched in Gilead.

When David was come to Manhanaim, friends brought beds, and basins, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentils, and

honey, and butter, and sheep, and kine, for David and for the people that were with him in the wilderness, for they said, The people are hungry, and weary, and thirsty in the wilderness.

Then David mustered the people that were with him, and set over them captains of thousands and captains of hundreds. A third part he gave to Joab, and a third part to Abishai, and a third part to Ittai. And he said to the people, I will surely go forth with you myself also.

But the people answered, Thou shalt not go forth. If we flee, none will care; no, nor if the half of us be slain. There are ten thousand like to us, but not one like thee. Therefore let it be thy part to succor us out of the city.

Then the king said, What seemeth to you best that will I do.

Anxious for Absalom.

And he stood by the gate side, and all the people went out by their hundreds and their thousands. And the king commanded Joab and Abishai and Ittai, Deal gently with the young man Absalom for my sake. And all the people heard him when he thus spoke. So the people went out into the field against the men of Israel, and the two hosts met in a place that was called the wood of Ephraim. And Israel fled before the servants of David, and there was a great slaughter, for the battle was scattered over all the face of the country, and more were lost in the wood than fell by the sword.

Absalom, as he fled, came upon the servants of David. Now he was riding on the king's mule, and as he rode he went under the boughs of a great terebinth tree, and his hair was caught in the boughs, so that he hanged between heaven and earth; and the mule went away from under him. And a certain man saw it, and went and told Joab. I saw Absalom hanging in a terebinth tree.

Joab said unto the man, Didst thou see him and not smite him there to the ground? I would have given thee ten shekels of silver and a girdle.

The man said, Though I should receive a thousand shekels of silver, yet would I not put forth my hand against the king's son; for in our hearing the king charged thee and Abishai and Ittai, saying, Beware that none touch the young man Absalom. Verily I should have contrived mischief against myself; for nothing is hid from the king, and thou thyself would have set thyself against me.

Thrust Through With Darts.

Joab answered, I may not lose time in talking with thee. And he took three darts and thrust them into Absalom while he hung yet alive in the tree; and the young men that bore Joab's armor made an end of him.

After this Joab blew the trumpet, and called back the people from pursuing after Israel. But Absalom they took, and cast into a great pit in the wood, and piled a great heap of stones over him.

Now Absalom in his lifetime had reared a pillar for himself in the King's Vale near to Hebron; for he said, I have no son to keep my name alive; and he called the pillar after his own name.

Then said Ahimaaz, the son of Zadok, Let me now run, and bear tidings to the king, how the Lord hath avenged him of his enemies. Joab said, Thou shalt not bear tidings this day, because the king's son is dead. But he said to a slave that he had, Run thou and tell the king what thou hast seen. So the man bowed himself and ran.

After which Ahimaaz said again to Joab, Let me run after thy messenger. Joab answered, Why wouldst thou run, seeing that

thou hast nothing more to tell? Nevertheless, when he urged him, he let him run.

Now the slave ran by the way of the hills, and Ahimaaz by the way of the valley of Jordan; and Ahimaaz outran the slave.

The king sat between the two gates; and the watchman that was on the roof above the gates saw a man running, and told the king. The king said, If he be alone, he bringeth tidings. And he came apace, and drew near. Then the watchman saw another man running, and he called the porter and said, Behold another man running alone. And the king said, He also bringeth tidings.

The watchman said, The running of the first is as the running of Ahimaaz, the son of Zadok. The king answered, He is a good man, and cometh with good tidings.

Then Ahimaaz called unto the king, and said, All is well. And he fell to the earth on his face before the king, and said, Blessed be the Lord thy God, which hath held them back that lifted up their hand against my lord the king!

And the king said, Is the young man Absalom safe? Ahimaaz answered, When Joab sent thy servant, I saw a great tumult, but I knew not the cause. So the king said, Turn aside and stand here. So he turned aside and stood still. Then came the other and said, Tidings, my lord the king; for the Lord hath avenged thee this day of all that rose up against thee.

David's Grief for His Son.

And the king said to the man, Is the young man Absalom safe? The man said, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is.

And the king was much moved, and went up to the chamber over the gate and wept; and as he wept he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

It was told Joab, saying, The king weepeth and mourneth for Absalom. And the joy that day was turned into mourning for all the people; for the people heard how the king was grieved for his son; and the people went by stealth that day into the city, as people being ashamed steal away when they flee in battle. But the king covered his face, and cried with a loud voice, O my son Absalom, O Absalom, my son, my son!

Now there was a certain evil man, whose name was Sheba, a Benjamite. He blew a trumpet and said, We have no part in David, neither have we inheritance in the son of Jesse. Every man to his house, O Israel. So the men of Israel left following David and went after Sheba, but the men of Judah clave unto their king. Then David said to Amasa, Gather me the men of Judah within three days, and be thou present thyself. And Amasa went, but he tarried beyond the time.

A Deadly Stab.

Then said David to Abishai, Now shall Sheba do us more harm than did Absalom. Take thou my servants and pursue him, lest he get into some fenced city, and escape us. So Abishai went out with Joab's men, and with the Six Hundred, to pursue after Sheba.

When they were by the great stone at Gibeon, Amasa came to meet them. Now Joab had on him his soldier's cloak, and beneath it his sword hanging from the belt, and as he went to greet Amasa, the sword chanced to fall from his sheath. Then Joab picked it from the ground with his left hand, and with his right hand he took hold of Amasa's beard to kiss him, saying, Art thou in health, my brother? But Amasa took no heed to the sword that was in Joab's left hand.

Then Joab smote him unawares with the sword under the fifth rib, nor needed to smite him again, for he fell dead. And Joab and Abishai pursued after Sheba. Then one of the field, and cast a cloth over him. After this all the people followed Joab.

After these things David was moved in the pride of his heart to number Israel; and

DAVID INSTRUCTING JOAB TO NUMBER THE PEOPLE.

Joab's servants cried, He that is for David, let him follow after Joab; and when he saw that all the people tarried where they saw Amasa lying in his blood in the midst of the highway, he took him from the highway into he said to Joab, Go through all the tribes and take the number of the people.

Joab said to the king, The Lord thy God add to the people, how many soever they be, an hundredfold, and that the eyes of my

lord the king may see it; but why doth my lord the king delight in this thing?

Nevertheless the word of the king prevailed against Joab. So he and the captains of the host went through all the land numbering the people, and at the end of nine months and twenty days they came again to Jerusalem, and gave the number of the people to the king. Of Israel there were eight hundred thousand fighting men, and of Judah five hundred thousand. But David's heart smote him that he had done this thing.

AN ANGEL GOES FORTH TO SMITE THE LAND.

The numbering of the people by David was an act of distrust in God. Instead of

trusting the Lord to give success to his army, he wished to know before he went forth to any more battles that he had an army able to prevail against his foes. If he had felt perfect trust in the Lord of Hosts he would not have stopped to ask whether his army was great or small.

strait. Let me fall down into the hand of the Lord, for his mercies are great, and let me not fall into the hand of man. So the Lord sent a pestilence upon Israel, and there died of the people seventy thousand men.

And David saw the angel of the Lord by the thrashing-floor of Araunah the Jebusite,

DAVID BUILDS A NEW ALTAR.

Then Gad, David's seer, came to him and said, Thus saith the Lord, I offer thee three things. Choose thee one of them that I may do it unto thee. Shall seven years of famine come unto thee in thy land? Or wilt thou flee three months before thine enemies? Or shall there be three days' pestilence in the land?

David said unto Gad, I am in a great

that was in the stronghold of Jerusalem. And David said, I have sinned, and done wickedly; but these sheep, what have they done? Let thine hand, I pray thee, be against me, and against my father's house.

That day came Gad, the seer, to David, and said, Go up, rear an altar to the Lord in the thrashing-floor of Araunah. And David

did as the Lord commanded. And Araunah saw the king and his servants coming, and he went out, and bowed himself before the king on his face to the ground.

Araunah said to the king, Wherefore is my lord the king come to his servant? The king answered, To buy the thrashing-floor of thee, to build an altar unto the Lord, that the plague may be stayed from the people.

Then Araunah said to David, Let my lord the king take and offer up what seemeth good to him. Behold, here are oxen for burnt sacrifice, and the thrashing instruments and harness of the oxen for wood. All these things did Araunah, as a king, give to the king, saying, The Lord thy God accept thine offering.

But the king said, Nay, but I will buy these things of thee for a price; neither will I offer burnt-offerings to the Lord my God of that which doth cost me nothing.

So David gave to Araunah for the thrashing-floor and for the oxen and for the instruments fifty shekels of gold, that is, about five hundred dollars. And he built there an altar, and offered sacrifice. And after this the plague was stayed.

When David was old, Adonijah, his eldest son, thought in his heart to be king. He was a very goodly man, and younger than Absalom; and his father had never thwarted him at any time. And he conferred with Joak and Abiathar, and they followed him; but Zadok and Nathan, and the rest of the Six Hundred were against him.

Adonijah made a great feast at the Fuller's Fountain, and called all his brethren the king's sons, and all the king's servants, but Nathan and Benaiah and Solomon and the Six Hundred he called not.

They Ask David About It.

Nathan said to Bathsheba, Hast thou not heard that Adonijah is king, and David our lord knoweth it not? Let me, I pray thee give thee wise counsel, that thou mayest save thine own life, and the life of thy son Solomon. Go, get thee in unto King David, and say, Didst thou not swear unto thine handmaid that Solomon, my son, should reign after thee? Why then doth Adonijah reign? Behold, while thou talkest there with the king, I also will come in and confirm thy words.

So Bathsheba went in unto the king, and did obeisance, and spoke as Nathan had bidden her; and she told him what Adonijah had done. While she yet talked with the king Nathan came in and bowed himself to the ground before the king, and he said, My lord, O king, is it thy pleasure that Adonijah should reign after thee? Lo! he hath made a great feast, and called thereto the king's sons and the captains of the host, and they eat and drink before him, and shout, God save King Adonijah.

Then the king said to Bathsheba, As the Lord liveth that hath delivered me all my life, even as I sware, saying, Solomon, thy son, shall reign even so will I do this day.

CHAPTER XVIII.

B. C. 1015.

THE STORY OF SOLOMON—DAVID'S CHOICE OF A KING—THE ANOINTING—BUILDING THE TEMPLE—THE ARK PLACED IN THE HOLY OF HOLIES—THE DEDICATION OF THE LORD'S HOUSE—SOLOMON PUNISHES WRONG-DOERS—DISPUTE ABOUT A CHILD—VISIT FROM THE QUEEN OF SHEBA—A MAGNIFICENT THRONE—HORSES AND CHARIOTS—SIN OF IDOLATRY—SOLOMON'S PROVERBS—THE FOOL AND WISE MAN—THE VIRTUOUS WOMAN.

BATHSHEBA, who had been the wife of Uriah the Hittite, became the wife of King David, and had a son, whom his father called Solomon, which is by interpretation "peaceful;" for having been himself a man of war, he desired that the days of his child should be days of peace. And there came a message from the Lord by the hand of Nathan the prophet that the child should have also the name of Jedidiah—that is to say, "Beloved of Jehovah." And King David loved him more than his other sons.

Now when David was old and feeble, Adonijah the son of Haggith, and own brother to Absalom, being now the eldest of the princes, thought to make himself king in his father's room. To this end he conferred with Joab, the captain of the host, and Abiathar the high priest, and they helped him; but Zadok the priest, and Nathan the prophet, and the king's brother, and the rest of the mighty men that had been with David in the wilderness, were against him.

And when Adonijah made a great feast at the Fuller's Fountain to Joab and the rest of his followers, Nathan came to Bathsheba, and said to her, Dost thou not know that Adonijah the son of Haggith doth reign, and David our lord knoweth it not? Let me, I pray thee, give thee counsel, that thou mayest save thine own life and the life of thy son Solomon. Go, get thee in unto King David, and say unto him, Didst not thou, my lord, sware unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me? Why then doth Adonijah reign? Behold, while thou yet talkest there with the king, I will come in and confirm thy words.

Who Was to be King.

And Bathsheba went in unto the king, and spoke according to these words. She said also, The eyes of all Israel are upon thee, O king, for they wait till thou tell them who shall be king after thee. Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and Solomon my son shall be counted offenders.

While she talked with the king, Nathan the prophet came to the palace; and it was told the king, Behold, Nathan the prophet.

So the king sent for him, and Bathsheba went out from David's presence. And when Nathan was come in before the king, he bowed himself before the king with his face to the ground. And he said, My lord, O king, hast thou said, Adonijah shall reign, and shall sit upon my throne after me? And he told him according to all that Bathsheba had said.

Then King David said, Call me Bathsheba. And she came into the king's presence, and stood before the king.

And the king said, As the Lord liveth, that hath redeemed my soul out of all distress, even as I sware unto thee by the Lord God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

Then Bathsheba bowed with her face to the earth, and did reverence to the king, and said, Let my lord King David live for ever.

And King David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. Then these three came and stood before the king.

The King's Mule.

The king said unto them, Take with you the king's guards, and cause Solomon my son to ride upon my own mule, and bring him down to the valley of Siloam, and let Zadok the priest and Nathan the prophet anoint him there to be king over Israel: and blow ye with the trumpet, and say, God save King Solomon. After that ye shall come up after him, that he may sit upon my throne; for he shall be king in my stead, for I have appointed him to be ruler over Israel and over Judah.

Then Benaiah answered, So be it: may God do so. As he has been with my lord the king, even so may he be with Solomon, and make his throne greater than the throne of my lord David.

So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the guard went down to Siloam, and Solomon went with them, riding on the king's mule, on which none but the king might ride. And Zadok the priest took a horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet, and the people shouted, God save King Solomon.

Now when Adonijah heard what had happened he arose and fled to the tabernacle, and laid hold of the horns of the altar.

They told King Solomon, saying, Adonijah feareth for his life: for he hath caught hold of the horns of the altar, saying, Let King Solomon swear unto me to-day that he will not slay his servant with the sword.

And Solomon said, If he will show himself a worthy man, there shall not a hair of his head fall to the ground; but if wickedness be found in him, he shall die.

So they brought down Adonijah from the altar; and he came and bowed himself to King Solomon. And Solomon said to him, Go to thine house.

After these things David gathered all the princes of Israel, and all the captains of the army, and all the stewards of the king's possessions to Jerusalem.

The Temple to be Built.

And he stood upon his feet before them, and said, I had it in my heart to build a house of rest for the ark of the covenant: but God said unto me, Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed blood. Solomon thy son shall build my house and my courts: for I have chosen him to be my son, and I will be his father. Moreover, I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at this day. Do ye, therefore, keep all the commandments of the Lord your God: that ye may possess this good land, and leave it for an inheritance for your children after you for ever.

And thou, Solomon my son, know thou the Lord God of thy father, and serve him with a perfect heart and with a willing mind:

for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek him, he will be found of thee; courses of the priests and Levites, and all the work of service of the house; and gold for all the things that should be of gold, and

SOLOMON IS CROWNED KING.

but if thou forsake him, he will cast thee off for ever.

Then David gave to Solomon the pattern of the house that he should build; and the silver for all the things that should be of silver; and he said to him, Be strong and of good courage, and do it; and fear not, nor be dismayed; for the Lord God, even my

God, will be with thee; he will not leave thee, nor forsake thee, till thou hast finished all the work for his house.

And yet again after this David gathered all the congregation of Israel, and said to them, Solomon my son, whom alone God hath chosen, is young and tender, and the work is great: for the palace is not for man, but for the Lord God.

And he told them what treasure he had prepared for the building of the house, and said, Who then is willing this day to consecrate his service unto the Lord?

They Praise the Lord.

Then the chief of the fathers, and the princes of the tribes, and all the people, offered willingly of their substance.

Wherefore David blessed the Lord before the congregation, and said, Blessed be thou, Lord God of Israel our father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all.

Then David said to all the congregation, Now bless the Lord your God. So all the congregation blessed the Lord God of their fathers, and bowed down their heads and worshipped.

On the morrow they offered sacrifices and burnt-offerings unto the Lord—a thousand bullocks, a thousand rams, and a thousand lambs; and they did eat and drink before the Lord on that day with great gladness. So they made Solomon the son of David king a second time.

After these things the time came for David to die; and Solomon sat upon his throne, and his kingdom was established greatly.

But Adonijah the son of Haggith was not content that he should be passed over. Therefore he went to Bathsheba, the queen-mother. And Bathsheba said, Comest thou peaceably?

He answered, Peaceably; and now I have somewhat to say unto thee. And she said, Say on.

Adonijah Seeks a Wife.

Then he said, Thou knowest that the kingdom was mine, and that all Israel set their faces on me, that I should reign: nevertheless the kingdom is become my brother's: for it was his from the Lord. And now I ask one petition of thee, deny me not. And Bathsheba said, Say on.

And he said, Speak I pray thee, unto the king, that he give me Abishag the Shunammite to wife.

Now Abishag the Shunammite had been one of the wives of King David; and it was the custom that when the king was dead his wives should not be given to another, except only to him that should reign in his stead. Adonijah, therefore, did this thing in subtlety, to the intent that he might seem to Israel to be king after his father.

Bathsheba said, Well; I will speak for thee unto the king. So she went to King Solomon, to speak for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and said to his servants, set a seat for the king's mother. And she sat on his right hand.

Then she said, I desire one small petition of thee; say me not nay. And the king said, Ask on, my mother: for I will not say thee nay. Then she said, Let Abishag the Shunammite be given to Adonijah thy brother to wife.

King Solomon answered, And why dost thou only ask Abishag the Shauammite for my brother Adonijah? Ask for him the kingdom also; for he is my elder brother, yea, ask it for him, and for Abiathar the priest, and for Joab the son of Zeruiah.

And he sware by the Lord, saying, God do so to me, and more also, if Adonijah have not spoken this word against his own life. And he sent Benaiah, the captain of the host, to slay him.

Then the king said to Abiathar the high priest, Get thee to Anathoth, to thine own fields; for thou art worthy of death: yet I will not put thee to death, because thou barest the ark before David my father, and because thou wast afflicted in all wherein my father was afflicted.

The Fate of Joab.

So Solomon thrust out Abiathar from being high priest. Thus was fulfilled the word of the Lord which said to Eli, that his house should be cast out from the priesthood.

When Joab heard that Adonijah had been slain, and that Abiathar was banished, he fled unto the tabernacle of the Lord, and caught hold of the horns of the altar. It was told King Solomon that Joab had fled to the tabernacle of the Lord, and that he was by the altar. Then Solomon said to Benaiah, Go fall upon him.

Benaiah came to the tabernacle of the Lord, and said to Joab, Come forth. And he said, Nay; but I will die here. Benaiah brought word to the king what Joab had answered him.

The king said, Do as he hath said, and fall upon him there, and bury him; that thou mayest take away the innocent blood, which Joab shed, from me, and from my father's house. For he slew two men more righteous and better than he, David my father not knowing, namely, Abner, captain of the host of Israel, and Amasa, captain of the host of Judah.

Then the king sent for Shimei, who had cursed David when he fled before the face of Absalom—for he was of the house of Saul—and said to him, Build thee a house in Jerusalem, and dwell there, and go not forth thence any whither; for know that on the day thou goest out, and passest over the brook Kidron, thou shalt surely die: thy blood shall be upon thine own head.

And Shimei said unto the king, The saying is good: as my lord the king hath said, so will thy servant do.

And Shimei dwelt in Jerusalem many days. But at the end of three years two of his servants ran away to Achish son of Maacah, king of Gath; and when Shimei heard that his servants were in Gath, he went to Achish at Gath to seek his servants; and he brought them back from Gath.

Evil-Doers Punished.

Then the king sent for Shimei, and said unto him, Did not I make thee swear, protesting unto thee, that on the day when thou wentest forth any whither out of Jerusalem, thou shouldest surely die? And thou saidst unto me, The word is good. Why then hast not thou kept the oath that thou swarest before the Lord, and the commandment that I charged thee with? Thou knowest all the wickedness which thy heart is privy to, that thou didst to David my father: now shall the Lord requite it upon thine head.

Then the king commanded Benaiah that he should slay Shimei.

Thus did King Solomon punish the evil-doers, even as his father had commanded him. But to Chimham the son of Barzillai, who had nourished King David and his men

when they fled over Jordan from Absalom, he showed great kindness. For Chimham dwelt at Bethlehem, and did eat at the king's table all the days of his life.

When King Solomon was now firmly established on the throne of David his father, he went to Gibeon, to the high place, to sacrifice there, for the people still sacrificed in the high places. A thousand burnt-offerings did Solomon offer before the altar in Gibeon.

Solomon Chooses Wisdom.

And the Lord appeared unto Solomon in a dream by night: and God said, Ask what I shall give thee.

Then Solomon said, Thou hast showed unto thy servant David great bounty, according as he walked before thee in truth, and in righteousness, and in uprightness of heart; and thou hast continued to him this great kindness, that thou hast given him a son to sit upon his throne, as it is this day. And now, O Lord my God, thou hast made thy servant king in the room of David my father; and I am but a little child: I know not how to go out or come in.

And thy servant is in the midst of the people which thou hast chosen, a great people, that cannot be counted for multitude. Give therefore thy servant an understanding heart, that I may discern between good and bad: for who is able to judge this thy people that is so great?

And it pleased the Lord that Solomon had asked this thing.

And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life, or riches, or the life of thine enemies; but hast asked for thyself understanding that thou mayest judge thy people wisely: Behold, I have done according to thy words: I have given thee a wise and an understanding heart; there hath been none like thee before thee, neither after thee shall arise any like unto thee. And I have also given thee that which thou hast not asked, both riches and honor: so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my judgments, as thy father David did walk, then will I lengthen thy days.

And Solomon awoke; and, behold, it was a dream.

The Two Women.

Solomon came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt-offerings, and made a feast to all his servants. And on a certain day, as he sat, after his custom, to judge the people, it happened that there came two women before him.

One of the women said, O my lord, I and this woman dwell in the same house. This woman's child died; for she overlaid it. And she arose at midnight, and took my son from beside me, while I slept, and laid it in her bosom, and laid her dead child in my bosom; for there were but three days difference of age between them. In the morning, it was dead; but when I looked at it more nearly in the light, I saw that the dead child was not my own son.

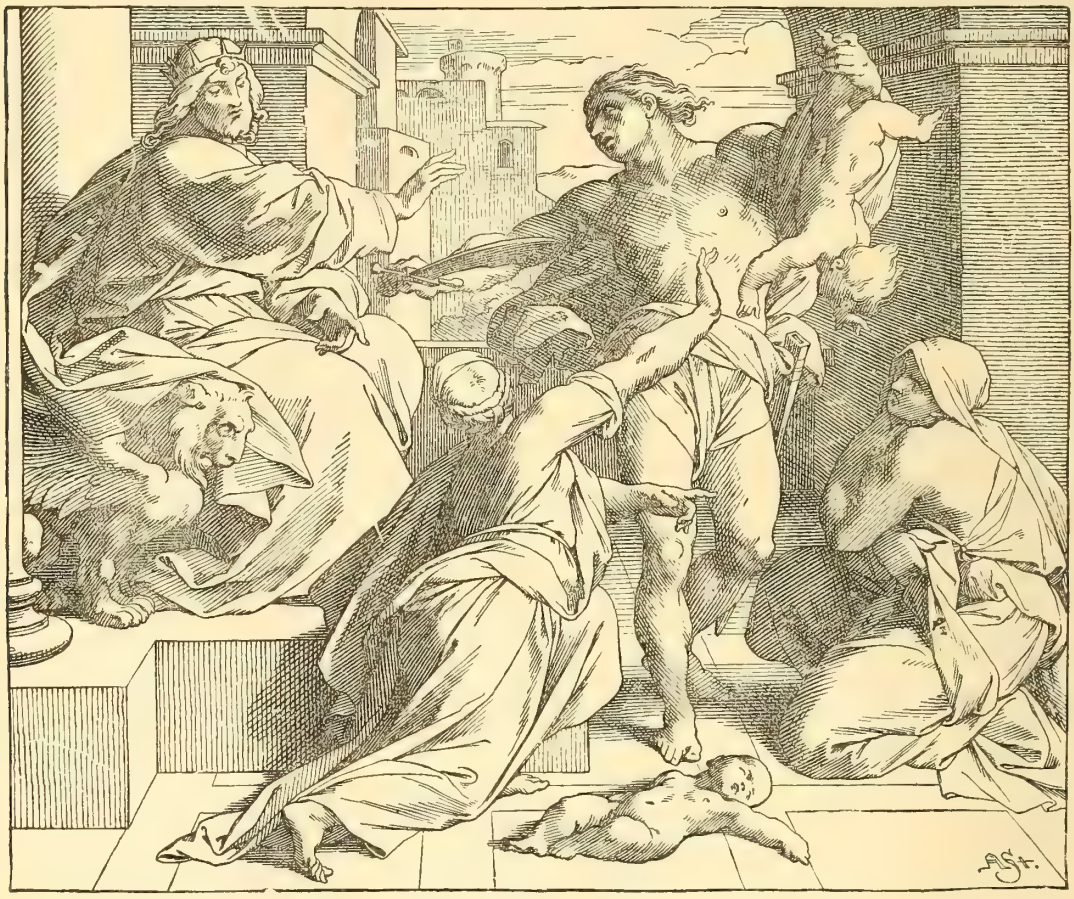
The other woman said, Nay; but the living is my son, and the dead is thine. Then the first answered again, No; but the dead is thy son, and the living is mine. Thus they spoke before the king.

Then said the king, The one saith, This is my son that liveth, and the dead is thine; and the other saith, Nay; but thy son is the dead, and mine is the living. Bring me a sword.

So they brought the king a sword. And

the king said, Divide the living child in two, and give half to the one, and half to the other.

Then spoke the woman whose the living child was unto the king, for her heart yearned for her son, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it.



THE JUDGMENT OF SOLOMON.

Then the king answered and said, Give her the living child, and in no wise slay it: for she is the mother thereof. And all Israel heard of the judgment which the king had judged; and they knew that the wisdom from God was in him to do judgment.

In other things also did God give to Solomon wisdom, and very much understanding, and largeness of heart, so that he knew things as much beyond all counting as is the sand on the seashore. His wisdom excelled all the wisdom of the Chaldæns, and all the wisdom of Egypt. He spoke three thousand proverbs; and his songs were a thousand and five. And he spoke of trees, from the cedar tree that is in Lebanon, to the hyssop that springeth out of the wall: he spoke also of beasts, and of birds, and of creeping things, and of fishes. And there came men from all the kingdoms of the earth to hear the wisdom of Solomon; for the fame of it had gone abroad.

Solomon was king over all Israel. He reigned also over all the kingdoms from the

HUSBANDMEN OF ANCIENT PALESTINE GOING FORTH TO WORK

ford of Euphrates to Gath. All the kings of the cities served him, and brought him tribute. And he himself marched against Hamath and took it. Also he made affinity with Pharaoh king of Egypt, for he took Pharaoh's daughter to wife. And Pharaoh gave him Geshur with his daughter, having taken it and slain the Canaanites that were therein.

Peace and Plenty.

He had peace on all sides round about him; and Judah and Israel dwelt securely, every man under his vine and under his fig-tree, from Dan even to Beer-sheba, all the days of Solomon. Very many were they, even as the sand which is by the sea for multitude, eating and drinking and making merry.

The day's provision for the king's court was thirty measures of fine flour, and sixty measures of meal, ten fat oxen fed in stalls, and twenty oxen fed in the meadows, and an hundred sheep, besides wild goats and gazelles and wild oxen, and other choice things. And the king had twelve officers who made provision for these things, each man for one month in the year.

Also Solomon had forty thousand stalls for the horses of his chariots, and twelve thousand horsemen. And the officers that provided for the king's table provided also his horses barley and straw, bringing them to the places where the horses were, for the king kept them in divers parts of his dominions.

When Hiram king of Tyre heard that Solomon was anointed king in the room of his father David, he sent his servants to greet him; for Hiram had ever been a lover of David.

And Solomon sent to Hiram, saying, Thou knowest how David my father could not build a house for the Lord his God by reason of the wars that were round about him. But now the Lord hath given me rest; neither have I any adversary or trouble. Therefore I propose to build a house unto the name of the Lord, even as the Lord spoke unto David, saying, Thy son, whom I will set upon thy throne in thy room, he shall build a house unto my name. Now therefore command that they hew me cedar-trees out of Lebanon; and my servants shall be with thy servants. I will give hire unto thy servants as thou shalt appoint; for there are none among us that are skillful to hew timber like unto the Sidonians.

When Hiram heard these words he rejoiced greatly, and said, Blessed be the Lord who hath given unto David a wise son to rule over this great people.

Also he sent to Solomon, saying, I will do all thy desire concerning timber of cedar and fir. My servants shall bring it down from Lebanon to the sea; and I will convey it by sea in floats to the place that thou shalt appoint. And do thou give me food for my household.

Building the Temple.

So Hiram gave to Solomon cedar-trees and fir-trees according as he desired. And Solomon gave Hiram twenty thousand measures of wheat and twenty measures of pure oil.

And Solomon raised a levy of thirty thousand men out of all Israel to work in Lebanon. Three courses he made of them, each of ten thousand men. And each course was for one month in Lebanon, and for two months at home. Also he had seventy thousand that bare burdens, and eighty thousand that were hewers in the mountains. These were of the Canaanites that dwelt in the land.

And the king commanded, and they brought great hewed stones, very costly,

which his builders and the builders of Hiram had hewed to lay the foundation of the house. Much stone also and timber did the hewers prepare for the building of the house.

of stone made ready before it was brought thither; so that there was neither hammer nor axe nor any tool of iron heard in the house while it was in building.

THE ARK BROUGHT INTO THE TEMPLE BY SOLOMON.

In the fourth year of his reign did Solomon begin to build the house of the Lord; and in the eleventh year of his reign he finished it. So was he seven years and six months in building it. The house was built

The length of the house was sixty cubits, and the breadth twenty, and the height thirty; and before it was a porch, that was built along the whole breadth of the house, and was ten cubits deep. And on each side of

the house, against the wall, were chambers, in three stories; each story was five cubits high; and the breadth of the lowest was five cubits, of the next six, and of the third seven. Above the topmost story were windows in the walls of the house, to light the Holy Place; but in the oracle, that is, the Holy of Holies, were no windows.

In the twelfth year of his reign, at the time of the Feast of Tabernacles, King Solomon dedicated the house which he had built. He assembled all the elders of Israel, and the heads of the tribes, and the chief of the fathers that they might bring up the ark of the covenant out of the city of David.

So the priests took up the ark of the Lord, and the tabernacle that Moses had made in the wilderness, and all the holy vessels that were in the tabernacle, and brought them into the house. And the priests brought the ark into the Holy of Holies, and put it under the wings of the cherubim. And they drew out the staves by which the ark was carried, so that the ends thereof could be seen in the Holy Place.

There was nothing in the ark save the two

SOLOMON DEDICATING THE TEMPLE.

tables of stone which Moses put there in Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt.

And when the priests were come out of the Holy Place, the cloud of the presence of the Lord filled the house of the Lord, so that the priests could not stand to minister because of the Lord, for the glory of the Lord had filled the house of the Lord.

Then spoke Solomon, with his face towards the oracle, O Lord, I have built thee a house to dwell in, a settled place for thee to abide in forever.

And he turned his face to the outer court, and blessed all the congregation of Israel; and all the congregation stood.

Prayer at the Dedication.

After this he stood before the brazen altar in the court of the priests on a platform of brass, that he might be seen of the people; and he knelt upon his knees, and spread forth his hands and prayed to the Lord God of Israel, saying:

Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart; who hast kept with thy servant David my father that thou didst promise him; thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day, Now, therefore, keep thy promise that thou promisedst him, saying, There shall not fail thee a man to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me, as thou hast walked before me.

Will God indeed dwell on the earth? Behold the heavens cannot contain thee; how much less this house that I have builded. Yet have thou respect unto my prayer, that thine eyes may be open towards this house day and night, even towards the place of which thou hast said, my name shall be there. Hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place; and hear thou in heaven thy dwelling-place; and when thou hearest, forgive.

He Blesses the Congregation.

When Solomon had made an end of praying this prayer, he rose up from his knees, and blessed all the congregation. A great feast did Solomon, and all Israel with him, hold unto the Lord, from Hamath in the north to the river of Egypt. For seven days they kept it, and for seven days also they kept the Feast of Tabernacles.

And on the eighth day Solomon sent the people away; and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the Lord had done for David his servant, and for Israel his people.

Solomon, when he had finished building the house of the Lord, built a house for himself. He built it on the hill of the temple; and it had three parts.

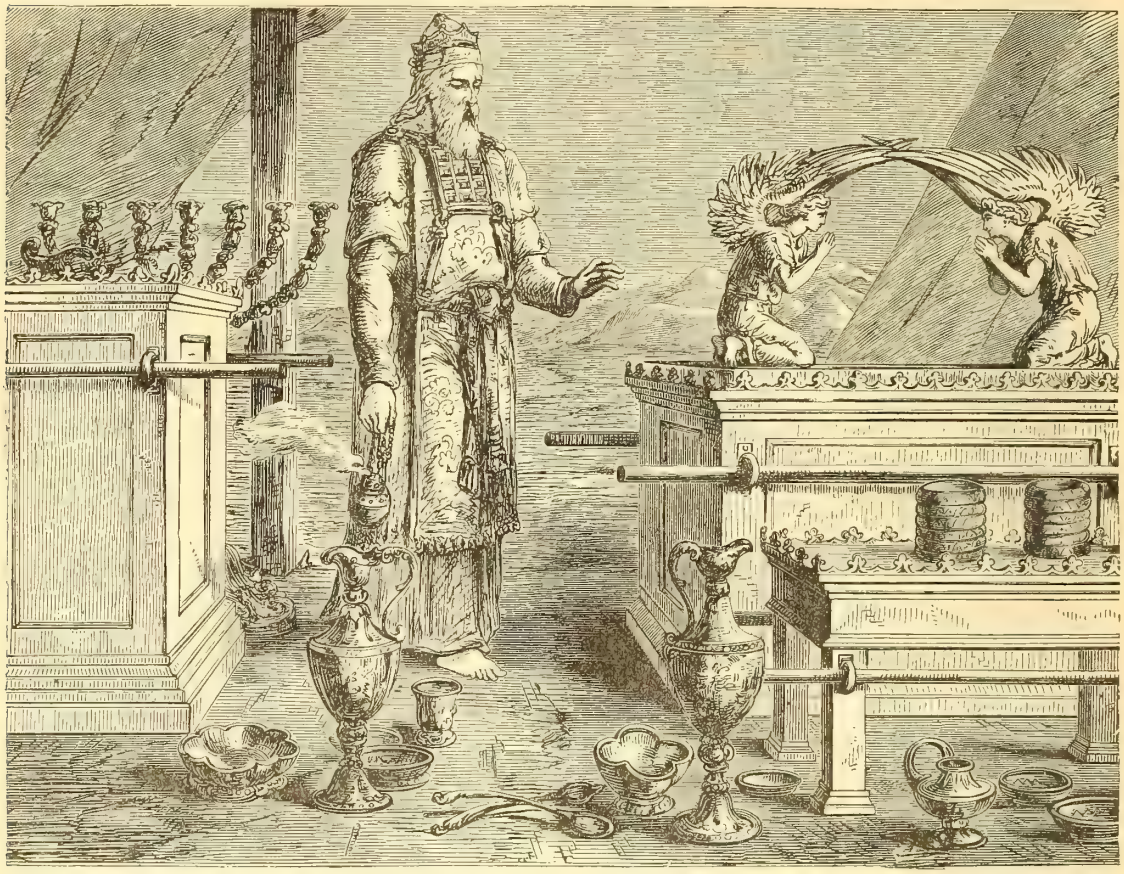
The first part was the House of the Forest of Lebanon, which had pillars like to a forest of cedar-trees. Three rows of pillars it had, and fifteen pillars in each. There was also a porch with pillars; and the Porch of Judgment for the throne, whereon he sat, judging the people. The second part was the Palace of Pharaoh's daughter, wherein were the apartments of the women. The third part was the king's own house, where he dwelt.

Thirteen years was King Solomon in building his house after he had finished building the temple. And when he had finished them both, he gave to Hiram king of Tyre twenty cities in the land of Galilee; for Hiram had

furnished Solomon with cedar-trees, and fir-trees, and gold, according to all his desire. And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not. And he said, What cities are these which thou hast given me, my brother? And he called them the land of Cabul. The meaning of Cabul is dirty.

men, and pleasure places in Jerusalem and in Lebanon.

Also he had a navy of ships in Ezion-gaber, whither he himself went to oversee them. Hiram sent with the servants of Solomon his own servants, shipmen that had knowledge of the sea; and they fetched gold from Ophir and brought it to King Solomon.



THE ARK AND FURNITURE OF THE TEMPLE.

Solomon also built the fortress of Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Geshur (after Pharaoh king of Egypt had taken it and burnt it with fire), and Lower Beth-horon, and Baalath, and Tadmor in the wilderness, which is also called Palmyra. Cities of store, also, he built, and cities for his chariots, and cities for his horse-

And another navy of ships sailed to Tarshish.

And when the Queen of Sheba heard of the fame of Solomon, and how the Lord had given him great wisdom, she came to prove him with hard questions. With a very great train did she come to Jerusalem, with camels that bore spices, and very much gold, and

precious stones. And when she came to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions: there was not anything hid from the queen that he told her not.

THE QUEEN OF SHEBA VISITING SOLOMON.

And when the Queen of Sheba had seen all the wisdom of Solomon, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and how he went in his state to the house of the Lord, there was no more spirit in her.

And she said to the king, It was a true report that I heard in my own land of thy acts and thy wisdom. Howbeit I believed not the words till I came, and mine eyes had seen it; and, behold, the half was not told me; thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and hear thy

wisdom. Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel: because the Lord loved Israel forever, therefore did he set thee on the throne, to do judgment and justice.

And she gave the king one hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the Queen of Sheba gave to Solomon.

King Solomon gave unto the queen whatsoever she asked, besides what he gave her of his royal bounty. And she departed to her own country.

The weight of gold that came to King Solomon in one year was six hundred and sixty-six talents of gold, probably not less than sixteen million dollars. Other gold he had from the merchantmen, and from spice merchants, and from the kings of Arabia, and from the governors of the country.

King Solomon made of the gold which came to him two hundred targets of beaten gold, each target having six hundred shekels of gold; and three hundred shields, each with three hundred shekels of gold; and the king put them in the house of the forest of Lebanon.

A Throne of Ivory and Gold.

Moreover, the king made a great throne, overlaid with ivory and gold. The throne had six steps; and on each step on either side was a lion—twelve lions in all. The top of the throne was round behind; and there were arms on either side of the seat, and beside each arm a lion. There was not the like made in any kingdom.

All Solomon's drinking vessels were of gold; none were of silver: for silver was nothing accounted of in the days of Solomon. He made it as common in Jerusalem as stones, and cedar to abound as the sycamore in the plain of the sea. The king's ships also brought him ivory, and apes, and almug trees.

All the countries round about sought to Solomon, to hear his wisdom, which God put in his heart; and they brought every man his present, vessels of silver, and vessels of gold, and garments, and armor, and spices, and horses, and mules.

But Solomon took to himself many wives besides the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; nations of which the Lord had said to the children of Israel, Ye shall not take to you wives from them, for surely they will turn away your heart after their gods. And when Solomon was old his wives turned away his heart after other gods, so that he went after Ashtoreth the goddess of the Zidonians, and Molech the abomination of the Ammonites.

Solomon's Idolatry.

He built an high place for Chemosh on the Mount of Olives, and for Molech the abomination of the children of Ammon. And so did he for all his strange wives, building high places where they might burn incense and sacrifice unto their gods.

And the Lord was angry with Solomon because his heart was turned from the Lord God of Israel, who had appeared unto him twice, and had commanded him concerning this very thing that he should not go after other gods. Therefore the Lord said to him, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Nothwithstanding I will not do it in thy days, for David thy father's sake; but I will do it in thy son's days. Nor will I rend away all the

kingdom; but I will give one tribe to thy son, for David my servant's sake, and for the sake of Jerusalem which I have chosen. And the Lord raised up adversaries against Solomon, Hadad the Edomite, and Rezon of Zobah.

This Hadad was of the royal house in Edom; and when the Edomites had been defeated at the Valley of Salt, and Joab had been sent to slay all the males in Edom (for six months did Joab stay in the land with the host), certain of the royal servants fled with this Hadad, being yet a child. From the town of Midian they fled, and came to Paran, which is desert, and lieth to the south of Judah; and from Paran they went down into Egypt.

And when Hadad grew to be a man he found great favor in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, Tahpenes the queen. And when Hadad heard that David slept with his fathers, and that Joab was dead, he said to Pharaoh, Let me depart that I may go to my own country. Then Pharaoh said unto him, But what hast thou lacked with me, that thou seekest to go to thine own country? And Hadad answered, Nothing; yet let me go. So Hadad returned to Edom, and was an adversary to Solomon.

KINGS BRINGING GIFTS TO SOLOMON.

As for Rezon, he was a Syrian of Zobah, and when David had smitten Hadad-ezer king of the Syrians, Rezon gathered to him-

self a band of men, and made himself king in Damascus.

These two were adversaries to Solomon; and the third was Jeroboam the son of Nebat.

Solomon reigned over Israel forty years; and he slept with his fathers, and was buried in the city of David his father; and Rehoboam his son reigned in his stead.

tained in the Book of Proverbs which forms a part of the Old Testament. They are all short sentences, each of which tells us some important truth. They show the wisdom of the king, and are excellent rules to live by.

In one of the chapters the fool and the wise man are described, and the following is what Solomon says concerning them:

SOLOMON'S PICTURE OF THE FOOL AND THE WISE MAN.

Much is said about Solomon in the 72d Psalm. This was written by David. It gives a beautiful picture of Solomon judging the people with righteousness, and also describes the kings of the earth bringing presents to him.

We are told that Solomon sought out and set in order many proverbs. These are con-

A soft answer turneth away wrath: but grievous words stir up anger.

The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.

The eyes of the Lord are in every place, beholding the evil and the good.

A wholesome tongue is a tree of life;

but perverseness therein is a breach in the spirit.

A fool despiseth his father's instruction: but he that regardeth reproof is prudent.

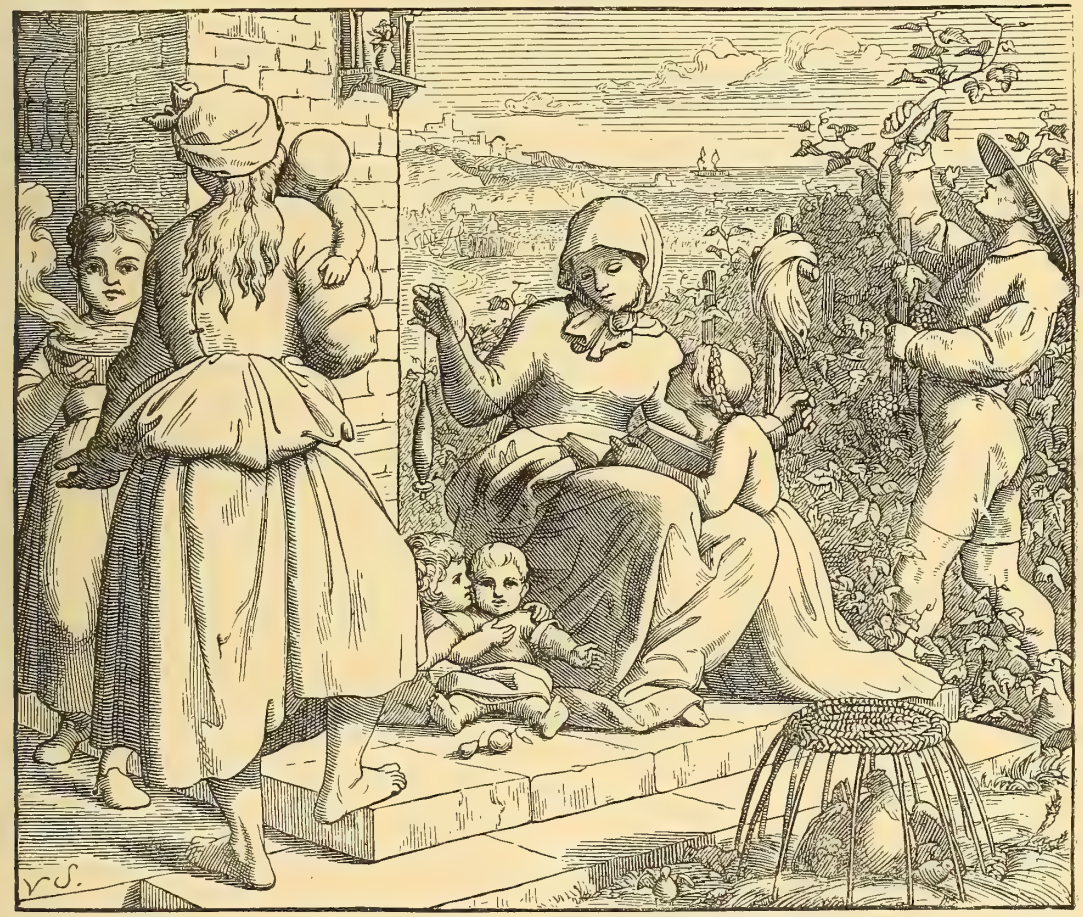
In the house of the righteous is much treasure: but in the revenues of the wicked is trouble.

seeketh knowledge: but the mouth of fools feedeth on foolishness.

All the days of the afflicted are evil: but he that is of a merry heart hath a continual feast.

Better is little with the fear of the Lord than great treasure and trouble therewith.

Better is a dinner of herbs where love



THE VIRTUOUS WOMAN.

The lips of the wise disperse knowledge: but the heart of the foolish doeth not so.

A scorner loveth not one that reproveth him: neither will he go unto the wise.

A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken.

The heart of him that hath understanding

is, than a stalled ox and hatred therewith.

A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife.

The way of the slothful man is as an hedge of thorns: but the way of the righteous is made plain.

A wise son maketh a glad father: but a foolish man despiseth his mother.

Folly is joy to him that is destitute of wisdom: but a man of understanding walketh uprightly.

Without counsel purposes are disappointed: but in the multitude of counsellers they are established.

A man hath joy by the answer of his mouth: and a word spoken in due season, how good is it!

The thoughts of the wicked are an abomination to the Lord: but the words of the pure are pleasant words.

He that is greedy of gain troubleth his own house; but he that hateth gifts shall live.

The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things.

He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding.

The fear of the Lord is the instruction of wisdom; and before honor is humility.

The Good Woman.

Solomon also gives us a beautiful picture of the virtuous woman. She makes home happy, and her children call her blessed. Her works are works of gentleness and love, and these praise her. She is thus described by the wisest man that ever lived:

Who can find a virtuous woman? For her price is far above rubies.

The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

She will do him good and not evil all the days of her life.

She seeketh wool, and flax, and worketh willingly with her hands.

She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.

She girdeth her loins with strength, and strengtheneth her arms.

She perceiveth that her merchandise is good: her candle goeth not out by night.

She layeth her hands to the spindle, and her hands hold the distaff.

She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

She is not afraid of the snow for her household: for all her household are clothed with scarlet.

She maketh herself coverings of tapestry: her clothing is silk and purple.

Her husband is known in the gates, when he sitteth among the elders of the land.

She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.

Strength and honor are her clothing; and she shall rejoice in time to come.

She openeth her mouth with wisdom; and in her tongue is the law of kindness.

She looketh well to the ways of her household, and eateth not the bread of idleness.

Her children arise up, and call her blessed; her husband also, and he praiseth her.

Many daughters have done virtuously, but thou excellest them all.

Favor is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised.

Give of her the fruit of her hands; and let her own works praise her in the gates.

CHAPTER XIX.

B. C. 910.

The Story of Elijah—Fed by Ravens—The Widow's Cruse of Oil and Barrel of Meal—Story of the Dead Child—The Prophet on Carmel—Rain in Answer to Prayer—Under the Juniper Tree—Elijah on Mount Horeb—Naboth and His Vineyard—The Arrow that Smote Ahab—Ahaziah Comes to the Throne—Jehu Anointed King—Death of Jezebel—Elijah Taken up into Heaven.

KING AHAB the son of Omri did evil in the sight of the Lord above all that were before him. For, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, and to worship the golden calves that were in Bethel and in Dan, he took to wife Jezebel the daughter of Eth-baal, king of the Sidonians, and went and served Baal, and worshipped him. Baal was a god and Ashtaroth was a goddess of the Sidonians, who were the inhabitants of Sidon, a city of Phoenicia, which was outside the borders of Israel.

Ahab reared up an altar for Baal in the house of Baal, which he had made in Samaria. Also he made a grove; and he did more to provoke the Lord to anger than all the kings of Israel that were before him, for he did after all the abominations of the Amorites, whom the Lord cast out before the children of Israel. In all these things, and in persecuting the prophets of the Lord, Jezebel his wife stirred him up.

Ahab's marriage with Jezebel was the beginning of great evils. For whereas Jeroboam and the kings that came after him had caused Israel to sin against the Lord by worshipping the calves that had been set up in Bethel and Dan, Ahab constrained his people to transgress far more grievously, even by following Baal and Ashtaroth.

He worshipped these false gods with much pomp and splendor; thus we hear of four hundred and fifty priests of Baal that were fed at Jezebel's table, and of four hundred priests of the grove; but he persecuted them that were still faithful to Jehovah. For the armed messengers of the queen went through the land, throwing down the altars of the Lord, and slaying all such as would not bow the knee to Baal.

Against the prophets of Jehovah did Ahab and Jezebel, his wife, rage especially. Many were killed with the sword, and they that escaped were content to hide themselves in caverns and dens of the earth.

He Hid Them in Caves.

Yet there were some that were found faithful even in the king's court: of such was Obadiah, the king's steward, who took a hundred of the Lord's prophets and hid them in two caves, fifty in each, and fed them there.

Then the Lord sent Elijah of Tishbi, in the land of Gilead, to King Ahab. He was a dweller in the wilderness, and was clad in a garment of skin, and wore a leathern girdle about his loins. Elijah stood before Ahab as he sat on his throne, and said, As the Lord God of Israel liveth, before whom I

stand, there shall not be dew nor rain these years, but according to my word. And when he had said this he turned away and was seen no more.

But when there had been drought for a long time, and the famine began to be sore in the land, Ahab bethought him of the man that had denounced this judgment against him and his people. And he sent throughout all the land of Israel, and to all the nations round about, seeking for him. To whomsoever he sent he made him swear that Elijah was not with him; but still he could not find him.

Elijah was concealed, for the word of the Lord came to him, saying, Get thee hence, and turn thee eastward, and hide thee by the watercourse of Cherith, that floweth into Jordan. And it shall be that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

So he went, and did according to the word of the Lord; for he dwelt by the watercourse of Cherith that floweth into Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank from the watercourse. And after a while the watercourse dried up, because there had been no rain in the land.

And the word of the Lord came to him, saying, Arise get thee to Zarephath, which belongeth to Sidon, and dwell there: I have commanded a widow woman there to sustain thee.

So he arose and went to Zarephath. And when he came to the gate of the city, a widow woman was there gathering of sticks; and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her and said, Bring me, I pray thee, a morsel of bread in thine hand.

ELIJAH FED BY RAVENS.

And she said, As Jehovah thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and I am gathering sticks, that I may go in and dress it for me and my son, that we may eat it and die.

And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day when the Lord shall send rain upon the earth.

The Child Restored.

And she went and did according to the word of Elijah; and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord which he spoke by Elijah.

After these things the son of the woman of the house fell sick, and his sickness was so sore that there was no breath left in him. And the woman said to Elijah, What have I to do with thee, thou man of God? Didst thou come hither to call my sins to remembrance. And Elijah said, Give me thy son.

And he took him out of her bosom, and carried him up into the upper chamber where he abode, and laid him upon his own bed. And he cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived.

And Elijah took the child, and brought him down out of the upper chamber into the house, and delivered him to his mother; and Elijah said, See, thy son liveth. The woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth.

At the end of the third year the Lord said to Elijah, Go, show thyself to Ahab, and I will send rain upon the earth. Now about this time King Ahab said to Obadiah, his steward, Go throughout the land to all fountains of water and brooks. Peradventure we may find grass to save such of the horses and mules as are left. So they divided the land between them—Ahab went one way and Obadiah went another.

And as Obadiah was on his way, Elijah met him; and Obadiah knew him for the prophet that had stood before Ahab, and he fell on his face before him, and said, Art thou that my lord Elijah? And he answered, I am; go, tell thy lord, Elijah is here.

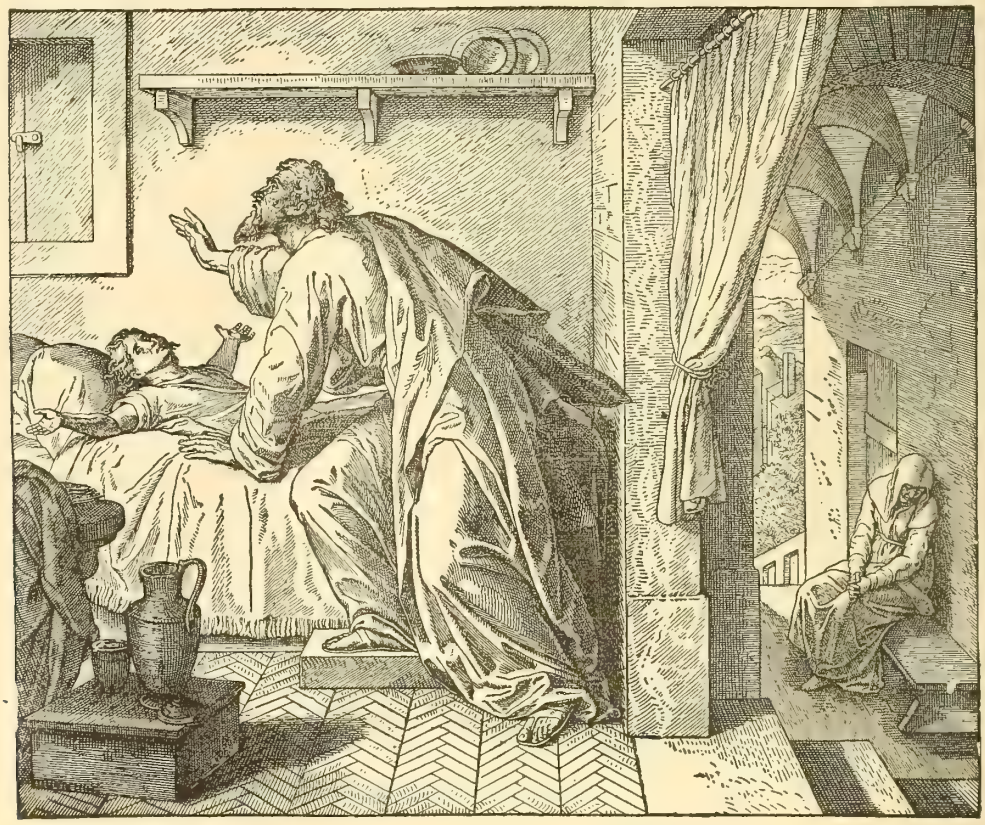
He Meets the King.

Then Obadiah said, How have I sinned, that thou wouldst give Ahab occasion to slay me? There is no nation or kingdom whither he hath not sent to seek thee; and now thou biddest me say, Elijah is here. But so soon as I shall have gone from thee, the Spirit of the Lord shall carry thee whither I know not; and when I shall have told Ahab, and he cannot find thee, then he will slay me. Truly I have served the Lord from my youth. Doth not my lord know how I saved an hundred men when Jezebel slew the prophets of the Lord. Elijah answered, As the Lord liveth, before whom I stand, I will surely show myself to Ahab to-day.

So Obadiah told Ahab, and Ahab went to meet Elijah. And when Ahab saw him he said, Art thou he that troubleth Israel? But Elijah answered, I have not troubled Israel, but thou and thy father's house. Now gather to Mount Carmel all the prophets of Baal, and the prophets of the groves; I will be there also. Let all the people also be gathered to the same place, that they may judge between us.

And Ahab did so; and all the people stood round on a level place on the top of Mount Carmel. And Elijah and the prophets of Baal stood in the midst—he by himself and they by themselves. Then Elijah said to the king and to the people, Let the prophets of Baal furnish now two bullocks —for they are four hundred and fifty men, and I but one—and let them cut their bullock in pieces, and put his flesh on their altar, but put no fire under; and I will do the same with my bullock. They shall call on the name of their god, and I will call on the name of mine; and the God that answereth by fire, let him be God. And all the people said, It is well spoken.

Then the prophets of Baal took their bullock and put it on the altar which they had built. And they called on Baal from morning until noon, crying, O Baal, hear us! But there was no voice, nor any that answered; and they leaped upon the altar. And when it was noon Elijah mocked them, saying, Cry aloud; for either he meditateth or is busy with other things, and doth not hear you; or he is on a journey; or, perchance, he is asleep, and must be awakened.



ELIJAH RAISING THE WIDOW'S SON.

So they cried aloud, and cut themselves after their manner with knives and lancets till the blood gushed out upon them. Thus they did till it was time of offering the evening sacrifice, three o'clock in the afternoon; but there was no voice, nor any that answered or regarded.

Then Elijah built again the altar of Jehovah that was in the place, and had been broken down. With twelve stones he built it, according to the number of the twelve tribes of Israel. Round about it he made a trench as great as would contain two measures of seed, or six gallons; and he put the wood in order on the altar, and laid the pieces of the bullock on the altar, and commanded that water should be poured upon it three times, till the whole was drenched through and through, and even the trench filled with water.

Fire from Heaven.

And at the time of the evening sacrifice he prayed, and said, Jehovah, God of Abraham, Isaac, and Jacob, hear me. Jehovah, hear me this day in fire, and let all the people know that thou art Jehovah, the God of this Israel, and that I am thy servant, and through thee have done all these things. Hear me, O Jehovah; hear me, and let this people know that thou, Jehovah, art the God, and that thou hast turned their hearts back again.

And when he had done speaking, the fire of the Lord fell and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when the people saw it they fell on their faces, and said, Jehovah is the God; Jehovah is the God.

Then Elijah said to the people, Take the prophets of Baal; let not one of them escape. So they took them, and Elijah slew them by the brook Kishon.

Then Elijah said unto Ahab, for Ahab had come down with him to the brook, Get thee up to the hill again; eat and drink; for there is a sound of abundance of rain. So Ahab went up to eat and drink.

And Elijah went up to the top of Carmel; and he cast himself upon the ground, and put his face between his knees.

And he said to his servant, Go up now, look toward the sea. And the servant went up, and looked, and said, There is nothing. And Elijah said, Go again seven times.

At the seventh time the man said, Behold, there ariseth a little cloud out of the sea, like unto a man's hand. Then the prophet said, Go up, tell Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not. And in the meanwhile the heaven was black with clouds and wind, and there was a great rain.

And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the gate of Jezreel.

He Flees for His Life.

Ahab told Jezebel all that Elijah had done, and how he had slain all the prophets with the sword. Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time.

And when he heard that he was greatly afraid, and rose and fled for his life, till he came to Beer-sheba, which belongeth to Judah. And he left his servant at Beer-sheba, but he himself went a day's journey into the wilderness, and came and sat down under a tree of broom: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my own life, for I am not better than my fathers.

And as he lay and slept under the broom, an angel touched him, and said, Arise, eat. And he looked, and there was a cake baked among the embers, and a cruse of water at his head. And he did eat and drink, and laid him again to sleep.

The angel of the Lord came again a second time, and said, Arise, eat again; for

otherwise the journey will be too great for thee. So he arose, and did eat and drink, and went in the strength of that food forty days and forty nights, till he came to Horeb, the mount of God. And he came into the cave, and passed the night there. As he slept the Lord said to him, What doest thou here, Elijah?

He said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, broken down thine altars, and slain thy prophets with the sword; and they seek my life to take it away.

And the voice said, Go forth to-morrow, and stand upon the mount before the Lord.

ELIJAH SLAYING THE PROPHETS OF BAAL.

Elijah went forth; and the Lord passed by.

A great and strong wind rent the mountains, and broke the rocks in pieces before the Lord; but the Lord was not in the wind. And after the wind was an earthquake; but the Lord was not in the earthquake. And

after the earthquake a fire; but the Lord was not in the fire.

And after the fire a still small voice. When Elijah heard the voice, he wrapped his face in his mantle, and went out and stood in the mouth of the cave. And there came a voice to him, and said, What doest thou here, Elijah?

ELIJAH AT THE MOUTH OF THE CAVE.

And he said, I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain the prophets with the sword; and I, even I only, am left; and they seek my life to take it away.

Then the Lord said unto him, Go, return on thy way to the wilderness of Damascus. Thou shalt go and anoint Hazael to be king over Syria; and Jehu the son of Nimshi shalt thou anoint to be king over Israel; and Elisha the son of Shaphat, of Abelmeholah, shalt thou anoint to be prophet in thy room. And it shall come to pass that him that escapeth the sword of Hazael shall Jehu slay; and him that escapeth the sword of Jehu shall Elisha slay. But know that I will have seven thousand in Israel, all the knees which have not bowed to Baal, and all the mouths which have not kissed him.

So Elijah departed from Horeb, and he journeyed to the wilderness of Damascus.

Now Ahab coveted a vineyard that was hard by his palace in Jezreel, for he was

minded to make of it a garden of herbs; and he said to him whose vineyard it was, a certain Naboth, Give me thy vineyard, and I will give thee a better vineyard for it; or else, if thou wilt, I will give thee the worth of it in money.

But Naboth said, God forbid that I should give the inheritance of my fathers unto thee! And Ahab, when he heard this, was much displeased, so that he lay down on his bed and would eat nothing.

A Wicked Plot.

But Jezebel, his wife, when she had heard what ailed him, said, Arise, eat and drink and be merry; I will give thee the vineyard of Naboth. So she sent letters to the elders of Jezreel, that they should suborn false witnesses against Naboth, who should testify against him that he had blasphemed God and the king. And the elders did so. They proclaimed a fast, and called an assembly, and because Naboth was a great man in Jezreel, they set him on high among the people. And as he sat, the false witnesses came, and testified against him.

Then sentence was pronounced, and he was carried out of the city, and was stoned with stones, he and his sons with him.

When Jezebel heard that Naboth was dead, she said to Ahab, Arise, take possession of the vineyard of Naboth, which he refused to give thee for money; for he is not alive, but dead.

So Ahab went down to take possession, with Jehu and Bidkar, his captains, riding behind him. But when he was come to the place, Elijah, the prophet of Tishbi, stood before him, and said to him, Hast thou killed, and also taken possession? And Ahab said to Elijah, Hast thou found me, O mine enemy?

And Elijah answered, I have found thee, because thou hast sold thyself to do evil in the sight of the Lord. Therefore hear the word of the Lord. In the place where dogs licked the blood of Naboth shall dogs lick thy blood. And I will utterly destroy thy house; and Jezebel the dogs shall eat by the wall of Jezreel. But Ahab, when he heard these words, humbled himself, and the sentence against him was delayed for a while.

Ahab Makes War.

Now Benhadad, the king of Syria, had covenanted to restore the cities which his father had taken from Omri, of which cities Ramoth in the land of Gilead was one; and when three years had passed, and the king of Syria delayed to do the thing which he promised, it came into Ahab's heart to make war upon him.

And when Jehoshaphat, king of Judah, came to Samaria—for Jehoshaphat's son Jehoram had taken to wife Athaliah, the daughter of Ahab—Ahab said to him, Wilt thou go up with me to battle at Ramoth-in-Gilead? Jehoshaphat answered, I am as thou art; my people as thy people; my horses as thy horses. Only he would have the king inquire of the Lord whether they should do well to go up. So Ahab called together the prophets of Baal, about four hundred men, and inquired of them, shall I go up to Ramoth-in-Gilead, or shall I forbear? And they answered with one voice, Go up, and the Lord shall deliver it into the hand of the king.

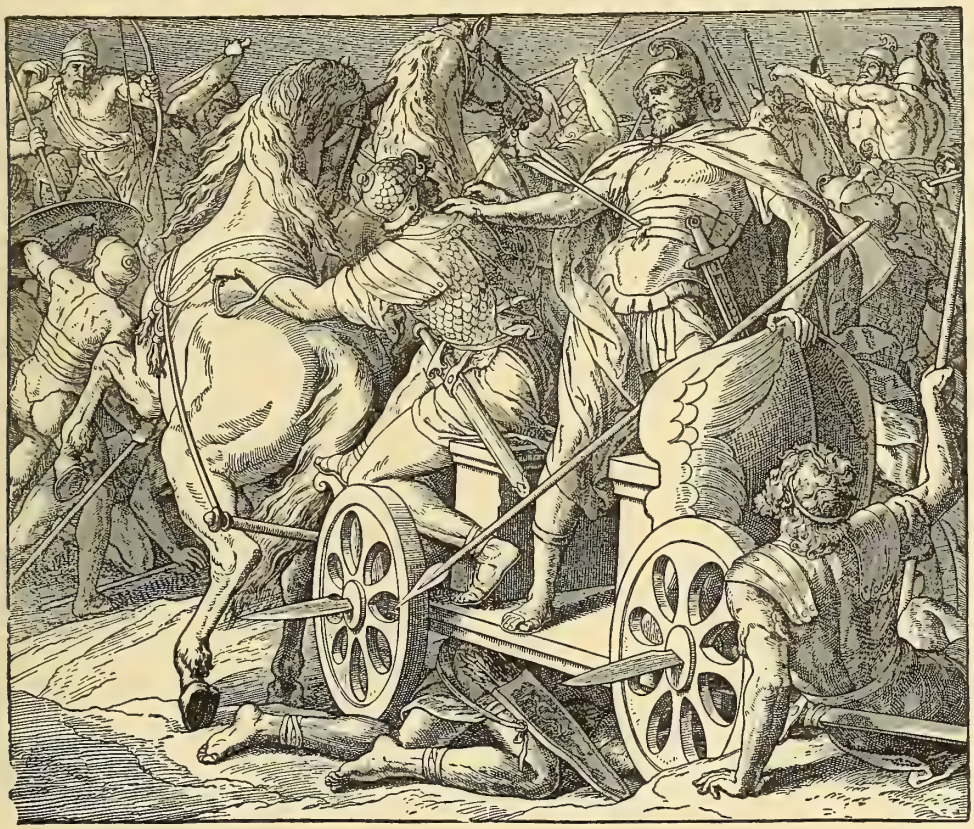
But one of the Lord's prophets foretold evil to Ahab if he went into battle. Ahab was greatly displeased and commanded that he should be put in prison and fed with the bread and water of affliction.

So Ahab went up to Ramoth-in-Gilead, and Jehoshaphat, the king of Judah, with him. And Ahab said to Jehoshaphat, I will

disguise myself; and put thou on thy robes. So he disguised himself and entered into the battle. Now the king of Syria had commanded his captains that they should fight neither small nor great, but only with the king of Israel.

When therefore they saw Jehoshaphat in his robes they turned aside to fight against him, and Jehoshaphat cried out. So they knew he was not the king of Israel, and left pursuing him. Nevertheless Ahab did not escape the sentence that had been pronounced against him; for a certain man, shooting an arrow from his bow at random, smote him where the helmet is joined to the breastplate. Therefore he said to the driver of his chariot, Turn and carry me out of the battle.

Then the battle waxed fiercer and fiercer all that day; and the king, that his host might make head against the Syrians, bade his servants prop him up in his chariot. At evening he died; and about the going down of the sun there went this proclamation throughout the host, Every man to his city and every man to his own country.



THE DEATH OF KING AHAB.

They brought the body of the king to Samaria, and buried him there. His chariot and his armor they washed in the pool of Samaria, and the dogs licked his blood.

And Ahaziah, the son of Ahab, was made king in his place. He did wickedly, as his father had done. And he fell down from an upper chamber in his palace and was hurt, and made sick. Then he sent messengers to

Baal-zebub, the idol of the Philistines, to ask whether he would get well of his sickness.

And the angel of the Lord said to Elijah, Go up to meet the messengers of Ahaziah, and say to them, Is it because there is no God in Israel that you are going to ask Baal-zebub, the idol of the Philistines? Now, therefore, the Lord says that Ahaziah shall not rise up from that bed on which he is laid, but shall surely die.

Three Captains and Their Men.

And Elijah met the messengers, and spoke to them the words that the Lord commanded. And they came to Ahaziah again, and he said to them, Why are you come back so soon? They answered, There came a man to meet us, who said, Go back to king Ahaziah and tell him, that because he has sent to ask of the idol Baal-zebub, he shall not rise up from the bed on which he is laid, but shall surely die. The king said to the messengers, What sort of a man was he that met you and told you these words? They answered, He was a hairy man, with a girdle of leather about his loins. And Ahaziah said, It is Elijah.

Then the king was displeased, and sent a captain of his army, with fifty soldiers, to take Elijah, and bring him to the king. And they came, and found him sitting on the top of a hill; and the captain called to him, and said, Thou prophet, the king commands thee to come down. Elijah answered, If I be a prophet, let fire come down from heaven and burn up thee and thy fifty men. And there came down fire from heaven, and burned up the captain and the fifty men who were with him.

And Ahaziah sent another captain with fifty men, and he came to Elijah and called to him, saying, Thou prophet, the king commands thee to come down quickly. Elijah answered, If I be a prophet, let fire come down from heaven and burn up thee and thy fifty men. Then fire came down again from heaven, and burned up the captain and his fifty men.

And Ahaziah sent a third captain with fifty men more. But when he came to the place where Elijah was, he fell on his knees before him, and said, O prophet, I pray thee, save my life and the lives of these fifty men, thy servants. Let not the fire come down from heaven and burn us, as it burned the two captains, with their men, who were here before us.

Story of Jehu.

And the angel of the Lord said to Elijah, Go with him, be not afraid. So Elijah went with him to the king. And Elijah said to the king, Thus saith the Lord, Because thou hast sent messengers to inquire of Baal-zebub, the idol of the Philistines, instead of sending to me, the God of Israel, therefore thou shalt not rise up from the bed on which thou art laid, but shalt surely die. So Ahaziah died, as Elijah told him, and Jehoram, his brother, was made king over the ten tribes of Israel. Another Ahaziah about this time was king in Judah.

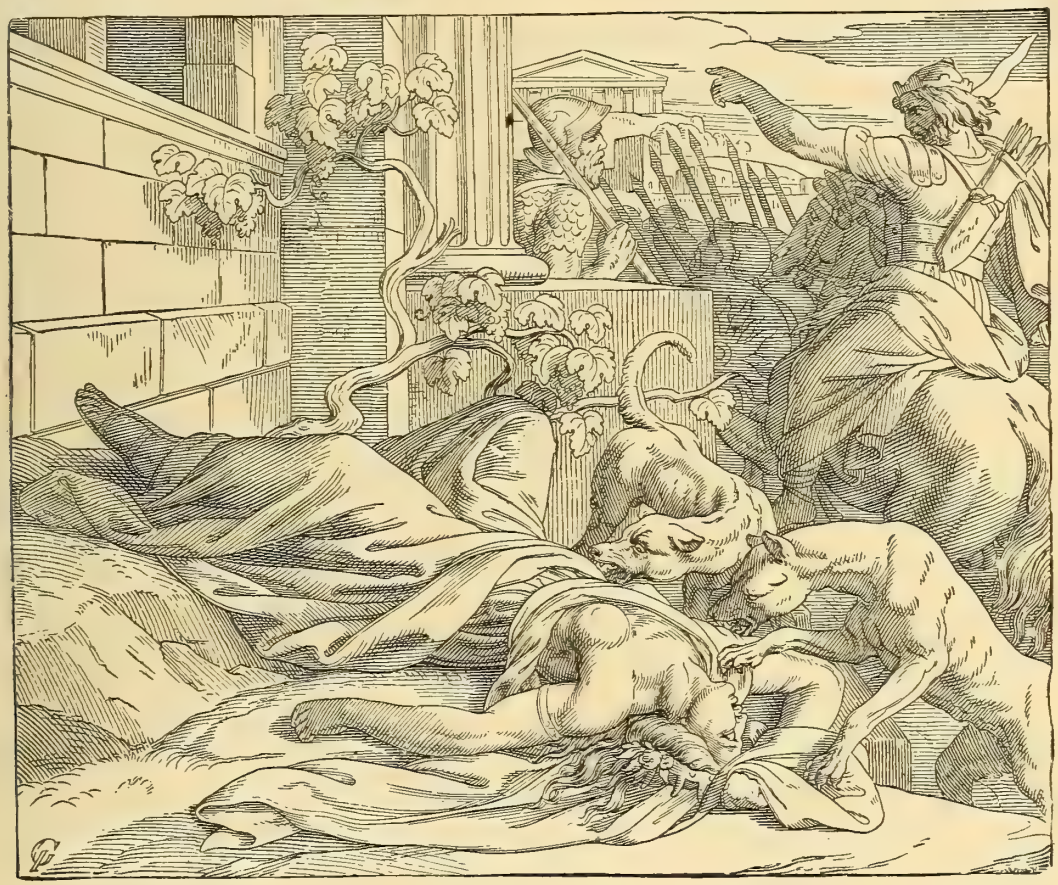
It happened that in the twelfth year of Jehoram, Elisha the prophet called a certain young man of the school of the prophets, and said unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-in-Gilead; and when thou comest thither look out Jehu, the son of Nimshi, and take him apart from his brethren into an inner chamber. Then take the box of oil, and pour it upon his head, and say, Thus saith the Lord, I have anointed thee king over Israel. Then open the door, and flee, and tarry not.

This Elisha did that he might fulfill the commandment which the Lord gave to

Elijah, his master, in Horeb, the mount of God, saying, Jehu, the son of Nimshi, shalt thou anoint to be king over Israel.

Now there stood a watchman on the tower in Jezreel, and the man said, I see a company. Then said the king, Send a horseman to meet them, and let him say, Is it peace? So there rode a horseman to meet them. came to them, but he cometh not again; and the driving is like the driving of Jehu, the son of Nimshi; for he driveth furiously.

Then said the king, Make ready my chariot. So they made ready his chariot, and he went forth to meet Jehu; and Ahaziah, king of Judah, went with him, for Ahaziah had come down to see him, because



THE BODY OF JEZEBEL EATEN BY DOGS.

And when the man came to them he said, Thus saith the king, Is it peace? Jehu answered, What hast thou to do with peace? Turn thee behind me. The watchman said, The messenger came to them, but he cometh not again. So the king sent a second messenger, and it happened to him as to the first. The watchman said, The messenger he had been sick. So the two kings went forth, each in his own chariot.

Now the place of their meeting was near to the vineyard of Naboth. And when Jehoram met Jehu he said, Is it peace, Jehu? But Jehu answered, What peace can there be, so long as the wickedness of thy mother Jezebel is so great?—for Jezebel ruled the

king, her son. Then Jehoram turned his chariot about, crying out, There is treachery, O Ahaziah.

Then Jehu drew his bow with all his might, and smote Jehoram between the shoulders; and the arrow pierced him to the heart, so that he sank down dead in the chariot. Then said Jehu to Bidkar, his captain, Take up his body, and cast it into the portion of Naboth. Dost thou not remember how, when thou and I rode behind Ahab his father, the Lord laid this sentence upon his house, Surely I have seen the blood of Naboth and the blood of his sons; and I will requite thee in this portion, saith the Lord?

Death of Jezebel.

Then Jehu rode into Jezreel. And when he was come thither Jezebel adorned herself, and painted her face—for she knew that her son was dead, and that she must herself die—and as Jehu passed by, she looked out from a window, and cried, Had Zimri peace, who slew his master?

Jehu lifted up his face to the window and cried, Who is on my side? Who? And there looked out to him from one window two of the servants of the women's chambers, and from another three. He said to them, Throw her down. And they threw her down; and her blood was sprinkled on the wall and on the horses; and he trampled her under the feet of the horses. And when he was come in, he sat down to eat and drink. Afterwards he said, Go, see now this cursed woman, and bury her; for she was a king's daughter.

But when they went to bury her, they found no more of her than the skull and the feet and the palms of the hands. When Jehu heard this, he said, Now is fulfilled that which the Lord spoke by the mouth of Elijah, In the portion of Jezreel shall dogs eat the flesh of Jezebel.

When the Lord would take Elijah up into heaven, he went with Elisha, who ministered unto him, from Gilgal in the land of Ephraim, and he said to him, Tarry here, I pray thee; for the Lord hath sent me to Bethel. But Elisha answered, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went to Bethel.

The Prophet's Mantle.

And the young men of the school of the prophets that was in Bethel said unto Elisha, Knowest thou that the Lord will take away thy master from thee to-day? Elisha answered, Yea, I know it; hold ye your peace.

Then Elijah said to him, Elisha, tarry here, I pray thee; for the Lord hath sent me to Jericho. But Elisha said, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went to Jericho.

And the young men that were of the school of the prophets in Jericho said to Elisha, Knowest thou that the Lord will take away thy master from thee to-day? And Elisha answered, Yea, I know it; hold ye your peace.

And Elijah said unto him, Tarry, I pray thee, here; for the Lord hath sent me to Jordan. But Elisha said, As the Lord liveth, I will not leave thee. And they two went on.

And fifty men of the school of the prophets went and stood to view afar off. And they two stood by Jordan.

Then Elijah took his mantle, and rolled it up till it was as a rod, and smote the waters therewith; and they were divided hither and thither, so that they two went over on dry ground.

And when they had gone over, Elijah said to Elisha, Ask what I shall do for thee, when I shall be taken away from thee. Elisha said, I pray thee, let a double portion of thy spirit rest upon me. Elijah said, Thou hast asked a hard thing: if thou see me taken

from thee, it shall be so unto thee; but if not, it shall not be so.

And as they still went on and talked, behold there appeared a chariot of fire and horses of fire, and parted them both asunder; and Elijah went up by a storm into the sky.

ELIJAH TAKEN UP INTO HEAVEN.

And Elisha saw it, and he cried, My father, my father, the chariot of Israel and the horsemen thereof.

When Jehu the son of Nimshi slew Jehoram the son of Ahab, and made an end of all the house of Ahab, he slew also Ahaziah king of Judah, and all his brethren.

Now at this time the royal house of David was brought very low; for, first, Jehoram the father of Ahaziah had slain all his brethren, the sons of King Jehoshaphat; and, next, the Philistines having joined themselves with the Arabians, had slain others of the princes; and, last, many had perished by the hand of Jehu.

Wnen, therefore, Athaliah, daughter of Ahab and Jezebel, and mother to Ahaziah, heard what Jehu had done, then she slew all that remained of the blood royal, hoping to gain the kingdom for herself.

But Jehosheba, that was sister to Ahaziah, being wife to Jehoiada the high-priest, stole one of the king's sons, Joash by name, from the slaughter. First she hid him and his nurse in a bed chamber of the palace; but afterwards she hid the boy in the house of God. For six years was he hidden; and Athaliah reigned over the land.

Builds a House for Baal.

Much evil did Athaliah do. She built a house for Baal, taking for it the very stones of the house of God, and putting therein vessels from the Lord's sanctuary.

In the seventh year Jehoiada sent for the captains of the mercenaries and of the body-guard, and brought them into the house of the Lord, and made a covenant with them, and took an oath of them, and showed them the king's son. Also he gathered the Levites out of all the cities of Judah, and the chief of the fathers of the land; and they all made a covenant with him. And he said to them, The king's son shall reign, as the Lord hath said of the sons of David.

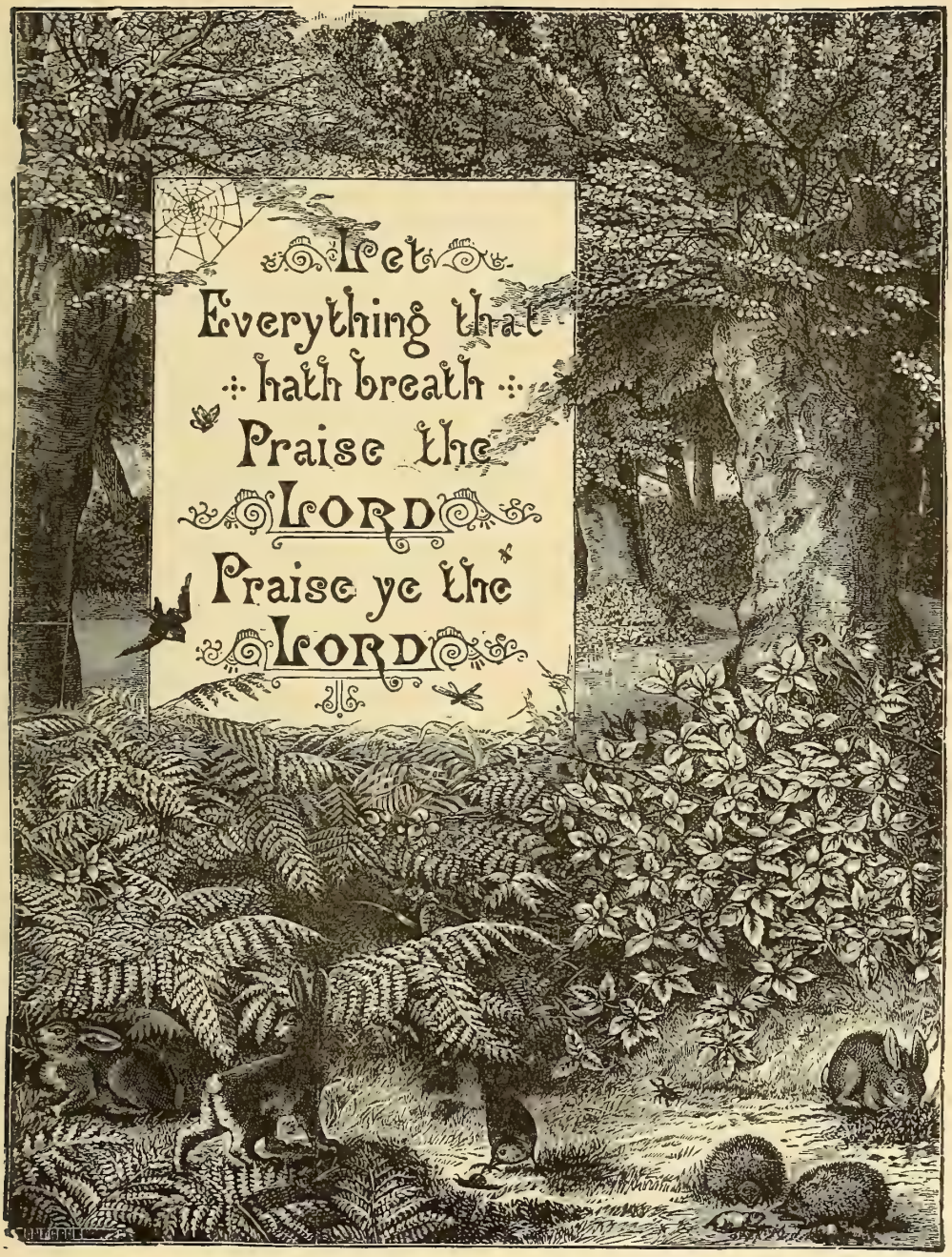
Further, he set one division at the south gate of the temple, and one at the north; and two he brought into the court of the temple, and set them on the right hand of the king and on his left hand. The Levites, he said, shall compass the king round about, every man with his weapons in his hand, and whosoever else cometh into the temple; but be ye with the king when he goeth out and when he cometh in. And he gave the captains spears, and bucklers, and shields, that had been King David's, which were in the Lord's house.

They put the young king on a platform, so that he could be seen of all the people. Then Jehoiada and his sons anointed him to be king, and put the crown on his head, and the book of the law also, and said, God save the king! And all the people clapped their hands, and shouted.

Now when Athaliah heard the noise of the people running about and praising the king, she came into the temple of the Lord. And the king stood, as was the custom, upon the pillar, and the princes and the trumpeters stood by the king; and all the people of the land rejoiced at the sight, and blew with trumpets. Then Athaliah rent her clothes, and cried, Conspiracy! Conspiracy!

But Jehoiada the priest commanded the captains of the guard and the officers of the host, saying, Take her out, keeping her between your ranks; and any man that followeth her, slay with the sword. But slay her not within the temple.

So they laid hands on her, and she went by the way by which the horses came into the king's palace. There was she slain. Afterwards the people went into the house of Baal, and broke it down, and slew Mattan the priest of Baal before the altar. So Joash reigned in his father's stead, being seven years old.



THANKSGIVING UNTO THE LORD.

THE PATH OF WISDOM.

CHAPTER XX.

B. C. 891.

THE STORY OF ELISHA—SALT IN THE WATER—WAR AGAINST MOAB—THE PROPHET'S CHAMBER—THE WOMAN OF SHUNEM—RESTORING A DEAD CHILD—A TERRIBLE FAMINE—VESSELS OF OIL—IRON MADE TO SWIM—STORY OF NAAMAN—SIN OF GEHAZI—A YOUNG MAN'S VISION—STONING OF THE HIGH-PRIEST—WHAT HAPPENED IN SYRIA—ELISHA'S LAST WORDS AND DEATH—THE SYRIANS DEFEATED—PARABLE OF THE THISTLE AND CEDAR.

ELISHA took up the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan. And he wrapped up the mantle as Elijah had wrapped it up, and smote the waters, and said, Where is the Lord God of Elijah? And when he had smitten them, they parted hither and thither; and Elisha went over.

And when the young men of the school of the prophets which were at Jericho opposite saw what he did, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

Then they said unto him, There are with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain or in some valley. But he said, Ye shall not send.

And when they urged him till he was ashamed, he said, Send. They sent, therefore, fifty men, who sought three days, but found him not.

And when they came to him again, for he tarried at Jericho, he said unto them, Did I not say, Go not? The men of the city said unto Elisha, The situation of the city is pleasant, as my lord seeth; but the water is bad, and the ground barren. Then he said, Bring me a new cruse, and put salt therein. And they brought it to him.

The Waters Made Sweet.

Then he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barrenness. And he went from Jericho to Bethel, and from Bethel to Carmel, and from Carmel to Samaria.

Mesha the king of Moab paid year by year to the king of Israel the wool of a hundred thousand lambs and an hundred thousand sheep. But when Ahab was dead he rebelled. Then Jehoram king of Israel, that reigned after Ahaziah his brother, sent to Jehoshaphat king of Judah, saying, The king of Moab hath rebelled against me; wilt thou go with me to battle against him?

Jehoshaphat answered, I am as thou art, my people as thy people, and my horses as thy horses. And he said, Which way shall we go up? Jehoram said, By the way of the wilderness of Edom.

So these two kings went; and they marched by the south of the Salt Sea. And when they had marched seven days, and the king of Edom had joined himself to them,

they found no water for the host or for the beasts that carried the baggage.

Then Jehoram said, Alas! that the Lord hath called three kings together to deliver them into the hand of Moab! Jehoshaphat said, Is there not a prophet of the Lord that we may inquire of the Lord by him? One of the king of Israel's servants answered, Elisha the son of Shaphat, that was servant to Elijah, is here. And Jehoshaphat said, The word of the Lord is with him.

Music by a Minstrel.

So the three kings went over to inquire of him. And Elisha said unto the king of Israel, What have I to do with thee? Get thee to the prophets of thy father, and the prophets of thy mother. The king of Israel said, Say not so; for the Lord hath called these three kings together to deliver them into the hands of Moab.

But Elisha said, As the Lord of hosts liveth, before whom I stand, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee. But now bring me a minstrel.

And when the minstrel played, the Spirit of the Lord came upon him, and he said, Thus saith the Lord, Make this valley full of pits. For thus saith the Lord, Ye shall not feel wind nor see rain, yet that valley shall be filled with water, that ye may drink, and your cattle, and your beasts of burden. And this is but a light thing in the sight of the Lord. He will also deliver the Moabites into your hand. Ye shall smite every fenced city, and every choice city, and fell every fruitful tree, and stop all wells of water, and mar every good piece of land with stones.

And in the morning, at sunrise, when the sacrifice is offered, there came water from the hill country of Edom, and the valley was filled with water.

Now the Moabites, when they heard that the three kings were come against them, had gathered all that were able to wear armor, and stood on the north side of the valley. And in the morning early, when the sun shone on the water, the Moabites saw that it was red even as blood. And they said, This is blood: the kings are surely slain; they have smitten one another; now therefore, Moab, to the spoil.

But when they came to the camp of Israel, the Israelites rose up and smote them, so that they fled; and the Israelites went on smiting them even in their own country. They beat down the cities, and on every good piece of land they cast stones, every man a stone; and they stopped all the wells of water, and felled all the fruitful trees. Only Kir-haraseth they could not take, but the slingers went about it and smote it. And when the king of Moab saw that his enemies were too strong for him, he took seven hundred men that drew the sword, to break through their lines to where the king of Edom was encamped; but he could not.

Then he took his eldest son, that should have reigned after him, and offered him up for a burnt-offering to his god Chemosh on the wall. And the Israelites were greatly troubled that such a thing should have been done; and they returned to their own land.

The Woman of Shunem.

It fell on a day that Elisha went to Shunem, where there was a rich woman, who would have him eat bread in her house, and would take no denial.

The woman said to her husband, I perceive that this is a holy man of God which passeth by us continually. Let us build a little chamber out of the wall for him; and put therein a bed and a table and a chair and a candlestick; and it shall be, when he cometh

to us, that he shall turn in thither. And it was so that when he came thither again he turned into the chamber, and lay there. And he said to Gehazi his servant, Call this Shunammite.

So Gehazi called her, and she stood before him. He said to Gehazi, Say now unto her, Behold now, thou hast been careful for us with all this care; what is to be done for thee? Wouldest thou be spoken for to the king, or to the captain of the host?

But the woman answered, I dwell among mine own people. Then Elisha said, What is then to be done for her? Gehazi answered, Verily she hath no child, and her husband is old. And Elisha said, Call her. So she came and stood in the door.

Elisha said to her, About this time next year thou shalt embrace a son. And she said, Nay, my lord, thou man of God, do not lie unto thine handmaid.

At that time in the year following she had a son.

On a certain day, when the child was grown, he went out to his father to the reapers. And he said to his father, My head, my head! And his father said to the lad that waited on him, Carry him to his mother.

The Child Dies.

So the lad carried the child to his mother; and he sat on her knees till noon, and then died. And she went up and laid him on the bed of the man of God, and shut the door upon him.

Then she called unto her husband, and said, Send me one of the young men, and one of the asses, that I may go to the man of God, and come again. And he said, Wherefore wilt thou go to him to-day? It is neither new moon nor sabbath. The beginning of each month was to be kept holy and Elisha held services on Mount Carmel. And she said, Peace; let me go.

Then she said to her servant that went with her, Drive, and go forward; delay me not in my riding, except I bid thee.

So she went, and came to the man of God at Mount Carmel. When Elisha saw her afar off, he said to Gehazi his servant, That is the Shunammite. Run now to meet her, and say unto her, Is it well with thee? Is it well with thy husband? Is it well with the child? She answered, Peace.

And when she came to the man of God at the hill, she caught him by the feet; but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul is vexed within her; and the Lord hath hid the matter from me, and hath not told me. Then she said, Did I desire a son of my lord? Did I not say, Do not deceive me?

His Eyes See Again.

Then Elisha said to Gehazi, Gird up thy loins, and take my staff in thy hand, and go thy way; if thou meet any man, salute him not; and if any man salute thee, answer him not; and lay my staff upon the face of the child.

And the mother of the child said, As the Lord liveth, and as thy soul liveth, I will not leave thee. Then Elisha arose and followed her.

Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice nor hearing. Wherefore he returned to meet the prophet, and told him, saying, The child is not awaked.

And when Elisha was come into the house the child was dead, and laid upon his bed in the prophet's chamber. He went in, therefore, and shut the door upon them twain, and prayed unto the Lord. And he lay upon the

child, and put his mouth upon the child's mouth, and his eyes upon his eyes, and his hands upon his hands; so he stretched himself upon the child, and the flesh of the child waxed warm. Then he came down from the chamber, and walked to and fro in the house; and went up to the chamber again, and stretched himself upon the child. And the child sneezed seven times, and opened his eyes.

Then Elisha called Gehazi, and said, Call this Shunammite. So Gehazi called her. And when she was come in unto him, he said, Take up thy son. Then she went in and fell at his feet, and bowed herself to the ground before him, and took up her son and went out.

Seven Years of Famine.

After this Elisha said to the woman, Arise, and go thou and thine household, and sojourn wheresoever thou canst; for the Lord will send a famine on this land, and it shall be for seven years. So the woman arose, and did after the saying of the man of God; and went with her household, and sojourned in the land of the Philistines seven years.

At the end of seven years, she returned out of the land of the Philistines; and went forth to cry to the king for her house and for her land. Now it chanced that at this very time the king was talking with Gehazi, the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done. And as he was telling the king how he had restored a dead body to life, the very woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king, this is the woman, and this is her son, whom Elisha restored to life.

And when the king asked the woman, she told him. So the king appointed a certain officer, and said, Restore all that was hers, and all the fruits of the field since the day when she left the land, even until now.

There cried a certain woman, that had been wife to one of the prophets, saying, Thy servant my husband is dead; and thou knowest that he did fear the Lord; and now the creditor is come to take unto him my two sons to be bondmen.

Elisha said unto her, What shall I do for thee? Tell me, what hast thou in the house? She said, Thine handmaid has nothing in the house, save so much oil as one might anoint himself with.

A Debt Paid with Oil.

Then he said, Go borrow thee vessels from all thy neighbors round about; borrow empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee and thy sons, and shalt pour out into all the vessels that thou hast borrowed; and when thou hast filled a vessel, thou shalt set it aside.

So she went back to her house, and borrowed vessels as many as she could, and shut the door upon herself and sons. They brought the vessels to her, and she poured out. And when all the vessels were full, she said to her son, Bring me yet a vessel. And he said, There is not a vessel more. And the oil stayed.

Then she came and told the man of God. He said, Go, sell the oil and pay thy debt; and live thou and thy children on the rest.

Again, there was a dearth, and Elisha came to Gilgal; and the young men of the school of the prophets that were there were sitting before him while he taught them. He said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.

And one went out into the field to gather herbs, and found a wild gourd, and gathered of the fruit his garment full, and came and shred them into the pottage; for they knew not that they were harmful. So they poured out for the men to eat.

And as they were eating of the pottage, one cried out, O man of God, there is death in the pot. And they could not eat thereof. Then Elisha said, Bring meal.

So they brought it, and he cast it into the pot, and said, Pour out for the people that they may eat. They ate and took no harm.

The young men of the school of the prophets that was at Jericho said to Elisha, The place where we dwell is too narrow for us. Let us go unto Jordan, and take thence every man a beam, and let us make a place where we may dwell. Elisha answered, Go ye.

One of the young men said, Consent to go with thy servants. And he answered, I will go.

So he went with them. And when they came to Jordan they cut down the wood. And as one was lopping a beam, the iron of the axe fell into the water, and the man cried out, Alas, master for it was borrowed. The man of God said, Where fell it?

ELISHA CAUSING IRON TO SWIM.

And when the man showed him the place, he cut down a stick and cast it in thither, and the iron did swim. Then he said to the man, Take it up to thee. And the man put out his hand and took it.

Naaman, captain of the host of the king of

Syria, was a great man with his master, and honorable, because by him the Lord had given deliverance unto Syria. He was also a mighty man of valor; but he was a leper.

The Little Maid.

Now the Syrians had gone out by companies, and had brought away captives from the land of Israel; among these was a little maid, who waited upon Naaman's wife.

The maid said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would heal him of his leprosy. And Naaman heard it, and told his master the king what the maid from the land of Israel had said.

Then said the king, Go, depart; and I will send a letter unto the king of Israel. So Naaman departed, taking with him ten talents of silver, and six thousand shekels of gold, and ten changes of raiment. And he brought the letter to the king of Israel.

The letter was written in this fashion: Behold, I have sent herewith Naaman my servant that thou mayest heal him of his leprosy.

And when the king of Israel had read the letter, he rent his clothes, and said, Am I God, to kill and make alive, that this man doth send unto me to heal a man of his leprosy? Wherefore see how he seeketh a quarrel against me.

But when Elisha the man of God heard that the king of Israel had rent his clothes he sent to the king, saying, Why hast thou rent thy clothes? Let him come now to me, and he shall know that there is a prophet in Israel.

So Naaman came with his chariot and with all his company, and halted at the door of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

But Naaman was angry, and said, I thought that he would surely come out to me, and stand and call on the name of Jehovah his God, and pass his hand over the place and heal the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?

So he turned and went away in a rage. His servants came near and spoke unto him saying, My father, if the prophet had bidden thee to do some great thing, wouldest thou not have done it? How much rather, then, shouldest thou do it when he saith, Wash, and be clean?

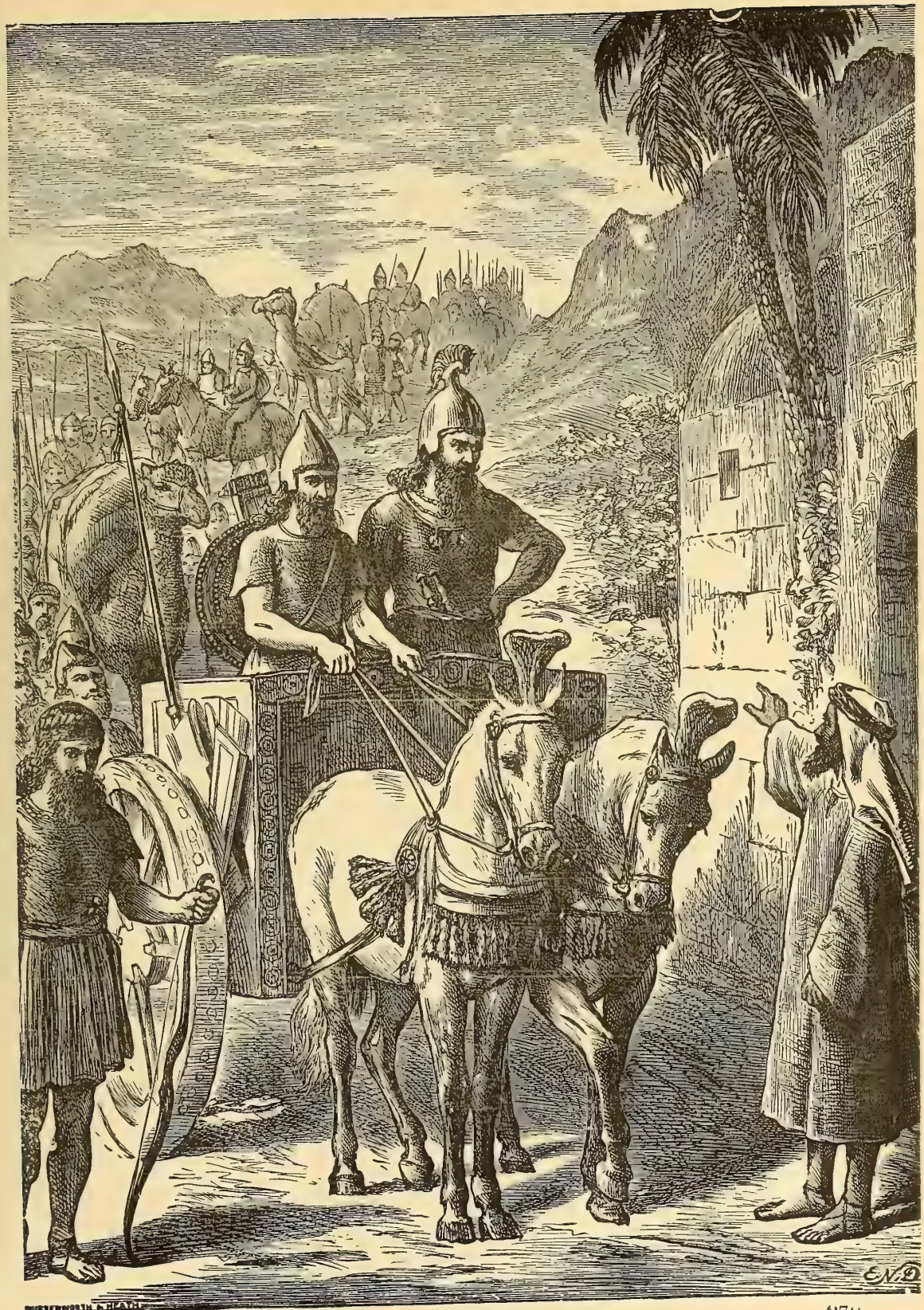
Then he went down and dipped himself seven times in Jordan, and his flesh came again as the flesh of a little child, and he was clean. Then he returned to the man of God, he and all his company, and came and stood before him. And he said, Behold, now I know that there is no God in all the earth but in Israel. Now, therefore, I pray thee, take a present from thy servant.

Gehazi Becomes a Leper.

But Elisha said, As the Lord liveth, before whom I stand, I will receive none. And Naaman urged him to take it, but he refused.

Then Naaman said, Wilt thou give to thy servant two mules' burden of earth? For thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but only unto the Lord. In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my arm, and I bow myself in the house of Rimmon; when I bow myself in the house, the Lord pardon thy servant. Elisha said unto him, Go in peace.

So he departed; but when he had gone a little way, Gehazi, the servant of Elisha, said to himself, My master hath spared Naaman



NAAMAN AT THE DOOR OF THE PROPHET ELISHA.

this Syrian in not receiving at his hands the present which he brought; but, as the Lord liveth, I will run after him and take somewhat of him.

So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from his chariot to meet him, and said, Is all peace? Gehazi said, All is peace. My master hath sent me, saying, Behold, even now there be come to me from Mount Ephraim two young men from the school of prophets; give them, I pray thee, a talent of silver and two changes of raiment.

Naaman said to him, Be content; take two talents. And he urged him, and bound two talents of silver in two bags with two changes of raiment, and laid them upon two of his servants; and they bare them before Gehazi.

When he came to the hill he took the gifts from the hands of the servants and hid them in the house, and went in and stood before his master. Elisha said to him, Whence comest thou, Gehazi? Gehazi answered, Thy servant went no whither.

Elisha said to him, Went not my heart with thee, when the man turned again from his chariot to meet thee? Is this a time to receive silver, and garments, and oliveyards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants? The leprosy, therefore, of Naaman shall cleave to thee and to thy race for ever. And the man went out from his presence a leper as white as snow.

Elisha and the Syrians.

The king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place we will pitch our camp. And Elisha, the man of God, sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.

And the king of Israel avoided the place concerning which the man of God had warned him. And this happened not once nor twice only, but many times.

Therefore the heart of the king of Syria was sore troubled for this thing. And he called his servants, and said unto them, Will ye not show me which of us helpeth the king of Israel?

And one of his servants said, There is no one, my lord, O king; but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in the secret place of thy bedchamber. The king said, Go, spy out where he is, that I may send and fetch him. It was told the king, saying, Behold, he is in Dothan. So the king sent thither horses and chariots and a great host; and they came by night and encompassed the city.

A Strange Sight.

And when the servant of the man of God had risen early and gone forth from the house, a host encompassed the city, having with it horses and footmen. And the servant said unto him, Alas, my master, what shall we do?

Elisha answered him, Fear not; for they that are with us are more than they that are with them. And Elisha prayed, and said, Lord, I pray thee, open this young man's eyes, that he may see.

And the Lord opened the eyes of the young man; and, behold, the mountain was full of horses and chariots of fire round about Elisha. When the Syrians came down from the hills to besiege the city, Elisha prayed again unto the Lord, saying, Smite this people, I pray thee, with blindness.

So the Lord smote them with blindness, according to the word of Elisha. And Elisha said, This is not the way, neither is

this the city. Come ye after me, and I will bring you to the man whom ye seek.

But he led them to Samaria; and when they were come to Samaria he prayed again, Lord open the eyes of these men that they may see. And the Lord opened their eyes, and they saw; and they were in the midst of Samaria.

When the king of Israel saw them he said, My father, shall I smite them till I destroy them. Elisha answered, Thou shalt not smite them. Smite those whom thou hast taken captive with thy own sword and thy own bow. Set bread and water before them that they may eat and drink and go back to their master.

So the king made a great feast for them; and when they had eaten and drunk he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel.

THE STONING OF ZECHARIAH.

In the days of Elisha, when Joash was king of Judah, Zechariah, a good man, was high-priest. He saw the idolatry of the people and prophesied against them, saying, Why transgress ye the commandments of the

Lord, that ye cannot prosper? Because ye have forsaken the Lord, he hath also forsaken you.

This so displeased the king that he commanded Zechariah to be stoned to death. The high-priest's father, Jehoiada, had shown kindness to the king, but this did not prevent the king from slaying the high-priest. Afterward the king's servants conspired against him for the blood he had shed, and slew him on his bed. They buried him in the city of David, but not in the sepulchres of the kings.

Elisha went to Damascus. At that time Ben-hadad king of Syria was sick; and it was told him, saying. The man of God is come hither. Then Ben-hadad said to Hazael, who was one of his officers, Take a present in thy hand, and go, meet the man of God, and inquire of the Lord by him whether I shall recover of this disease.

Becomes King of Syria.

So Hazael went to meet the prophet, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before Elisha, and said, Thy son Ben-hadad king of Syria hath sent, saying, Shall I recover of this disease?

And Elisha said unto him, Go, say to the king, if thou wilt, that he shall certainly live; nevertheless the Lord hath showed me that he will certainly die. And when he had said this, he looked steadfastly at Hazael, till the man was ashamed. And Elisha wept.

Hazael said, Why weepest thou? Elisha answered, I weep, because I know the evil that thou wilt do unto the children of Israel: their strongholds thou shalt burn with fire, and slay the people.

Hazael said, But what is thy servant, who is but a dog, that he should do this great thing? Elisha answered, The Lord hath showed me that thou shalt be king over Syria.

So Hazael departed from Elisha, and came to his master, who said to him, What said Elisha to thee? Hazael answered, He told me that thou shouldest surely recover.

But on the morrow, Hazael took a thick cloth, and dipped it in water, and spread it on the sick man's face, so that he died. And Hazael reigned in his stead.

Again Elisha called a certain young man of the school of the prophets, and said to him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-in-Gilead. And when thou comest thither, look out there Jehu the son of Jehoshaphat, the son of Nimshi, and go in, and make him rise up from where he sitteth with the other captains, and take him to a private chamber; then take the box of oil, and pour it on his head, and say, Thus saith the Lord, I have anointed thee king over Israel. Then open the door and flee, and tarry not. And the young man did so.

Thus Jehu rebelled against Jehoram the son of Ahab, and rode to Jezreel; and when Jehoram came out to meet him, he slew him, and reigned over Israel in his stead.

Last Words of Elisha.

Elisha was fallen sick of the sickness whereof he died. And Joash the king of Israel came down unto him, and wept before him, saying, O my father, my father! The chariot of Israel, and the horsemen thereof!

Elisha said unto him, Take bow and arrows. So the king took unto him a bow and arrows.

Then the prophet said, Put now thine hand upon the bow. And the king did so. And Elisha put his hands upon the king's hands. And he said, Open the window eastward. So the king opened it. Then Elisha said, Shoot. And the king shot.

DEFEAT OF THE SYRIANS BY THE ISRAELITES.

And Elisha said. The arrow of the Lord's deliverance, and the arrow of deliverance from Syria; for thou shalt smite the Syrians in Aphek till thou have consumed them.

Then Elisha said, Take the arrows. And the king took them. And he said unto the king of Israel, Smite upon the ground; and the king smote upon the ground thrice, and stayed.

The man of God was angry with him, and said, Thou shouldest have smitten upon the ground five or six times. Then hadst thou smitten Syria till thou hadst consumed it; whereas now thou shalt smite Syria but thrice. So Elisha died, being full of years.

Victory over the Syrians.

But Hazel king of Syria oppressed Israel all the days of Jehoahaz. And the Lord was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet.

So Hazel king of Syria died; and Ben-hadad his son reigned in his stead. And Jehoash the son of Jehoahaz took again out of the hand of Ben-hadad the son of Hazel the cities, which he had taken out of the hand of Jehoahaz his father by war. Three times did Jehoash beat him, and recovered the cities of Israel.

In the second year of Jehoash king of Israel reigned Amaziah the son of Joash king of Judah. He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And he did that which was right in the sight of the Lord, yet not like David his father: he did according to all things as Joash his father did. Howbeit the high places were not taken away: as yet the people did sacrifice and burnt incense on the high places.

As soon as the kingdom was confirmed in his hand, he slew his servants which had slain the king his father. But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the Lord commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.

Parable of the Thistle and Cedar.

Then Amaziah sent messengers to Jehoash, king of Israel, saying, Come, let us look one another in the face. And Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle. Thou hast indeed smitten Edom, and thine heart hath lifted thee up: glory of this, and tarry at home: for why shouldest thou meddle to thy hurt, that thou shouldest fall, even thou, and Judah with thee?

But Amaziah would not hear. Therefore Jehoash king of Israel went up: and he and Amaziah king of Judah looked one another in the face at Beth-shemesh, which belongeth to Judah. And Judah was put to the worse before Israel; and they fled every man to their tents.

And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and broke down the wall of Jerusalem from the gate of Ephraim unto the corner gate, four hundred cubits.

And he took all the gold and silver, and all the vessels that were found in the house of the Lord, and in the treasures of the king's house, and hostages, and returned to Samaria.

CLEANSED FROM UNRIGHTEOUSNESS.

THE SUN AND SHIELD.

CHAPTER XXI.

B. C. 862–698.

TWO PROPHETS AND A KING—JONAH SENT TO NINEVEH—A PROPHET CAST INTO THE SEA—THE GREAT FISH—A GOOD KING IN JUDAH—THE TEMPLE PURIFIED—A ROYAL FEAST—THE SICKNESS OF HEZEKIAH—BABYLON AND ASSYRIA—MESSAGE FROM THE ASSYRIAN KING—ISAIAH GIVES COURAGE TO THE JEWS—A WONDERFUL VISION.

AFTER the death of Elisha, his prophecy was fulfilled. Jehoash was victorious over the Syrians three times, but as the prophet also said, he could not wholly subdue them. Jehoash reigned sixteen years, and he died and was buried in Samaria; and Jeroboam, his son, reigned in his stead. The people of Israel had been hard pressed by their enemies, and were in great trouble, and in need of help.

So God was good to them, and gave Jeroboam strength to overcome the Syrians, and to take from them two of their cities, Damascus and Hamah. Yet the people did not thank God, or repent of their sins, but kept on worshipping the two golden calves, and increasing in wickedness.

Then the Lord sent a prophet named Amos to warn them. And when Amos came he told the children of Israel that there was no other people on the earth whom God loved as well as he did them. They were his chosen ones. But they had loved evil and not good. They had been cruel to the poor, had robbed and cheated one another, and been guilty of many crimes. God had already punished them in the past with plagues of all sorts, hoping they would turn to him and repent, and he would forgive them.

Then Amaziah, who was the chief priest at Bethel in the temple of Baal, sent to Jeroboam, saying Amos is speaking against thee to the children of Israel. For he says, Jeroboam shall be slain, and the people of Israel taken captive.

What the Herdsman Said.

And Amaziah said to Amos, O thou seer, go away into the land of Judah, and prophesy there. But prophesy no more in the place where King Jeroboam comes to worship.

Then Amos said to Amaziah, I was no prophet, neither was I a prophet's son, but I was a herdsman and a gatherer of sycamore fruit. And the Lord came to me and said, Go, prophesy unto my people Israel. Therefore, Amaziah, hear thou the word of the Lord. Thou sayest, Prophesy not against the people of Israel; but thus saith the Lord, Thy wife shall go away and leave thee; thy sons and thy daughters shall fall by the sword; and thou shalt die in a polluted land.

The prophets Hosea and Joel also spoke to the people of Israel, in the days of King Jeroboam, and told them of the punishment in store for them, if they did not repent of their sins and give their hearts to God. Yet they would not listen to these good men, nor give up the worship of the golden calves.

And Jeroboam reigned forty-one years, when he died, and Zachariah, his son, was made king in his stead.

One of the prophets in the days of Jeroboam, king of Israel, was Jonah. He was sent by God with a message to the people of Ninevah. Ninevah was the capital of Assyria; it was a very large place, and its wickedness was very great.

The errand upon which God sent Jonah was to cry against this city because of its sins, and to say to the people, Yet forty days, and Nineveh shall be overthrown.

Now Jonah did not like to go on such an errand. He may have thought that the people would ill-treat him, perhaps kill him, if he came with such evil tidings. At all events, he made up his mind that he would not go to Nineveh, but as there was a ship just going to sail quite a different way, he said he would go into that ship, and so get away from the presence of the Lord.

A Furious Tempest.

Jonah found that he only ran into difficulty when he ran away from God. The Lord sent a great wind into the sea, and there was a mighty tempest, so that the ship was like to be broken. Then the sailors were afraid, and every man cried to his idol god, for they were heathens. Now they cast out the wares that were in the ship into the sea, to lighten it of them. Where was Jonah? Fast asleep in the cabin. The captain came to him, and said, What do you mean by sleeping now? Arise, call upon your God, perhaps your God can save us.

The sailors thought that perhaps this tempest came because of some hidden sin of one of their number. So they cast lots to try to find out the sinner. God directed the lot, and it fell upon Jonah.

Then they said to him, Who are you? Of what land are you a native? What have you done to cause this storm?

Jonah, in his fear of God's anger, was not afraid of men now, but he boldly said, I am a Hebrew, and I fear the Lord God of heaven, who made both the sea and the dry land. I am now running away from some work that he gave me to do.

The men at this were more afraid; they knew that the storm was not a natural one but sent by God for a special reason. Why did you act so? they said. What shall we do to you to make the sea calmer? for the sea now was quite furious.

They Throw Him Overboard.

Throw me overboard, said Jonah; then the sea will be calm to you: for I know that for my sake is this great tempest sent. The men did not like to do this; they rowed very hard to bring the ship to land; but they could not; the raging of the waves increased every moment.

Then these heathen men were so awe-struck with the greatness of the Lord God, that they cried unto him, and said, O Lord, thou knowest that it is not our wish to destroy this man, so do not punish us for casting him into the water; the storm came as it pleased thee.

Then they threw Jonah into the sea; and the sea was calm and still at once. We are told that they feared the Lord exceedingly, and offered a sacrifice unto him, and made vows, or promises, to him.

But what became of Jonah? Now the Lord had prepared a great fish to swallow up Jonah: and he was in the belly of the fish three days and three nights. He now began to think how foolish and wicked he had been, and he prayed to God even in that dreadful place. God heard his prayer, and the Lord spoke to the fish; so it went to the shore,

and threw up Jonah in safety upon dry land.

Now Jonah again heard God bid him go to Nineveh to deliver his message, and this time he went.

Did the people ill-treat him when they heard him say that their city would be destroyed? No; they believed the message, and said, Let every man fast, and wear sackcloth, and mourn; and let every man cry earnestly to God to turn away his anger from us, and let every man give up his evil ways which have brought this anger upon us. Who can tell if God will hear us and forgive us, so that we do not perish?

So every one mourned; even the king on the throne laid aside his robes, and covered himself with sackcloth and sat in ashes. The merciful God saw that they turned from their evil ways, and humbled themselves before him, so he said that now he would spare their city.

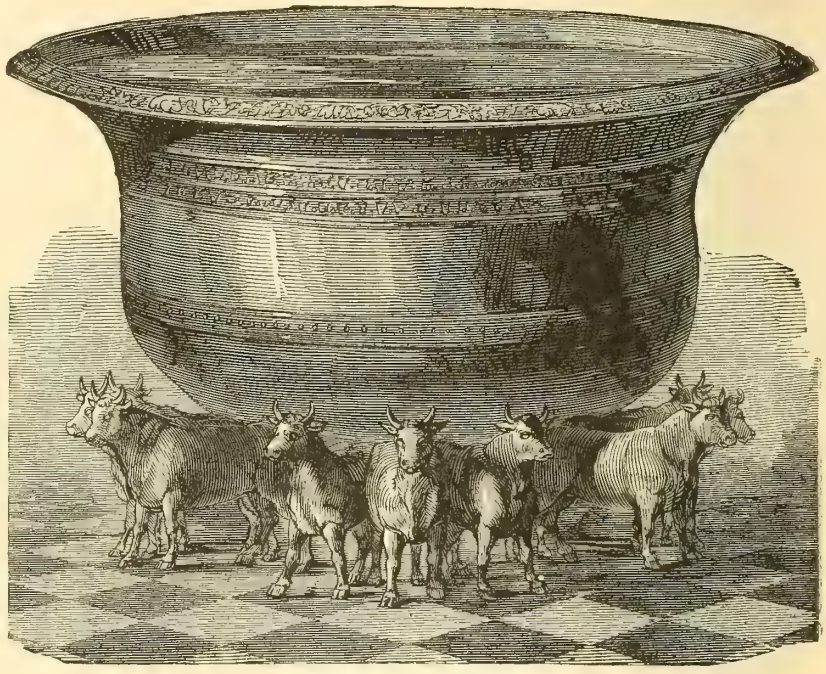
Jonah should have been glad at this happy ending of his painful errand. Instead of that he complained to God, and said, People will take me for a false prophet now that you have not let my prophecy come true. I had better die. God corrected this foolish, ill-tempered man.

JONAH SHELTERED BY THE VINE.

While Jonah was watching the city, God bade a gourd grow up quickly to shelter him, and Jonah was very glad of its shade. But God prepared a worm to destroy the gourd in a night, so the next morning Jonah fainted from the heat, and then he grumbled because the gourd was gone. Then God said, You had pity on the gourd which came up in a night and perished in a night, why should I not spare that great city, Nineveh, with its

large number of children and its innocent cattle? You fret at the loss of a worthless gourd, and you fret because I do not destroy a great city. You should rejoice in my mercy.

We now come to the story of Hezekiah who reigned in Judah. He was the son of King Ahaz. Now Ahaz had done very wickedly in the sight of the Lord. He walked in the way of the kings of Israel, according to the abominations of the heathen. He made one of his sons to pass through the fire to Molech; and he sacrificed and burnt incense in the high places, and upon the hills, and under every green tree. And in the great court of the temple he set up an altar after the pattern of one that he had seen in Damascus; and the brazen altar of sacrifice he put down from its place; and he cut off the ornaments from the bases of the laver which Hiram had made for Solomon; and he took down the molten sea from the brazen oxen whereon it stood, and put it on a pavement of stone.



THE MOLTEN SEA.

Also the covered seat of the king, whereon he sat, when he came into the house of the Lord, did he take, to give it to the king of Assyria. And he broke in pieces the vessels of the house, and shut the doors of the house, so that the priests could not minister therein, nor offer the sacrifice morning and evening as the law commanded.

Then Micah the Morasthite stood up, and prophesied against the land, saying to the people, Zion for your sake shall be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

But Hezekiah did that which was right in the sight of the Lord, according to all that his father David did.

In the first year of his reign, in the first month of the year, he opened the doors of the house of the Lord, which his father had shut, and repaired them. And he brought the priests and the Levites into the eastern court, and said to them, Hear me, ye Levites; sanctify now yourselves, and sanctify the house of the Lord God of your fathers, and carry forth all the uncleanness out of the Holy Place. For our fathers have trespassed, and have done that which was evil in the sight of the Lord our God, and have forsaken him, and have turned away

HEZEKIAH CLEANSING THE TEMPLE.

their faces from the house of the Lord, and have shut up the doors, and put out the lamps, and have not burned incense, nor offered offerings therein.

Therefore is the Lord wroth with us. Our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this. Now it is in mine heart to make a covenant with the Lord God of Israel, that his fierce wrath may turn from us. My sons, be not negligent: for the Lord hath chosen you to stand before him, and to serve him.

Then the Levites cleansed the outer court, and the priests the Holy Place; all the uncleanness that was therein they brought out; and the Levites carried it to the brook Kidron. On the first day of the first month they began to sanctify. Eight days were they in purifying the courts, and eight days in purifying the temple. On the sixteenth day of the first month they made an end.

They Sound the Trumpets.

Then they went to King Hezekiah, and said, We have cleansed all the house of the Lord, and the altar, and the table of the shewbread, and all the vessels.

The next day they offered sacrifices; and when the burnt offering began, then the trumpets sounded, and all the instruments of music which David had commanded. And all the congregation worshipped, and the singers sang, and the trumpets sounded, till the burnt offering was finished.

Also King Hezekiah and the princes commanded the Levites to sing praises unto the Lord, using the words of David, and of Asaph the seer.

In the second month of the year Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the passover unto the Lord God of Israel. For they could not keep it at the due time, because the house was not sanctified, neither had the people gathered themselves together to Jerusalem.

This proclamation was made from Dan to Beer-sheba, saying, Ye children of Israel, turn again unto the Lord, the God of Abraham, Isaac, and Jacob, and he will return unto the remnant of you that are escaped out of the hand of the kings of Assyria. Be not stiffnecked, as your fathers were, but yield yourselves unto the Lord, and enter into his sanctuary, which he hath sanctified for ever; and serve the Lord your God, that the fierceness of his wrath may turn from you.

Crowds at the Feast.

So the posts passed from city to city, through the country of Ephraim and Manasseh even unto Zebulun; but they laughed them to scorn, and mocked them. Nevertheless divers of Asher and Manasseh and Zebulun humbled themselves, and came to Jerusalem. And in Judah the people were of one heart to do the commandment of the king and of the princes; so that there assembled much people in Jerusalem to keep the feast of unleavened bread in the second month.

When Hezekiah had been king in Jerusalem for fourteen years he was sick unto death. And Isaiah the prophet, the son of Amoz, came to him, and said to him, Thus saith the Lord, Set thine house in order, for thou shalt die, and not live.

Then Hezekiah turned his face to the wall and prayed unto the Lord, saying, I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept.

And before Isaiah had gone out into the

middle court of the palace, the word of the Lord came to him, saying, Turn again, and tell Hezekiah, the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake. Isaiah said, Take a lump of figs and lay it on the boil. And he was soon well again.

Berodach-baladan, king of Babylon, sent letters and a present to Hezekiah, for he had heard that Hezekiah had been sick.

Hezekiah received the ambassadors of the king of Babylon, and showed them his treasure-house, the silver, and the gold, and the precious ointments that he had, and his armory, and all that was found in his treasures; there was nothing in his house, or in all his dominion, that Hezekiah showed them not.

Then came Isaiah the prophet and said to Hezekiah, What said these men? And whence came they unto thee? And Hezekiah said, They are come from a far country, even from Babylon.

THE LIPS OF ISAIAH TOUCHED WITH A COAL FROM THE ALTAR.

Then Isaiah said, What have they seen in thy house? Hezekiah answered, All that is in mine house have they seen; there is nothing in my treasures that I have not shown them.

Then Isaiah said unto Hezekiah, Hear the word of the Lord, Behold, the days come when all that is in thy house, and that which

thy fathers have laid up in store unto this day, shall be carried away unto Babylon; nothing shall be left, saith the Lord. And some of thy posterity shall they take away, and they shall serve in the palace of the king of Babylon.

And Hezekiah said to Isaiah, Good is the word of the Lord which he hath spoken. Is it not good if there be peace and prosperity in the days?

The Assyrians.

In the fourth year of Hezekiah king of Judah, Shalmaneser king of Assyria came up against Samaria, and besieged it. For three years did the Assyrians besiege it; and in the sixth year of Hezekiah they took it, Sargon being then their king.

All the days of Sargon, Hezekiah paid tribute to him, though the king of Babylon, when he sent ambassadors to him after his sickness, had well-nigh persuaded him to rebel. But when Sargon was dead, having been murdered in the royal city that he had built for himself, and Sennacherib his son reigned in his stead, then Hezekiah rebelled against him, refusing to pay tribute any longer.

Then Sennacherib came up against the land Judah, and all the fenced cities, till Jerusalem was left alone. Then Hezekiah strengthened the walls, building it up where it was broken, and made darts and shields in abundance, and set captains over the people, and encouraged them, bidding them to be strong and courageous, For, said he, there are more with us than with him: with him is an arm of flesh, but with us is the Lord our God to help us, and to fight our battles. Also he took counsel with his princes and his mighty men, to stop the waters of the fountains which were without the city.

Nevertheless, when the king of Assyria threw up a mound against Jerusalem, and shut it in on every side, Hezekiah repented him of what he had done. His ministers also counselled submission, though Isaiah the prophet would have had him trust in the Lord. Therefore he sent to the king of Assyria at Lachish—for he had gone to Lachish, leaving his army at Jerusalem—saying, I have offended; take away thy host from before the city; that which thou puttest on me I will bear.

Then the king of Assyria put upon Hezekiah a tribute of three hundred talents of silver, and thirty talents of gold. And Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the king's house. At that time did he cut off the gold from the doors of the temple of the Lord, and from the pillars which he had himself overlaid, that he might pay the tribute which the king of Assyria had put upon him.

Jerusalem Besieged.

When Sennacherib had taken Lachish, he heard that Tirhakah the Ethiopian was coming up against him with a great army from Egypt; therefore he sent to Hezekiah demanding of him that he should give up Jerusalem into his hands. The captain of his host, and the chief chamberlain, and another of the chief captains, did he send to King Hezekiah, and a great company of soldiers with them.

Then these three ambassadors of Sennacherib stood by the conduit of the upper pool, which is in the highway of the fuller's field, and called to Hezekiah to come out to them.

The king sent Eliakim, the son of Hilkiah, who was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to hear the message which they brought.

Then the second of the captains spake thus to them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? Thou sayest (but they are but vain words), I have counsel and strength for the war. Now, on whom dost thou trust, that thou rebellest against me? Behold, thou trustest on the staff of this bruised reed, even upon Egypt, on which, if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him.

The King of Assyria.

Now, therefore, give hostages to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them. But if thou canst not, then how wilt thou drive away even one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

Am I now come up without the Lord against this place to destroy it? Nay; but the Lord said to me, Go up against this land, and destroy it.

Then said Eliakim and his fellows to the messenger of the king of Assyria, Speak to thy servants in the Syrian language; for we understand it: and talk not with us in the Jews' language, so that the people on the wall can hear.

But he answered, Hath my master sent me to thy master and to thee to speak these words? Hath he not sent me to the men that sit on the wall, whom ye will cause to die of hunger and of thirst with you.

Then he turned and cried to the people with a loud voice in the Jews' language, saying, Hear the words of the great king, the king of Assyria: Thus saith the king, Let not Hezekiah deceive you; for he shall not be able to deliver you out of my hand. Neither let him make you trust in the Lord, saying, The Lord will surely deliver us; and this city shall not be delivered into the hand of the king of Assyria.

Hearken not to Hezekiah, but hearken to the words of the great king: Make peace with me, and come out to me from behind your walls, and then eat every man of his own vine and his own fig-tree, and drink the waters of his own cistern; till I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live and not die; and hearken not to Hezekiah when he would persuade you, saying, The Lord will deliver us.

But the people held their peace, and answered him not a word: for the king's commandment was, Answer him not.

Then Eliakim and Shebna and Joah came to Hezekiah, with their clothes rent, and told him the words of the Assyrians.

"Be not Afraid."

And when Hezekiah heard them he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord. And he sent Eliakim and Shebna and the elders of the priests to Isaiah the prophet the son of Amoz. And they said unto him, Thus saith Hezekiah, This is a day of trouble, and chastisement, and reproach: for we are come to extremity, and there is none to help. It may be that the Lord thy God will hear all the words of the captain whom the king of Assyria his master hath sent to reproach the living God: and will punish him for the words which the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that are left.

Isaiah said to them, Thus shall ye say to your master, Thus saith the Lord, Be not afraid of the words which thou hast heard,

with which the servants of the king of Assyria have blasphemed me. Behold, I will put a new spirit, even a spirit of fear, in him, and he shall hear evil tidings, and he shall return to his own land; and I will cause him to fall by the sword in his own land.

Then the messengers of Sennacherib returned to their master, and found him warring against Libnah. Then, because he heard that Tirhakah was near at hand, he sent messengers again to Hezekiah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly; and shalt thou be delivered?

These words did Sennacherib write in a letter, and sent it by the hands of his messengers to Hezekiah. And Hezekiah received it from them, and read it; and he went up into the house of the Lord, and did spread the letter before the Lord.

THE VISION OF THE PROPHET ISAIAH.

And he prayed before the Lord, and said, O Lord God of Israel, that dwellest between the cherubim, Thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Lord, bow

down thine ear, and hear: open, Lord, thine eyes, and see; and hear the words wherewith Sennacherib hath reproached the living God. Of a truth, the kings have destroyed the nations and their lands, and have cast their gods into the fire; for they were no gods, but the work of men's hands, wood and stone; therefore have the kings of Assyria destroyed them. Now therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only.

An Angel Smites the Assyrians.

Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard.

And that night the Angel of the Lord went out and smote in the camp of the Assyrians an hundred fourscore and five thousand; and when they that were left arose early in the morning, behold, all their comrades were dead men.

So Sennacherib king of Assyria departed, and returned to Nineveh, and dwelt there.

And as he was worshipping in the house of Nisroch his god, Adrammelech and Sharezer his sons smote him with the edge of the sword; and they escaped into the land of Armenia.

And Isaiah had a vision of the Lord in his glory. He saw the Child whose name was Wonderful and the wise men of the East bringing their gifts and bowing down before him. He saw the Son of Man bearing his cross, and then his triumph over his enemies. The dragon of sin was slain, and on earth there was peace and good will.

CHAPTER XXII.

B. C. 605.

THE STORY OF DANIEL—CAPTIVITY OF THE JEWS—THREE HEBREW YOUTHS—THE KING'S GREAT IMAGE—THE FIERY FURNACE—HANDWRITING ON THE WALL—WEIGHED AND FOUND WANTING—DANIEL'S ENEMIES—IN THE DEN OF LIONS—A REMARKABLE VISION.

THE Israelites were divided into two kingdoms. Those who always had one of David's family for their king were called Jews, and only the other part of the nation were called Israelites. Both the Jews and the Israelites were constantly disobeying God and turning away from him. We must not write these histories otherwise than as they are in the Bible, and after all it would never do to suppose that there are only good people in the world. Both the Jews and the Israelites did many bad things. Again and again they built altars to worship false gods.

At last that thing happened to them which Moses had long ago told them would happen if they persisted in disobeying God. Their enemies came and destroyed their towns, and threw down their houses, and carried the people away into a strange land. This happened first to the Israelites, and they have never yet come back again to their own land.

Capture of Jerusalem.

Afterwards, Nebuchadnezzar, king of Babylon, came to Jerusalem and surrounded it with his soldiers. They broke down the walls of Jerusalem, and took it, and killed great numbers of the people. They also pulled down the beautiful temple, and carried off all the gold and the silver and the precious things that were found in it.

All the people who were not killed were carried away captives to Babylon. The wicked king who was then reigning in Jerusalem was also taken prisoner; and Nebuchadnezzar chained him with iron chains, and put him into a prison in Babylon. But the costly vessels of gold and silver that he had taken out of the temple, these Nebuchadnezzar brought into the house of his god.

The land that God had given to his people was now waste and desolate, with its towns all destroyed, and hardly any people left in it. And the Jews were told by their prophets that they must live in Babylon for seventy years.

When Nebuchadnezzar was come to Babylon with all these captives, he desired one of his officers to choose from among them a certain number of youths who were handsome and clever, and who were already good scholars, that they might be trained for three years in the king's palace, and learn everything that the wisest men in Babylon could teach them.

At the end of the three years the king meant to have these young men brought into his presence, that they might be always near him, to tell him anything he wanted to know.

The king ordered that these youths should be fed with the same food and wine that were

served at his own table. This food and wine were of the best and costliest kind, you may be sure; but before being placed on the king's table, a portion of the food was offered to his false gods, and every one who ate of it was considered to be thanking those gods for his food and drink.

THE JEWS LED INTO CAPTIVITY.

There was one of those Jewish youths who resolved that he would not sin against God by eating the king's meat, for which the idols had been thanked. This young man's name was Daniel. He therefore asked the officer who took care of them not to give him and his three companions any of the king's meat and wine.

This officer liked Daniel, and he wished

to please him; but he was afraid of the king. He said that if the king saw the youths who were under his care looking thin and poorly fed, he would be angry with him, and perhaps order his head to be cut off; for those kings of Babylon thought very little of cutting off the heads of people who displeased them.

Thrived on Pulse and Water.

Daniel said, Try us for ten days: during that time give us nothing but pulse and water; then judge if we look any worse than those who have been eating the king's meat. After that, do as you think best about it.

The officer consented, and at the end of the ten days these four young men were fairer and fatter than those who had been fed from the king's table. After that they were not asked to eat any more of the king's meat, but every day they got pulse and water.

Pulse means such things as dried beans or peas—not a very nice kind of food, and people would get very tired of it if they never ate anything else, especially when there were all sorts of dainties to be had for the asking.

It is better, however, to eat coarse food than to disobey God. These Jewish youths knew that; and God gave them better things than the dainties they had refused for his sake. He gave them wisdom and knowledge, and great skill in learning those things which they were taught.

At the end of the three years, when they were brought before the king, he found them wiser than all their teachers. Not only had they learned all that the wise men of Babylon could teach them, but God himself had taught them. God made Daniel his prophet, and showed him many things that were to happen at a future time.

One night King Nebuchadnezzar had a dream which troubled him. He felt sure that it had a meaning, and he sent for the wise men of Babylon to tell him what the meaning of the dream was. They said, O king, tell your servants the dream, and we will tell you the meaning of it.

Nebuchadnezzar answered, I have forgotten it; therefore you must tell me the dream and the meaning too. If you tell me what the dream was, then I shall believe that you know the meaning, and I will give you rewards and great honor. If you cannot tell me the dream, I don't believe you can tell the meaning of it; you are only liars who pretend to know what is going to happen, and you shall be cut in pieces, and your houses shall be thrown down.

The wise men answered, There is no one in the world who could tell what you ask; only the gods could answer such a question. No king ever before required his wise men to tell him anything like that. Nebuchadnezzar was angry and very furious, and commanded that all the wise men in Babylon should be put to death.

He Knew the Secret.

Some of the king's guards were sent to take Daniel and his companions, that they too might be put to death. But Daniel said that if the king would give him a little time, he would tell him all he wanted to know. The king consented to this; and Daniel and his three companions prayed to God to show them this secret, so that they might not all be destroyed.

That night God showed his prophet Daniel the king's dream and the meaning of it. Daniel thanked God and praised him. Then he asked to be brought before the king.

Nebuchadnezzar asked him, Are you able to tell me the dream that I had, and the meaning of it? Daniel answered, There is

a God in heaven who knows everything, and he has shown King Nebuchadnezzar by a dream what is going to happen in the world.

Then he told the king what he had seen in his dream. When he came to tell the meaning of it, it was all about things that should happen in the world years and years after the people then living had passed away.

When Nebuchadnezzar had heard Daniel tell the dream and its wonderful meaning, he said, Truly your God is a God of gods, and a Lord of kings, and One who knows all secrets. He has shown you this secret. The king gave Daniel great gifts, and made him ruler over the affairs of Babylon, and head of all the wise men.

Would Not Serve False Gods.

Daniel's three companions were also made great men. Their names were Shadrach, Meshach, and Abed-nego. You shall now hear something that happened to them.

Nebuchadnezzar made a great image of gold, and set it up in a plain near Babylon. He called together all the great men of his kingdom to the place where the golden image was set up. There a man read to them in a loud voice the order that the king had given. It was this: Unto you it is commanded, O people, that as soon as you hear a band playing upon all kinds of instruments of music, you shall all at that moment fall down and worship the golden image that Nebuchadnezzar the king has set up. And whoever does not fall down and worship it shall be cast into the midst of a burning fiery furnace.

Nebuchadnezzar's lords and great men, when they heard the band of music, fell down and worshipped, as the king had commanded—all except those Jews who would worship God only.

Then some people came to Nebuchadnezzar and said, O king, there are certain Jews whom you have made rulers over your affairs—Shadrach, Meshach, and Abed-nego; these men have not obeyed you. They do not serve your gods, nor worship your golden image.

Nebuchadnezzar, in a great rage, sent for those men, and asked them if what he had heard of them was true. And he said, If you will not obey me, you shall be thrown into a burning fiery furnace; and what God is there who can save you out of that?

They answered, O Nebuchadnezzar, our God whom we serve is able to save us out of the furnace, and he will deliver us out of your hand, O king. But if not, yet we will not serve your gods, nor worship your golden image.

Cast into the Fiery Furnace.

Then Nebuchadnezzar was very furious, for people rarely dared to speak to him in this way. He commanded that the furnace should be heated seven times hotter than usual, and that those three men should be cast into it.

The strongest soldiers in the king's army bound Shadrach, Meshach, and Abed-nego, and threw them into the midst of the burning fiery furnace. The flame was so fierce that the soldiers were killed by the great heat. But God's servants were not killed, nor hurt at all, though they had been cast into the midst of it.

After they had been thrown in, the king rose up frightened and astonished, and he said, Did we not cast three men bound into the furnace? But now I see four men, loose and unhurt, walking in the midst of the furnace, and the fourth man is grand and beautiful like a god.

Going to the door of the burning fiery furnace, he cried out, Shadrach, Meshach,

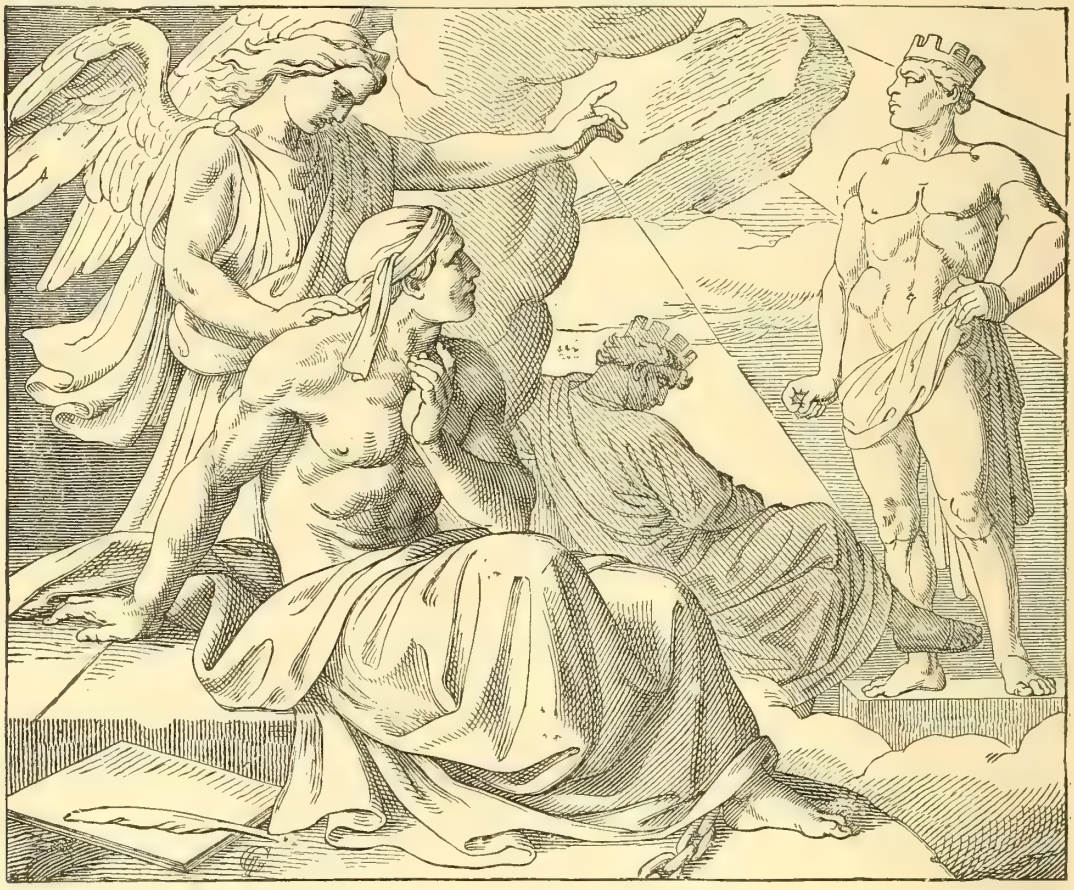
and Abed-nego, ye servants of the most high God, come forth, and come here!

Then those three men came out from the midst of the fire, and the king and all his lords saw that they had not been hurt; there was not a hair of their heads singed, and their clothes were not scorched.

And Nebuchadnezzar said, Blessed be the God of Shadrach, Meshach, and Abed-nego; for he has sent his angel, and saved his servants who trusted in him, and who gave their bodies to be burned, rather than worship any god except their own God. Therefore I make a law, that if any one speak against the God of Shadrach, Meshach, and Abed-nego, that man shall be cut in pieces, and his house shall be pulled down; for there is no other God that can save like this.

After this the king gave Shadrach, Meshach, and Abed-nego greater honors than they had before enjoyed.

Some time after Nebuchadnezzar was dead his grandson Belshazzar was king of Babylon. Though Nebuchadnezzar had learned before he died that all the earth belongs to God, and that there is nothing so good as to serve and obey him, and all the people in Babylon had heard how God had taught him that lesson, yet Belshazzar cared nothing at all about the matter. Indeed, he cared very little for anything, except eating and drinking and making merry.



DANIEL REFUSING TO WORSHIP THE IMAGE.

He was not even a good soldier, as Nebuchadnezzar had been; and when a great army of his enemies surrounded Babylon, and were trying with all their might to get into it, he went on feasting more than ever, for he said no enemy could ever break into the great city of Babylon, whose walls were so high and strong.

Fire on the Wall.

One night, when he had made a feast for his lords and his princes, he sent for those vessels of gold and silver that had been holy vessels in God's temple at Jerusalem.

When these had been brought, the wicked Belshazzar and all his gay lords and ladies drank wine out of them; and as they drank they praised their idols that were made of gold and of silver, and of brass and wood and stone.

In the midst of this wicked feasting Belshazzar's face grew pale, and he trembled with fear; for on the wall opposite him he saw fingers writing some strange mysterious words of which he knew not the meaning.

Then he cried aloud to his lords to bring in the wise men of Babylon, that they might tell him what those terrible words meant. Whoever reads them, said he, shall be dressed in scarlet, and have a chain of gold about his neck, and be made the third ruler in the kingdom. The wise men came, but they could not read the writing on the wall, nor tell at all what it meant; and the king and all his lords were more terrified than ever, and cared nothing now for their feasting.

Then the queen said, O king, let not this trouble you. There is a man in your kingdom who can read the words—a man in whom was found such wisdom and knowledge that Nebuchadnezzar, your grandfather, made him ruler over all the wise men in Babylon. Let him be called.

Daniel was therefore brought in, and the king told him that if he could read that writing, and tell the meaning of it, then he should be clothed in scarlet, and have a gold chain about his neck, and be the third ruler in Babylon.

Daniel Tells the Meaning.

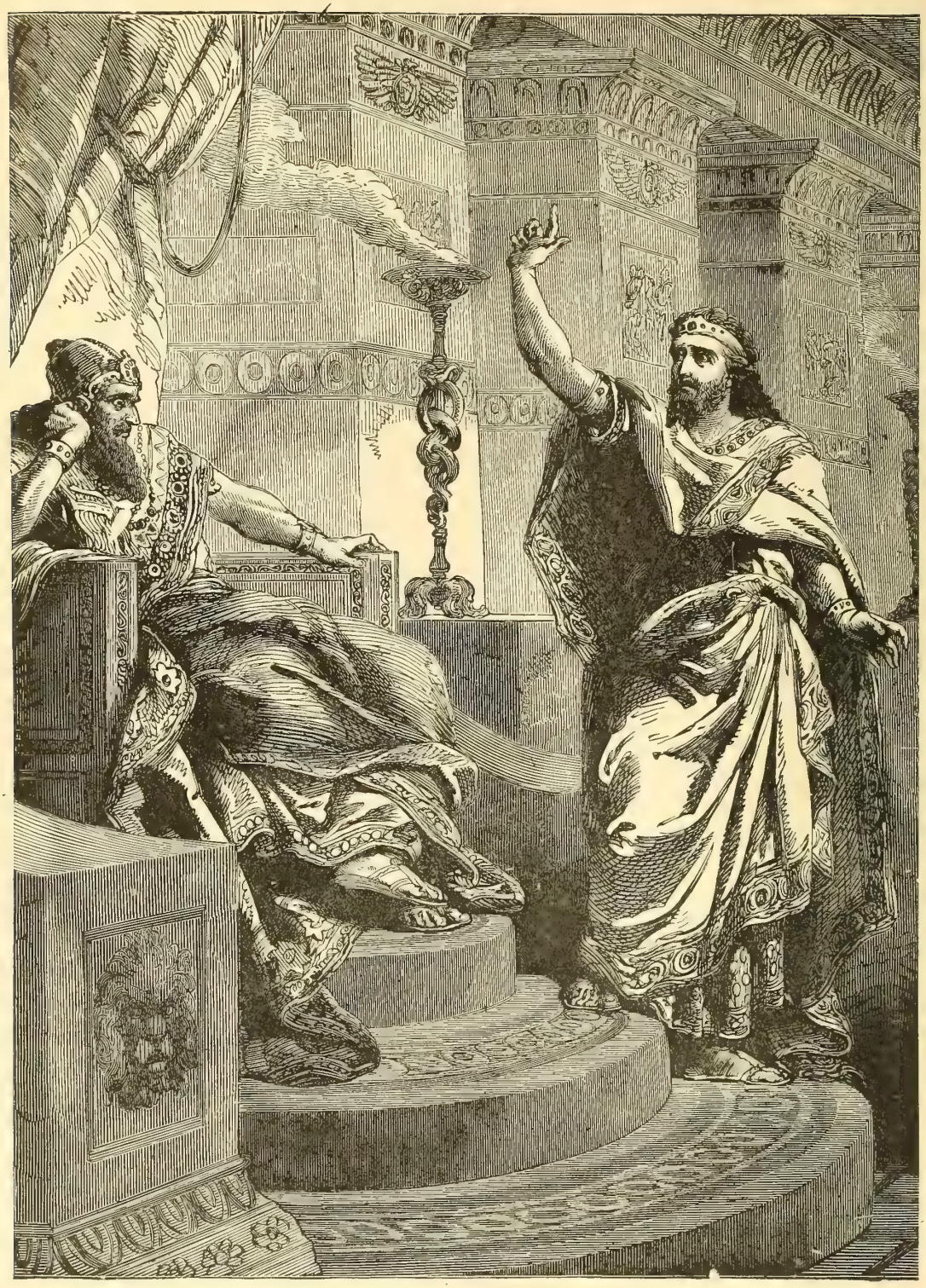
Daniel answered, Let your gifts remain with you, and give your rewards to another. Yet I will read what is written, and tell you the meaning of it.

O king, the most high God made Nebuchadnezzar a very great king, and gave him power over many people; but he taught him to know that God rules all kingdoms, and sets whom he pleases over them. And you, O Belshazzar, though you knew all that happened to your grandfather, and all that God taught him, you have not humbled your heart, but have lifted yourself up against the Lord of heaven; and they have brought the vessels of his house to your feast, and you have drunk wine out of them. And you have praised your gods of silver and gold, and brass and iron, and wood and stone, which see not, nor hear, nor know; and the God in whose hand your life is you have not worshipped. Therefore he sent this hand which wrote the words that you have seen.

Daniel then read those strange and terrible words, and said, The meaning of the words is this: God has brought your kingdom to an end. You are weighed in the balances, and are found wanting. God has divided your kingdom, and given it to your enemies.

When Daniel had said this the king made his lords clothe him in scarlet and put a golden chain on his neck, and declare that he was the third greatest man in the kingdom.

That night the enemy's army got into the strong proud city, and Belshazzar was killed, and a king called Darius took the kingdom



DANIEL INTERPRETING THE KING'S DREAM.

of Babylon for his own. King Darius soon found out that Daniel was the wisest and best man in his kingdom, and he made much of him accordingly. When he set princes over the different parts of his great kingdom, he gave Daniel authority over them all.

Those princes envied Daniel, and tried to find some fault in him, that they might complain of him to the king. But they could find none; and they said to one another, We shall not find anything to say against Daniel, unless it be something about worshipping his God.

They knew that Daniel prayed to God three times every day. He used to kneel down in his chamber with his face turned towards Jerusalem; for though it was many, many miles away, and he had not seen it since he was very young, he knew that God had promised to bring the Jews back again to their old home at the end of seventy years, and it comforted him to say his prayers looking towards the place where God's house had been.

A Plot Against Daniel.

Daniel's enemies therefore made this plan to get him into trouble: they asked King Darius to make a law that for thirty days no one in the kingdom should make prayer to any God or man except to the king; and that if any one should ask anything from any other god or man, he should be thrown into the den of lions.

Darius was foolish enough to consent to this law. When he had signed it and sealed it he could not alter it for any one; for it was a rule with these people that when the king made a law it could not be altered.

Daniel, however, prayed to God just the same as before. As he did so his enemies saw him kneeling in his chamber with the windows open that looked towards Jerusalem; and they told the king, and said, Daniel, who is one of these captive Jews, does not obey you, O king. He does not mind the law that you have made. He prays to his God three times every day.

When the king heard this he was very sorry for having made that law. He loved Daniel greatly; he was so wise and useful, and so faithful to him.

Thrown to the Lions.

All that day he tried to find some way of saving him; but the princes reminded him that he could not alter a law which he had made. Then he commanded that Daniel should be thrown into the den of lions, and he said to him, Your God whom you serve continually will save you.

Daniel was therefore thrown in among the fierce lions, and a great stone was laid on the mouth of the den. The king sealed the stone with his own seal, which might not be broken without his leave.

Then King Darius returned to his palace. But he ate no food that evening, neither would he have any music played for him, nor could he fall asleep all that night.

Early in the morning he went to the mouth of the lions' den, and called to Daniel; and his voice was sad as he called, for he feared that Daniel was not alive to answer. He said, O Daniel, servant of the living God, is your God, whom you serve continually, able to save you from the lions?

Daniel replied from within the den, O king, live for ever. My God has sent his angel, and has shut the lions' mouths, that they have not hurt me; for he knows I have not sinned, neither have I done any wrong to you, O king.

Darius was glad, and commanded them to take Daniel out of the den. No hurt was found upon him, for God in whom he

DANIEL TOUCHED BY THE ANGEL.

trusted had taken care of him. Then the king commanded that the men who had plotted against Daniel should be thrown into the den.

Those kings of Babylon were fierce and cruel; and though Darius was not so bad as many, yet he was not satisfied to punish the offenders only, as all kings should, but he ordered their families also to be thrown to the lions. The lions sprang upon them and tore them in pieces, and devoured them, before they reached the bottom of the den.

Then King Darius wrote a letter and sent it to all the countries that he ruled over. And this was in the letter that he wrote:

I make a law, That in every part of my kingdom men shall tremble and fear before the God of Daniel; for he is the living God, and remains for ever. His kingdom shall not be destroyed, and he shall rule for ever. He delivers and saves; he works signs and wonders in the earth; and he has saved Daniel from the strength of the lions.

After that Daniel prospered during all the days of Darius, and also in the days of the king who came after him.

Daniel's Vision.

The king who reigned after Darius sent many of the Jews back to their own land, and bade them build again the temple of God at Jerusalem. He gave them back those vessels of silver and gold that had been taken out of the temple by Nebuchadnezzar.

After this Daniel had a vision. He was by the side of the great river Hidde-kel, when he lifted up his eyes and saw a certain man clothed in linen whose loins were girded with fine gold. His body was like beryl, and his face had the appearance of lightning; his eyes were as lamps of fire, and his arms and feet like in color to polished brass, and his voice was like the voice of a multitude.

Daniel alone saw the vision, but a great quaking came upon the men that were with him, and they fled to hide themselves. His strength forsook him, and his comeliness was turned into corruption. At the sound of the voice he fell into a deep sleep.

Then a hand touched him. The voice told him that he was greatly beloved, and he was to stand upright and hear the message that was brought to him. While he stood trembling the voice told him to fear not and that now he was to understand what would befall his people in the latter days. He set his face toward the ground and became dumb. And one like the sons of men touched his lips. Now he spoke and said he had no strength remaining in him.

Then there came again and touched him one like the appearance of a man, strengthened him and said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. At this Daniel was strengthened and said, Let my lord speak. Then said he, I will show thee that which is noted in the scripture of truth.

What Shall Come to Pass.

Then said Daniel, I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him. And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.

And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor accord-

ing to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion. And in the end of years they shall join themselves together: for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.

A Great Army.

But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail: and shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north. So the king of the south shall come into his kingdom, and shall return into his own land.

But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress.

And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it. For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

And in those times there shall many stand up against the king of the south; also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

So the king of the north shall come, and cast up a mount, and take the most fenced cities; and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.

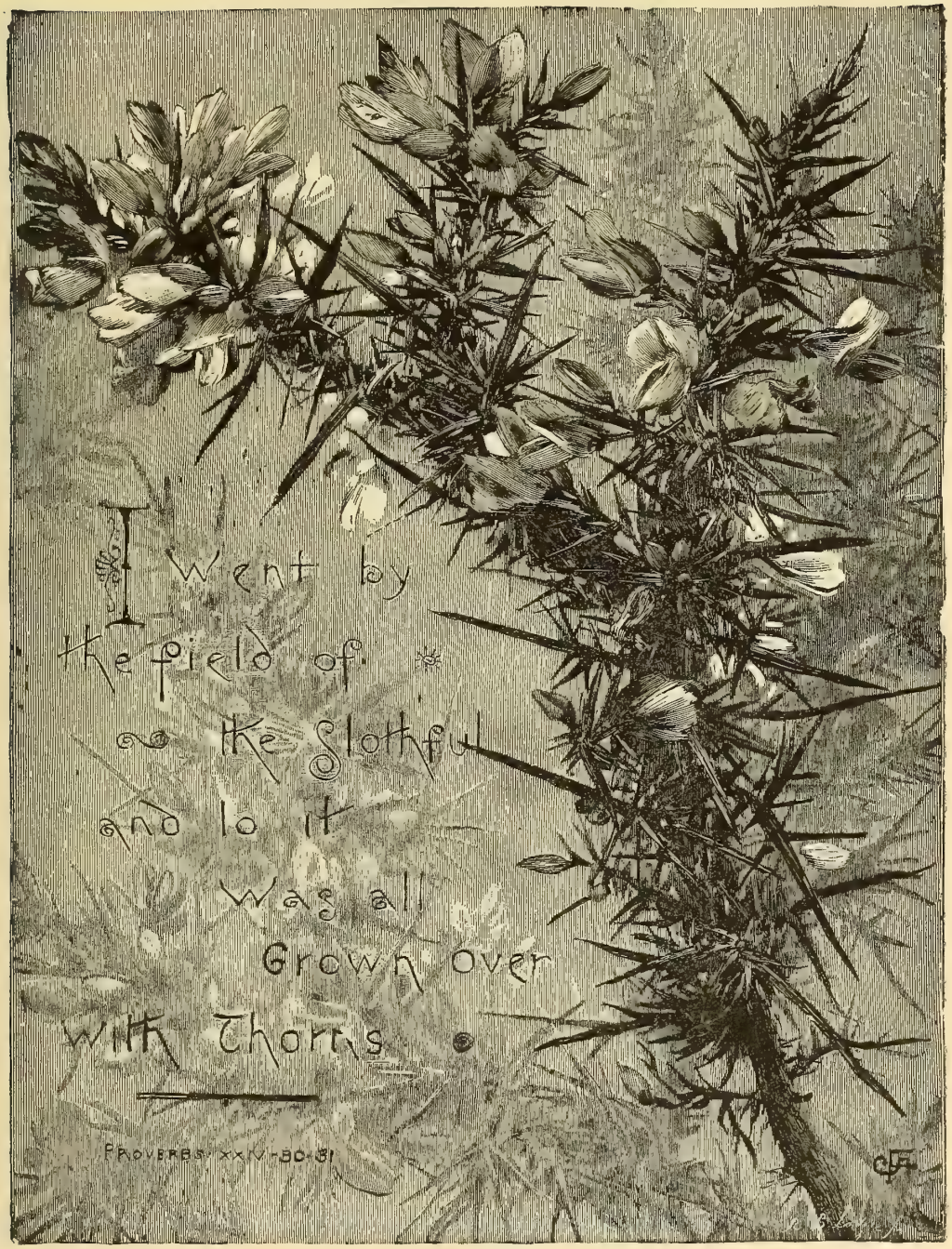
But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed. He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him.

They Shall do Mischief.

After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him. Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle. And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom.

So Daniel prospered in the reign of Darius and in the reign of Cyrus the Persian. And he died, being more than four score and ten years old.



THORNS IN THE FIELD OF THE SLOTHFUL.

"SUMMER AND WINTER SHALL NOT CEASE."

CHAPTER XXIII.

B. C. 536.

RETURN FROM THE CAPTIVITY—REBUILDING THE TEMPLE—KING DARIUS—EZRA ARRIVED AT JERUSALEM—TOO MUCH WICKEDNESS—WIVES TAKEN FROM THE HEATHEN—ARRIVAL OF NEHEMIAH—THE WALLS REBUILT—THE ENEMY THWARTED—EZRA READS THE LAW—STORY OF QUEEN ESTHER—A GREAT FEAST—QUEEN VASHTI—THE JEWS IN DANGER—HAMAN'S WICKED PLOT—ESTHER SAVES HER PEOPLE—HAMAN HANGED.

CYRUS, king of Persia, when he had taken the city of Babylon, made proclamation throughout all his kingdom to this purpose: The Lord God of heaven hath given me all the kingdoms of the earth, and hath commanded me to build him a house at Jerusalem. Let all, therefore, that are of his people go up to Jerusalem and take their part in the building of this house. I command also that their neighbors help them with money and goods and beasts for their journey, even as I myself have made a freewill-offering for this house.

Then many of the Jews went up to Jerusalem, and Cyrus gave into their hands the vessels of gold which Nebuchadnezzar the king had brought forth out of Jerusalem, and put into the house of his gods. They that went up were forty-three thousand and upwards, and they had of men-servants and maid-servants seven thousand and nine, and two hundred singing men and singing women. On the first day of the seventh month all the people came together as one man to Jerusalem, and the priests and the princes built an altar of sacrifice, and began the daily sacrifice, morning and evening. And on the fifteenth day of this month they kept the Feast of Tabernacles, according to the ordinance.

After this they began to prepare for the building of the temple, hiring masons and carpenters with money, and exchanging corn and wine and oil for cedar-trees of Lebanon, which the Tyrians and Sidonians brought by sea to Joppa. In the second month of the second year they laid the foundations of the temple.

Trumpets and Cymbals.

And when they laid them, the priests stood in in their robes with trumpets in their hands, and the Levites, the sons of Asaph, with cymbals, praising God in the words of King David, as they were sung on the day when the ark was taken into the tent which David had made for it. And all the people shouted with a great shout when the priests and the Levites praised the Lord, because the foundation of the house of the Lord was laid. Nevertheless, certain of the old men, who had seen the former house that the Chaldeans burnt with fire, wept aloud when they saw the foundations laid, because they were so small; aud no man could distinguish the shout of joy from the noise of weeping.

After this the people of Samaria came to them that were building the temple, and said, Let us build with you; for we worship your God even as ye do; and we have done

sacrifice unto him ever since the days of Esarhaddon, king of Assyria, who brought us hither.

Now these Samaritans were strangers whom the kings of Assyria had brought from Babylon and other cities of their dominions, and had put in the country from which the children of the Ten Tribes had been carried away captive in the days of Hoshea, king of Israel. But Zerubbabel and Joshua and the other chief men said to them, Ye have nothing to do with us, that ye should join in building a house to our God; we ourselves, and none besides us, will build a house to the Lord God of Israel, as Cyrus, king of Persia, hath commanded us. Then the Samaritans gave bribes to the counsellors of the king that they should hinder the work. This they did in the days of Cyrus and of Cambyses his son, but the work was not stopped.

THE RETURN OF THE JEWS FROM CAPTIVITY.

And when Cambyses was dead, and Gomates the Magian reigned in his stead, giving out that he was Smerdis, son of Cyrus—but, in truth, Smerdis had been slain by his brother Cambyses—the governor of the province of Samaria wrote a letter to this purpose: Be it known unto the king that the

Jews which came up from thee to us are come unto Jerusalem, to build again that bad and rebellious city, building the walls and laying the foundations. Be it known also unto the king that if this city be built and the walls set up again, this people will not pay toll, tribute or custom, and so will his revenue suffer loss. Now it is not meet that we who have our livelihood from the king should see him so dishonored, and therefore we send this to the king that search may be made in the records of the kings thy fathers concerning this people. Of a truth thou shalt find in the said record that this was ever a rebellious city and hurtful to the king, and that for this cause it was destroyed.

A Wicked Command.

Now to this letter the false Smerdis made this answer: The letter which ye sent was read to me. And I commanded that search should be made, and it was found that this city of old time hath made insurrection, and that there have been great kings therein who have ruled over all countries westward of the river Euphrates, and that toll and tribute hath been paid to them. Command therefore that these men cease from their building.

This letter the false Smerdis wrote, and all the more willingly because, being a Magian, he would not that any man should worship in temples, and the religion of the Jews was hateful to him. When the Samaritans received this letter they went up to Jerusalem, and made the people cease from their building by force.

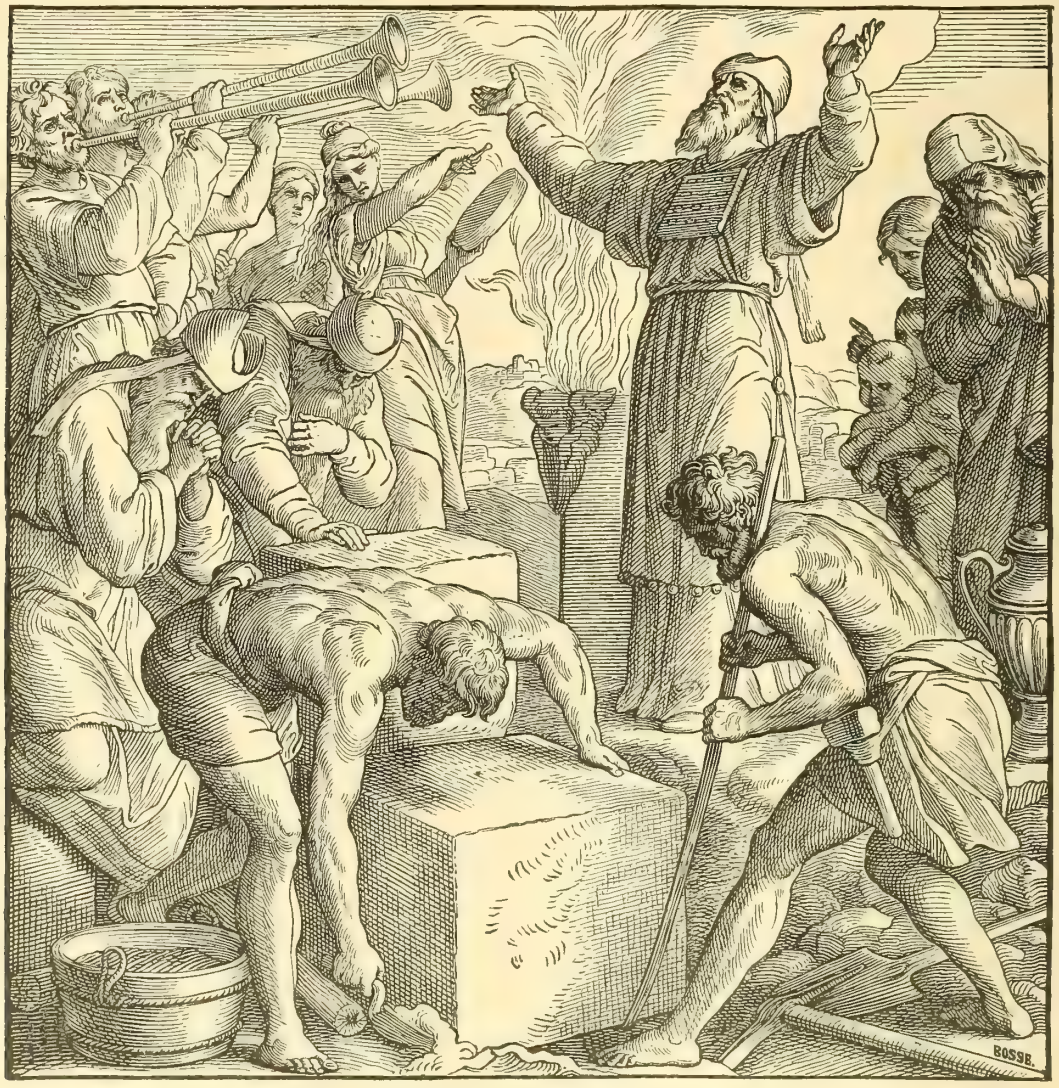
But when the false Smerdis was dead, for Darius, the son of Hystaspes, slew him and reigned in his stead, Haggai and Zechariah, who were prophets of the Lord, stirred up the chief men of the Jews that they should begin again to build the walls and the temple. So they began, and when their enemies asked, Who hath bidden you to build this house and this wall? They would not cease till they should receive a commandment from King Darius.

And when the governor of the province saw this he wrote to the king to this purpose: Be it known unto the king that the house of the mighty God in the province of Judea is being built with great stones, and that the work goeth on fast. And when we asked the elders of the people, Who commanded you to do this? They said, We are the servants of the God of heaven and earth, and build again his house. Long ago a great king of the land built it; but when our fathers provoked the God of heaven, he gave us into the hand of Nebuchadnezzar, king of Babylon, who destroyed this house and carried away the people captive. Then in the first year of Cyrus a decree was made that we should build this house again; and Cyrus gave us also the vessels of gold and silver which Nebuchadnezzar had taken out of the former house. So the Jews answered us, Let the king therefore cause search to be made, that he may know whether King Cyrus made such a decree.

The Decree Is Found.

So Darius caused that they should make a search for this decree, and they found it in the house of the rolls at Egbatana. Thereupon Darius sent to the governor of the province, saying, We have found that it is as had been said by the Jews, that Cyrus gave commandment that this house should be built. Hinder it not therefore, but rather help, giving the people that whereof they are in need—money from the king's tribute, and bullocks and rams for sacrifice, and wheat and salt and oil and wine for the food of the priests, that they may worship the

God of heaven, and pray for the life of the king and his sons. Whosoever shall seek to alter this decree which I, Darius, have made, let timber be taken out of his house, and let him be hanged thereon; and let his house be made a dunghill. Thereupon the adversaries of the Jews gave help to them according to the king's commands, and on the third day of the month Adar, which is the twelfth month, in the sixth year of Darius the king, the temple was finished. And after this the people kept the Feast of the Passover, according to the ordinance, on the fourteenth day of the first month. The whole time from the decree of King Cyrus, which he made in the year of the taking of Babylon, down to the decree of King Darius was two and twenty years. During this time the house of the Lord was built, and the people worshipped.



BUILDING A NEW TEMPLE.

A long time after these things, in the seventh year of Artaxerxes, king of Persia, who was the grandson of King Darius, it came into the heart of a certain Ezra to go up to his brethren at Jerusalem. This Ezra was of the house of Aaron, and he was also learned in the law; and he had found favor in the eyes of King Artaxerxes, who gave him commission to inquire how the people fared at Jerusalem and in the land of the Jews.

Also the king sent by the hand of Ezra and his companions freewill-offerings of silver and gold, six hundred and fifty talents of silver, and a hundred talents of gold, and silver vessels of which the value was a hundred talents, and twenty basons of gold, and two vessels of fine brass as precious as gold. Also the king commanded that the treasures that were beyond the river Euphrates should furnish to Ezra a hundred talents of silver, and of wheat one thousand bushels, and of oil and of wine one hundred gallons of each, and of salt as much as he would.

On the Banks of the River.

Further, all that were priests or Levites, or porters or singers, or did any work whatsoever in the house of God were to be free of tax and tribute. Ezra also was to judge his people according to the law of his God, and any one that would not obey the law of God and of the king should suffer death or confiscation of goods or imprisonment.

On the first day of the first month Ezra went out from Babylon, and in nine days he came to a river that is called Ahava. There he abode three days, till the Levites should come, for there were none with him. Also because there were enemies lying in wait by the way, he proclaimed a fast there by the river, that they might pray for a safe journey, for he was ashamed to require of the king a band of soldiers and horsemen to protect them against their enemies, seeing that they had told the king that the hand of their God was upon all that sought him for good, and against all them that forsook him. After this, on the twelfth day of the first month, they departed from Ahava, and came safe to Jerusalem on the first day of the fifth month.

But when Ezra was come to Jerusalem he was told that many of the people had taken wives for themselves and for their sons of the people of the land, of the Canaanites, and of the children of Ammon, and of Moab, and of the Egyptians. And when he heard it he rent his garment and his mantle, and plucked out the hair of his head and his beard, and sat down in sore distress. Thus he remained till the time of the evening sacrifice, and all the people saw him.

Ezra's Confession.

And at the time of the evening sacrifice he rose up, and when he had again rent his garment and his mantle, he fell upon his knees and prayed, saying, O my God, I am ashamed to lift up my face to thee, for our iniquities have gone over our head and our trespass hath provoked thee. Our fathers sinned against thee, and thou didst deliver them into the hand of the kings of the nations round about. And now thou hast showed us mercy for a little space, and suffered a remnant to escape, giving us favor, though we were but bondmen in the eyes of the kings of Persia, that we build again the house of God and the walls of Jerusalem. And now we have sinned yet again in thy sight, taking to ourselves wives of the people of the land, concerning whom thou didst command us, saying, Give not your daughters to their sons, neither take their daughters to your sons, and seek not peace with them nor to be enriched with their wealth! Now, O Lord,

we cannot stand before thee because of this our sin.

And when Ezra had ended his confession and his prayer he prostrated him upon the ground, weeping, and a great multitude of men and women had assembled before the temple, and they also wept.

Then one of the princes who had taken strange wives stood up, and said, We have trespassed against our God in this matter; but yet there is hope, for the people repent them of their sin. We will make a covenant to put away these strange wives. The matter is in thy hands. We will obey thy counsel.

Heathen Wives.

Then Ezra and the princes made a proclamation that all the people should come to Jerusalem within three days, and that if any man failed so to come, his goods should be confiscated. So the people came, and Ezra said to them, Ye have transgressed against the law of the Lord by taking to yourselves wives of the heathen. Now therefore separate yourselves from them.

And the people answered, It is so; and as thou hast said, so must we do. But the people that have transgressed are many, and this a time of much rain, and we cannot remain out of doors; neither is this a work of one day or two. Let there be appointed, therefore, a council of rulers and judges at Jerusalem, who shall inquire into the matter, and bring it to an end.

And this was done, for the council sat from the first day of the tenth month till the first of the year following, and so made an end with all the men that had taken strange wives. The number of those that had transgressed was one hundred and eleven, of whom seventeen were priests and ten were Levites.

But though Ezra and the princes were zealous, nevertheless the work languished till God raised up a new helper, Nehemiah, the son of Hachaliah. This Nehemiah was cupbearer to King Artaxerxes; and in the twentieth year of the king, Hanani, who was his brother, came up from Jerusalem to Shushan, and Nehemiah asked him concerning the Jews that had returned and concerning Jerusalem.

A Broken Wall.

Hanani answered, They of the captivity that went up to Jerusalem are in great affliction and reproach; and the wall is broken down, even as Nebuchadnezzar, king of Babylon, broke it down, and the gates are burned with fire.

Then Nehemiah fasted, and mourned certain days, confessing his sins and the sins of his people, and praying to the Lord that he would cause him to find mercy in the sight of the king, for he was resolved that he would speak to him and make a petition for his people and his city. In the ninth month, he heard the evil news concerning Jerusalem, and in the first month, his turn came to serve the king.

And when he took the wine to give it to the king, the king saw that he was sad, and he had not been before sad in his presence. Then the king said, Why is thy countenance sad, seeing thou art not sick? This is nothing else but sorrow of heart. Nehemiah was sore afraid, for it was held that a Persian could not but be glad when he was with the king, and that to be sad in his presence was a crime. And he said to the king, Let the king live for ever! Why should not my countenance be sad, when the city, the place where my fathers are buried, lieth waste, and the gates thereof are consumed with fire?

Then the king said, For what dost thou make request? And Nehemiah answered, If it please the king, and if I have found

favor in his sight, send me to Judah, to the city where my fathers are buried, that I may build it. Then the king said—the queen sitting by him—For how long shall thy journey be? And when wilt thou return? And Nehemiah set him a time.

Also he said, If it please the king, let letters be given me to the governors beyond the river Euphrates, that they may convey me till I come to the land of Judah; and a letter also to Asaph, the keeper of the king's park, that he may give me timber for the gates of the fortress of the temple, and for the walls of the city, and for my own house. All this the king granted to him, God inclining his heart to favor his people.

Nehemiah at Jerusalem.

Nehemiah set out from Shushan, having an escort of horsemen with him, and, crossing the Euphrates, showed the king's letter to the governors of the province. But Sanballat of Beth-horon, who was the chief man among the Samaritans, and Tobiah his counsellor, who was an Ammonite and a slave, were grieved exceedingly that there was come a man to seek the welfare of the children of Israel.

So Nehemiah came to Jerusalem, but he told no man why he had come. After three days he went out by night, riding alone upon a mule to see the city. He went out by the gate that opens into the valley of Hinnom, and turning eastward came to the gate by which the refuse was carried forth from the city; and he saw as he went that the walls were broken down and the gates burnt with fire.

Thence he went on to the gate that is by the pool of Siloam, that is called the King's Pool; but here the beast that he rode could not pass. Therefore he went along the channel of the brook Kidron, and so returned to the gate of the valley of Hinnom. But the rulers knew not whither he went, nor what he did, for he had not told his errand to any man.

But the next day he said to them, Ye see the distress that we are in, and how Jerusalem lieth waste, and the gates are burned with fire. Come, let us build up the walls, that we be no more a reproach. Then he told them how he had found favor with God and with the king.

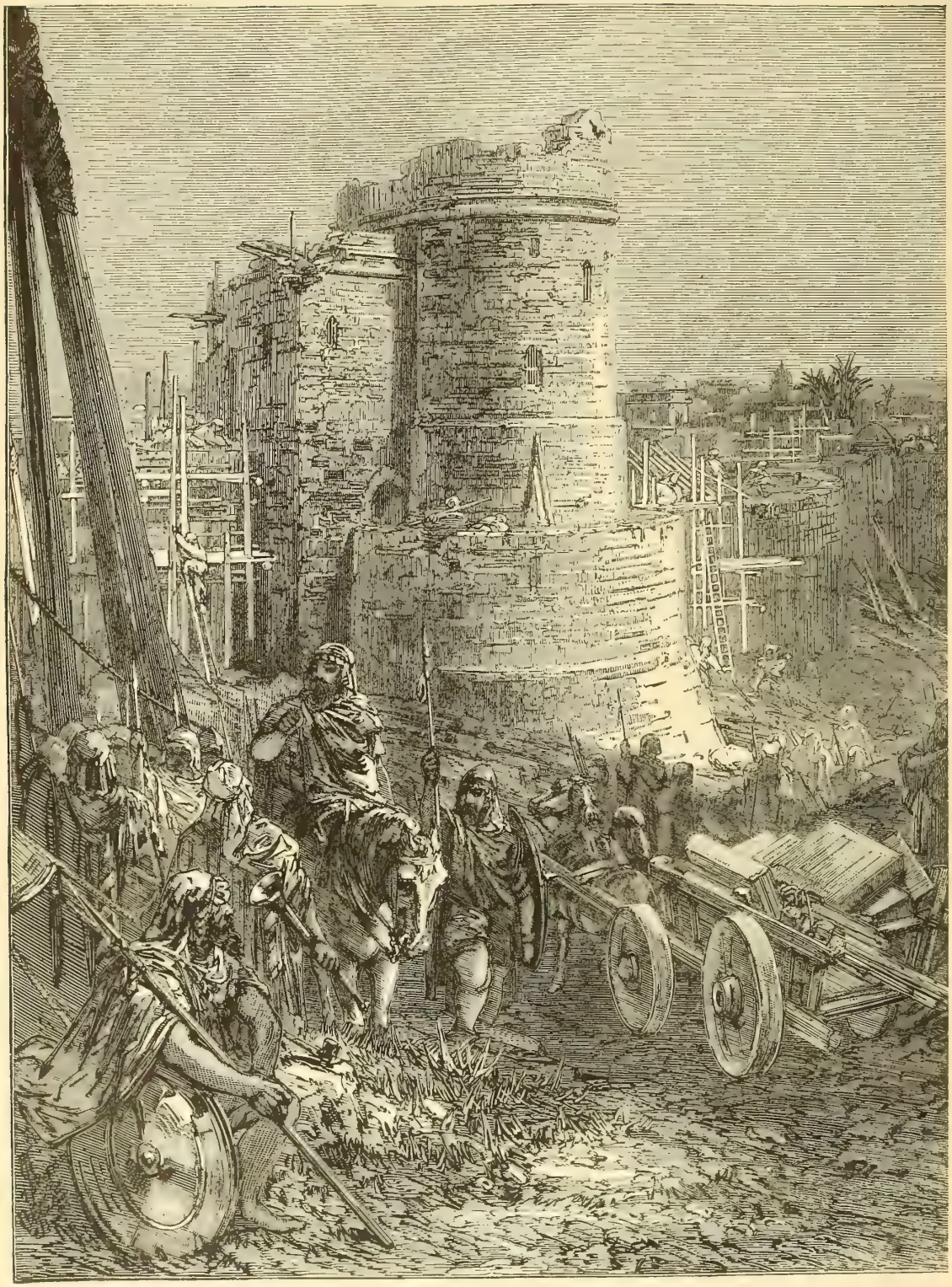
And they said, Let us rise up and build. And they took courage for the work. But Sanballat and Tobiah, and with them Geshem the Arab—for there were Arabs also in Samaria—laughed the Jews to scorn, and said, What is this thing that ye do? Will ye rebel against the king? To them the Jews answered, The God of heaven will prosper us. Therefore we who are his servants will arise and build. But ye have no portion, nor right, nor memorial in Jerusalem.

Guards with Spears and Swords.

Then Nehemiah, and the priests, and the Levites, and all the people built the wall of the city, both the outer wall and the inner—that is to say, the wall of the city of David.

But when Sanballat heard of it he was very angry; and he said to his companions, What are these feeble Jews doing? Shall we suffer them to build in this fashion? And Tobiah the Ammonite mocked, saying, As for this wall of theirs, if a fox go up on it, he shall break it down.

Nevertheless the Jews persevered with their building till the wall had reached to the half of its proper height. But Sanballat gathered together a company of his own people, and of the Ammonites, and Arabs, and Philistines, and prepared to come up to Jerusalem and hinder the work; and there



was great discouragement and fear, for some of the people of the city grew weary, and the Jews that were in the country near to the Samaritans would have taken away those whom they had sent to help in the work; and all the while the enemy threatened that they would come up, and slay the builders, and cause the work to cease.

Then Nehemiah set guards, with spears and swords and bows, on such parts of the wall as were low and weak; and he set others where the ground gave them advantage for defence; and to the nobles and rulers and all the people he said, Be not ye afraid of them: remember the Lord, for he is great and terrible, and fight for your brethren, your sons, and your daughters, your wives and your houses.

Both Hands Full.

From that time forth half the people worked at the building of the wall, and the other half had spears and shields and bows and coats of mail, the rulers standing behind them, encouraging them in the work, or ready, if there was need, to lead them against the enemy.

Many, indeed, whether they carried the stones or laid them in their places, with one hand wrought the work, and with the other carried his weapon. And the trumpeter stood ever by Nehemiah's side, ready to sound upon his trumpet; for Nehemiah had said to the nobles and the rulers, and the rest of the people, The work is great and large, and we are separated upon the wall, one far from another. In what place therefore ye hear the sound of the trumpet, resort ye thither unto us; our God shall fight for us.

So the people labored in the work from the rising of the sun till the stars appeared. And Nehemiah said, Let none return to his own village or city at night; but let every man lodge within Jerusalem that they may be a guard at night. And neither Nehemiah nor his brethren, nor his servants, nor his bodyguard put off their clothes save only when they would wash themselves.

After this there was a murmuring of many of the people against their brethren; for some said, We have pledged our children that we may get food, and others, We have mortgaged our lands, our vineyards, and our houses for bread because of the famine, and others again, We have borrowed money upon our lands and vineyards to pay the king's tribute.

And Nehemiah was very angry when he heard these complainings, and he said to the nobles, Ye exact usury, every one of his brother. As for me, I have to the best of my ability redeemed my brethren who had been sold to the heathen; and shall we, who are saved, cause them to be sold? Now, therefore, I pray you, give back to them their lands and their vineyards and their oliveyards, and the money that ye have taken from them.

Shakes the Pocket of His Robe.

The nobles answered Nehemiah, We will take nothing from them; we will do as thou sayest. And Nehemiah made them swear, calling the priests that they might be witnesses to the oath. And he shook out the pocket of his robe, saying, So God shake out every man from his house and from his labor that performeth not this promise; even thus be he shaken out and emptied. And all the congregation said, Amen.

And the rich men did as they had promised. For twelve years was Nehemiah governor of the land, and all that time he received nothing; but the governors that were before him had received forty shekels of silver day by day. Neither did he take

advantage because the people were poor to buy land. But every day he fed at his table one hundred and fifty of the principal men, besides giving entertainment to such as came from the countries round about. Every day

NEHEMIAH AND HIS WORKMEN.

were prepared an ox and six choice sheep and fowls; and once in every ten days his cellar was stored with wine.

When Sanballat and his allies heard that the walls were finished, and that there was no breach left in them—only the doors were not put into the gates—they sent to Nehemiah, saying, Come, let us meet in one of the villages of the plain of Ono. This Ono is in Benjamin; but they thought to do him a mischief. But Nehemiah sent messengers to them, saying, I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it, and come down to you? Four times they sent to him, and

four times he answered in the same way.

Then Sanballat sent his servant a fifth time with an open letter wherein was written, It is reported among the heathen that thou and the Jews think to rebel, and that thou buildest the wall that thou mayest be their king, and that thou hast appointed prophets to declare, There is a king in Judah. Now all this shall be reported to the king at Shushan. Come, therefore, let us take counsel together. But Nehemiah said, There are no such things done as thou sayest, but thou feignest them out of thine own heart.

After this Shemaiah said to Nehemiah, Come into the house of God, and let us shut the doors of the temple, for thine enemies will come to slay thee. Yea, in the night will they come.

Now it was not lawful for any man to come into the temple, save for the priests and the Levites only. So Nehemiah answered, Should such a man as I am flee? Can I go into the temple and live?

The Wall Built.

So he perceived that Shemaiah had not spoken this of the Lord, but that the enemies had hired him to terrify him, and cause him to sin, that they might bring an accusation against him. And there were others, calling themselves prophets, and one Noadiah, a prophetess, that spoke in this matter seeking to terrify Nehemiah.

But the wall was finished on the twenty-fifth day of the sixth month—that is, in fifty-six days from the beginning of the work. The compass of the wall was four miles or thereabouts, and all the people worked at it, being divided into twenty-seven companies. Then Nehemiah made Hanani his brother governor over the city, and he commanded that the gates should not be opened till the sun was hot. The city was large; but the people were few, and the houses were not built.

At this time Ezra the scribe came back to Jerusalem—for he had been absent while the wall was being built—and the people pressed him that he would read the book of the law. So Ezra stood upon a pulpit of wood with the priests about him, and he opened the book in the sight of all the people, for he was above them all; and when he opened it all the people stood up. And Ezra blessed the Lord, the great God; and all the people answered, Amen, Amen, lifting up their hands; and they bowed their heads, and worshipped the Lord with their faces to the ground.

Feast of Tabernacles.

Then the Levites explained the words of the law to the people; but these lamented when they understood them, for they saw how greatly they had transgressed. But Nehemiah, and Ezra, and the priests, and the Levites said unto them, This day is holy to the Lord your God; mourn not, nor weep, but go your way, eat the fat, and drink the sweet, and send portions to them for whom nothing is prepared. Be not ye sorry, for the Lord your God is your strength. Then the people did as they were bid.

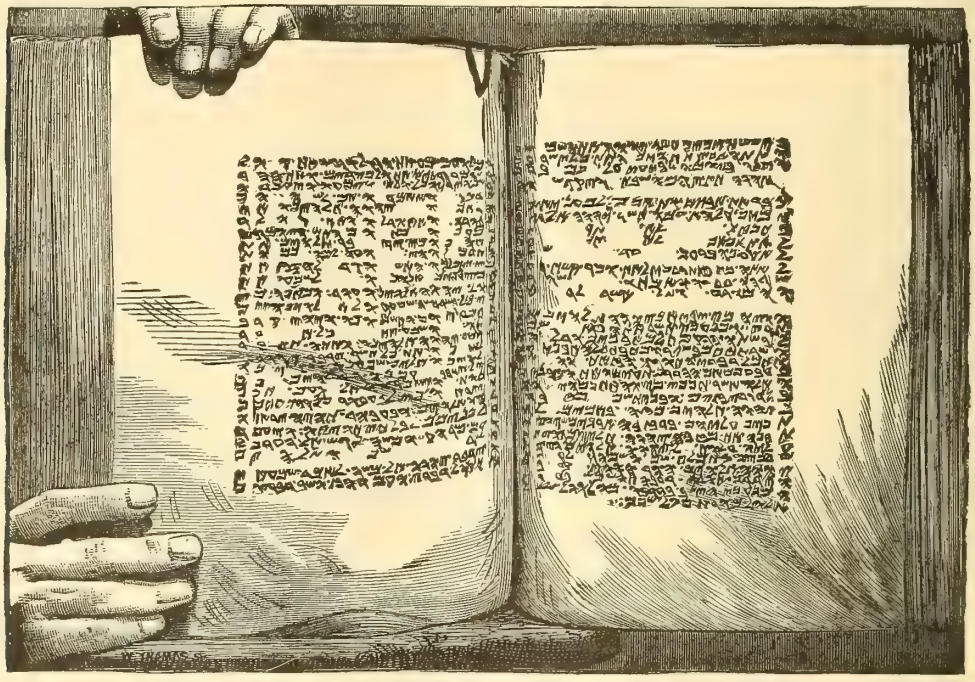
And on the second day the chief of the fathers came to Ezra the scribe; and it was found that the Lord had commanded Moses that on the fifteenth day of the seventh month the people should dwell in booths, which they should make of branches of olive and wild olive, and myrtle and palm, and other trees of which the leaves are thick. And this the people did, making booths, each man for himself, on the roof of his house, or in the courtyard, or in the courts of the temple, or in the courts that

are over against the water-gate and the gate of Ephraim.

Such a Feast of Tabernacles there had not been in Israel since the days of Joshua, the son of Nun. For seven days they kept it, and on the eighth day there was a solemn assembly as the Lord ordained. And on the twenty-fourth day of this same month was there a great fast held, and the children of Israel assembled clothed in sackcloth, with dust upon their heads. One-fourth part of the day they read the law, and for one-fourth part they confessed their sins, and worshipped the Lord.

And they made a covenant that they would serve him and obey his commandments, wherein they vowed that they would not take wives from the people of the land, nor buy or sell on the Sabbath day; and that they would pay each the third part of a shekel year by year for the service of the temple; and would bring the first-fruits of their lands, and redeem also the first-born of their children, and the first-born of their cattle, and bring the tithes duly to the Levites. And to this all the princes set their seal.

When Nebuchadnezzar, king of Babylon, carried away from Jerusalem Jehoiachim, king of Judah, and the principal men of the people of the Jews, there was among the captives a certain Kish of the tribe of Benjamin. This Kish had a son that was named Shimei. In Shimei's time Cyrus, king of Persia, came up against Babylon and took it, and carried away to the land of Persia many of the Jews, of whom Shimei was one. To Shimei was born a son Jair, and to Jair again a son Mordecai, who, growing to man's estate, was made a doorkeeper in the king's palace in Shushan, which the Greeks called Susa.



TWO PAGES OF AN ANCIENT SCROLL OF SCRIPTURES.

With this Mordecai there lived a maiden, the daughter of his father's brother, who had been left an orphan in her childhood. The maiden's name, in the language of her own people, was Hadassah, which word means Myrtle; but in the Persian tongue it was Esther, which is by interpretation a Star.

In those days Ahasuerus, whom the Greeks called Xerxes, was king of Persia, a very great and powerful prince, who reigned over one hundred and twenty-seven provinces. He ruled all Asia westward as far as the Great Sea (which is the Mediterranean) and eastward as far as the land of India; Egypt also was subject to him, and Cyrene and Barca, cities of the Greeks which lay westward of Egypt towards the Great Desert; and the Ethiopians, who dwelt to the south of Egypt paid tribute to him.

A Magnificent Feast.

Having so much, he desired to have yet more, and to conquer the land of Greece. To this end he called together to his palace in Shushan the governors of all his provinces, that he might consult with them, and that each might know what preparation he should make in men or horses or ships. These councils were held for the space of a hundred and eighty days, for some of the governors came from very far away.

And when they were ended the king made a great feast to all the people in Shushan. In the garden of the palace he made it; and the guests sat under awnings of white and green and blue, which were stretched from pillars of marble on cords of fine white linen and purple running through rings of silver. The couches on which they lay at meat were of silver and gold, and the pavement of the banqueting-hall was stone of many colors, green and pearl-colored and white and black.

They drank out of cups of gold, and all the cups were of different patterns; every man drank according to his own pleasure, none compelling him to drink less or more, for the king had commanded that it should be so. And Vashti, the queen, at the same time, made a great feast for the women of Shushan in the chambers of the women in the king's palace.

Thus they feasted for seven days; and on the seventh day the king, having drunk deep, commanded his chamberlains to bring Vashti the queen, with her crown upon her head, before the princes and the people to show them her beauty, for she was very fair to look upon.

She Refuses to Come.

But the Queen Vashti, when the chamberlains brought her the king's commandment, refused to come. Thereat Ahasuerus was very angry; and he called his counsellors, the seven princes of Media and Persia, who were the first in his kingdom, and who could come freely into his presence, and said unto them (for they were wise men, and knew the laws and customs of the land), What shall we do to Queen Vashti, according to the law, for that she has refused to obey the commandment which the king sent her by his chamberlains?

Then Memucan, who was one of the seven princes, answered before the king and princes, Vashti the queen has done wrong not to the king only, but to all the princes and to all the people that are in the provinces of the king. For her deed will become known to all the women of the land, and when they shall hear how King Ahasuerus commanded Vashti the queen to be brought before him, and she refused to come, they will despise their husbands, and will speak to the princes of Persia and Media as Vashti

has spoken to the king. Therefore, if it please the king, let there go forth a royal commandment that Vashti be no longer queen, and let this be written among the laws of the Medes and Persians, so that it be not changed; and further let her royal estate be given to another that shall be better than she.

This counsel pleased the king and his princes, and he sent a decree into every province of his dominion, written in the language of its inhabitants, that every man should be the master in his own house.

After this a search was made throughout the kingdom for the maiden that should be worthiest, for beauty and favor, to be put into the place of Queen Vashti, and in the end Esther, that was the cousin of Mordecai the Jew, was chosen, and the royal crown was set upon her head. And Ahasuerus loved her greatly, and made a feast in her honor to all his princes and servants, and gave remission of taxes to the provinces, and sent gifts to their governors.

About this time two of the chamberlains of Ahasuerus took offence, and combined against him, and would have slain him, for they kept the door, and had access to the king's person. But the thing came to the knowledge of Mordecai, and Mordecai told it to Esther the queen, and Esther told it to the king. Thereupon inquiry was made, and the plot was discovered, and the conspirators

QUEEN ESTHER CROWNED.

put to death. All this was written in the chronicles of Persia, how these men had conspired against the king, and how the matter had been discovered by Mordecai.

After these things the king promoted a certain Haman to be his chief minister, and set him above all the princes, and commanded that all the king's servants should do him reverence as he came in and out, prostrating themselves on the ground before him. And they all did so save Mordecai only, but he refused.

All the Jews in Danger.

And when his fellows asked him, Why do you not pay reverence to the Lord Haman according to the king's commandment? He answered, Because I am a Jew, and it is not the custom of the Jews to do such honor to men. When they heard this, they told it to Haman, desiring to see whether he would hold Mordecai to be excused. But Haman was full of wrath, and was minded not to slay Mordecai only—for that seemed too small a thing for him to do—but all the people of Mordecai throughout the whole dominions of the king, for he knew that he was a Jew.

When he had determined upon this he set himself to find out a lucky day for the doing of it. So his servants threw dice before him every day from the beginning of the first month to the end of the twelfth, and the day on which the throws were highest throughout the year was judged to be the most lucky.

On this day, therefore, Haman said to the king, There is a people dispersed throughout the king's dominions in all the provinces. They have laws that are different from the laws of all other nations, and they do not obey the commandments of the king. Therefore it is not to the king's profit to suffer them. If it please the king, let a decree go forth that this people be destroyed, and I will pay ten thousand talents of silver into the hands of the collectors of the king's revenues that they may pay it into the treasuries of the king. This was more than ten million dollars.

The Day of Massacre Appointed.

The king thereupon gave his ring to Haman, saying, The people are given to you to do as you will with them, and their goods also. Then the royal scribes were brought in, who wrote letters to the governors of all the provinces with the king's command that on a certain day they should cause all the Jews—men, women and children—to be slain.

These letters were written on the thirteenth day of the first month, and the same day they were given to swift runners, who, having carried them a day's journey, handed them to other runners, and these again to others, till they reached the appointed place. And because to some of the provinces there was a journey of many weeks, the day appointed for the slaughter was the thirteenth day of the twelfth month, being nearly the space of a year.

This matter of the letters being finished, the king and Haman sat down to drink, but the whole city of Shushan was troubled when it was known what the king had decreed. Then Mordecai the Jew rent his clothes, and put sackcloth on his skin, and sprinkled ashes on his head, and sat down before the gate of the king's palace, and cried as he sat with a very loud and bitter cry. But beyond the gate he could not go, for no man that had any sign of mourning upon him might enter the palace, lest he should give offence to the eyes of the king.

Thereupon the maidens that waited upon Queen Esther and her chamberlains told her, Thy kinsman Mordecai sits before the gate

of the palace lamenting, with sackcloth and ashes on him.

Then the queen was exceedingly grieved, and she sent raiment wherewith to clothe Mordecai, and bade her people take away his sackcloth from him. But he would not receive the raiment or put off his sackcloth. Then she sent her principal chamberlain, one Hatach, whom the king himself had appointed to wait upon her, and bade him inquire of Mordecai what was the matter that troubled him.

So Hatach went forth into the open space that was before the king's palace and said to Mordecai, What troubles you? Then Mordecai said, The king has commanded that all the Jews throughout his dominions should be slain, and Haman has promised that if this be done, he will pay into the king's treasury ten thousand talents of silver.

And he gave him a copy of the decree to show to the queen, and said, Bid her go unto the king, and make supplication to him, and pray him that he will spare her people, And Hatach came and told Esther the word of Mordecai.

Esther's Message.

Then Esther sent Hatach again to him with this message: All the king's servants, yea, and all his people even unto the border of his dominions, know that there is a law that any man or woman that shall come unto the king into the inner court, being not called so to come, shall die, except the king shall hold out to him the golden sceptre. But I have not been called to go in to the king these thirty days past. Hatach told these words to Mordecai.

Then Mordecai sent again to Esther, saying, Think not that thou being in the king's palace wilt escape more than the rest of thy people. If thou wilt say nothing, then deliverance shall come to the Jews from some other place, but thou and thy father's house shall perish. Dost thou not rather think that thou hast been called to the place of a queen in Persia that thou mayst work deliverance for thy people in this time of their peril?

Then the queen sent to Mordecai this answer: Go, gather together all the Jews that are in Shushan, and fast for me, neither eating or drinking for three days; I also and my maidens will fast, and so I will go in unto the king. If I perish, I perish. And Mordecai did as Esther had commanded him.

On the third day of her fasting Queen Esther put on her royal apparel and went into the inner court of the king's house; and the king sat in his chamber, that was over against the gate of the inner court, and when he saw the queen standing in the court, she found favor in his sight, and he held out to her the golden sceptre.

Haman Summoned to the Banquet.

Then she drew near and touched the top of the sceptre. The king said to her, What ails thee, Queen Esther? And what is thy request? For it shall be given thee, even unto the half of my kingdom. And Esther answered, If it seem good to the king, let the king and Haman come this day to the banquet that I have prepared; for she feared to show at that time all that was in her heart. The king sent to Haman, and bade him make haste and come to the banquet that the queen had prepared. So the king and Haman came to the banquet.

And as they sat at the wine, the king said to Esther, What is thy petition? It shall be granted to thee even unto the half of my kingdom; for he knew that she had something that she would ask of him. But Esther yet feared to show the thing. Therefore

she said, If I have found favor in the sight of the king, and if it please the king to grant my petition, then let the king and Haman come again to-morrow to the banquet that I shall prepare, and to-morrow I will make known my request.

Haman went forth from the queen's presence that day with a joyful heart; but as he passed by the gate of the king's palace he saw Mordecai; and Mordecai, as before, refused to prostrate himself on the ground before him; nay, he did not stand up nor move from his place.

Wants Mordecai Hanged

And Haman was full of indignation; nevertheless he restrained himself, and went to his house. And when he came thither he called for Zeresh his wife, and for his friends, and boasted to them of his greatness, of his riches, and of the number of his children—for he had ten sons, and the Persians greatly honor those that have many sons—and how the king had honored him, promoting him above all his princes and servants. Yea, he said, this day Esther the queen did let no man save myself come in with the king to the banquet which she had prepared; and to-morrow also I am invited with the king. But all this avails me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

Then Zeresh and his friends said to him, Cause that a cross threescore and fifteen feet high be set up, and to-morrow speak unto the king that Mordecai may be hanged thereon, and then go thou merrily with the king into the banquet. And the thing pleased Haman, and he caused the cross to be made.

That night the king could not sleep; so he sent for the book of the records of the kingdom, and bade his servants read to him out of it, for it was not the custom among the Persians that the king should read. And it was found written therein that two of the king's chamberlains that kept the door of his chamber had conspired to slay the king, and that Mordecai had told the matter to the king.

Haman Before the King.

Then the king said, What honor and dignity has been done to Mordecai for this? Then the king's servants answered, There has been nothing done to him. Then the king said, Who is in the court?

Now Haman had come into the court of the king's house to make request to the king that Mordecai might be hanged on the cross that he had made. So the king's servants said, Haman standeth in the court. And the king said, Let him come in. So Haman came in.

And the king said, What shall be done to the man whom the king delighteth to honor? And Haman thought in his heart, To whom will the king delight to do honor more than to myself! And he answered, Let apparel which the king is wont to wear be brought for him, and the horse on which the king rides, and the royal crown that is set upon his head; and let these things be delivered to one of the most noble of the king's princes, that he may array the man with them, and cause him to ride on horseback through the streets of the city, and proclaim before him, Thus shall it be done unto the man whom the king delighteth to honor.

Then the king said, Make haste, and take the apparel and the horse, as thou hath said, and do even so to Mordecai the Jew, that sits at the king's gate.

And Haman took the apparel and the horse, and arrayed Mordecai, and made him ride through the great square, and pro-

claimed before him, Thus shall it be done to the man whom the king delighteth to honor.

And Mordecai went back to his place at the king's gate, but Haman returned to his house mourning, and with his head covered; and he told Zeresh his wife and his friends all that had happened to him. And they said to him, If Mordecai be of the race of the Jews, thou shalt not prevail against him. And while they were yet talking with him, came the king's chamberlain, and bade him make haste and come to the banquet that Esther had prepared.

So the king and Haman came in unto the banquet that the queen had prepared. And the king said to Esther, for he knew that she had something in her mind, What is thy petition? It shall be granted thee even unto the half of my kingdom.

They Hanged Haman.

Then Esther the queen answered and said, If I have found favor in thy sight, O king, and if it please the king, let my life and the life of my people be granted to me, for we are sold to be slain. If we had been sold for bondmen and bondwomen, then had I said nothing. But what shall the king profit if he gain ten thousand talents of silver and lose so many of his people?

Then the king said, Who is this that has dared to devise such a thing against thee? For he knew not that the queen was of the race of the Jews?

And the queen answered, My enemy is that wicked Haman. Then the king in his wrath rose from the banquet and went out into the garden of the palace. And Haman was sore afraid, and fell at the feet of the queen to make supplication for his life.

And when the king saw it he said, Will he dare to touch the queen? And as the word went out of the king's mouth, the chamberlains covered Haman's face. And one of them said, There is a cross threescore and fifteen feet high, which Haman caused to be made for Mordecai. And the king said, Hang him thereon. So they hanged him upon it, and the king's wrath was pacified.

That day the king gave to Esther the queen all that Haman had possessed. And when Esther told him that Mordecai was her kinsman, the king gave him his ring, and set him in the office which Haman had had.

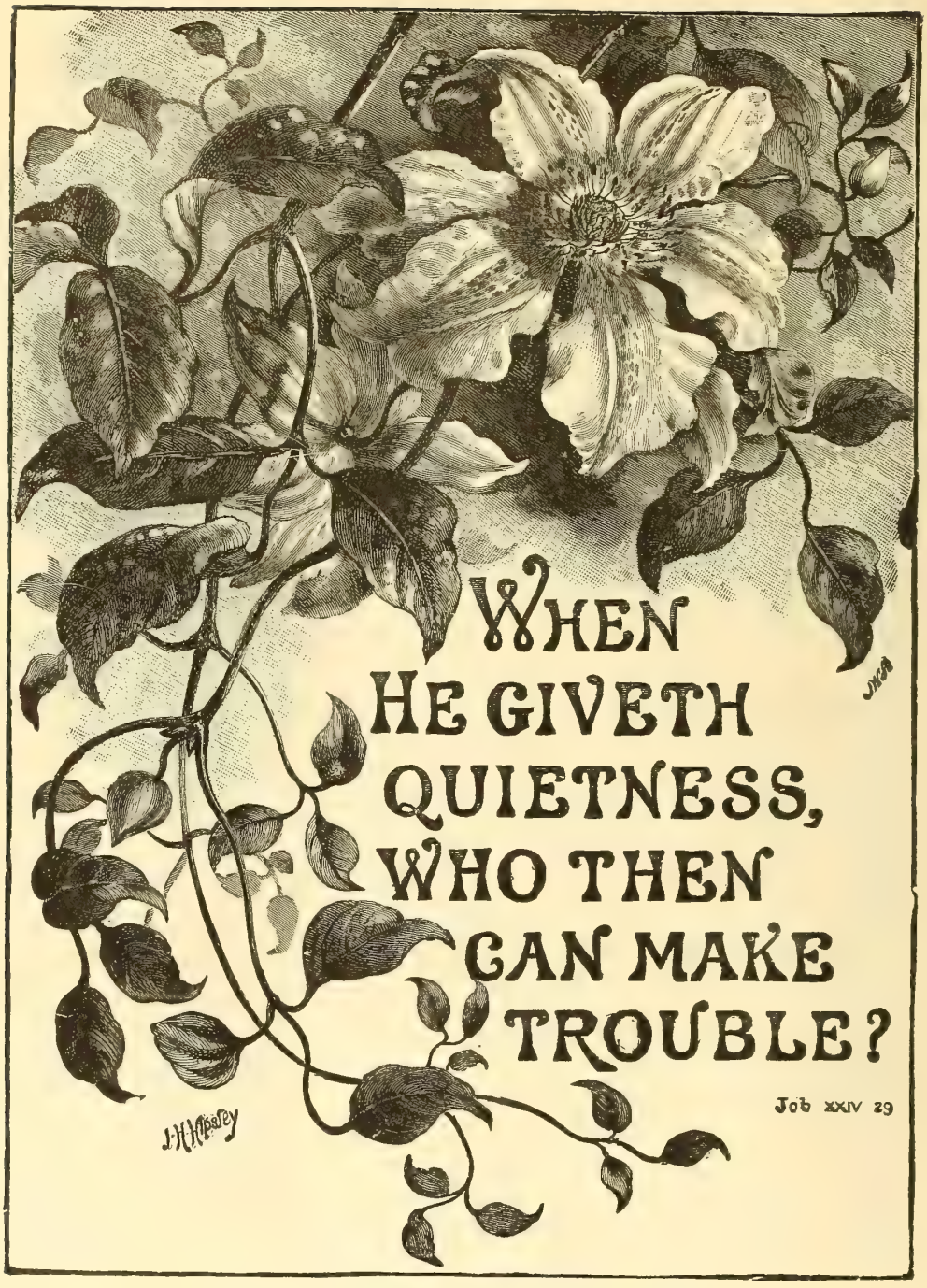
But the decree that had been sent out against the Jews yet stood. Therefore Esther went in again to the king, and when he held out to her the golden sceptre, she said, If it please the king, and if I have found favor in his sight, and if I be pleasing in his eyes, then let the decree which Haman caused to be made against the Jews be reversed, for how can I endure to see the evil that shall come unto my own people, or bear to see the destruction of my people?

The Jews Are Delivered.

Then the king said, Haman have I hanged because he laid his hand upon thy people, and his house have I given to thee, but the writing that is written in the king's name and sealed with the king's ring no man may reverse. Nevertheless ye may write what ye will on behalf of the Jews in the king's name, and seal it with the king's ring.

So Mordecai wrote in the king's name to the governors of all the provinces throughout the realm of Persia to this effect, that it should be lawful for the Jews that were in every city to gather themselves together, and to stand for their life, and to slay all such as should assault them, and to take their goods for a prey. This they did and gained the victory over their enemies.

THE TREASURES OF WINTER.



"THOU WILT KEEP HIM IN PERFECT PEACE."

CHAPTER XXIV.

B. C. 1520.

THE STORY OF JOB—SONS, DAUGHTERS AND GREAT POSSESSIONS—SATAN AMONG THE SONS OF GOD—MESSENGERS BRING STARTLING NEWS—JOB AFFLICTED WITH BOILS—A VISIT FROM THREE FRIENDS—JOB'S GRIEVOUS COMPLAINT—BETTER DAYS AT LAST—PRESENTS AND CONGRATULATIONS—INCREASE OF RICHES.

HOW patient Job was is told us in the book that is called by his name. He lived in the land of Uz, and was perfect and upright, and one that feared God, and eschewed evil. And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great household; so that this man was the greatest of all the men of the east.

And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them. And it was so, when the days of their feasting were gone, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan, answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

Then Satan answered the Lord, and said, Doth Job fear God for naught? Hast thou not made a hedge about him, and about his house, and about all that he hath on every side; thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thy hand. So Satan went forth from the presence of the Lord.

They Bring Evil News.

And there was a day when Job's sons and his daughters were eating and drinking wine in their eldest brother's house: and there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them: and the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the

sheep, and the servants, and consumed them, and I only have escaped to tell thee.

While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; they are dead; and I only am escaped alone to tell thee.

Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said, The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. In all this

THE MESSENGERS TELLING JOB OF HIS LOSSES.

and I only am escaped alone to tell thee.

While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and

Job sinned not, nor charged God foolishly.

Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord. And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth,

and from walking up and down in it.

And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? And still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.

And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, Behold, he is in thine hand; but save his life.

Smitten with Boils.

So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

Then said his wife unto him, Dost thou still retain thy integrity? Curse God, and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What? Shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

Now when Job's three friends heard of all this evil that was come upon him, they came to mourn with him, and to comfort him. And they sat down with him upon the ground seven days and seven nights, and none spoke a word unto him: for they saw that his grief was very great.

After this opened Job his mouth, and cursed the day wherein he was born, and said, Why did I not give up the ghost in the day wherein I was born, for then should I have slept and been in quiet where the wicked cease from troubling and the weary are at rest.

And Job's three friends reasoned with him, but he hearkened not unto them; but justified himself rather than God.

Job's Complaint.

He said, is there not an appointed time to man upon earth? Are not his days also like the days of an hireling? As a servant earnestly desireth the shadow, and as an hireling looketh for the reward of his work: So am I made to possess months of vanity, and wearisome nights are appointed to me.

When I lie down, I say, When shall I arise, and the night be gone? And I am full of tossings to and fro unto the dawning of the day. My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome. My days are swifter than a weaver's shuttle, and are spent without hope.

O remember that my life is wind: mine eye shall no more see good. The eye of him that hath seen me shall see me no more: thine eyes are upon me, and I am not. As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more.

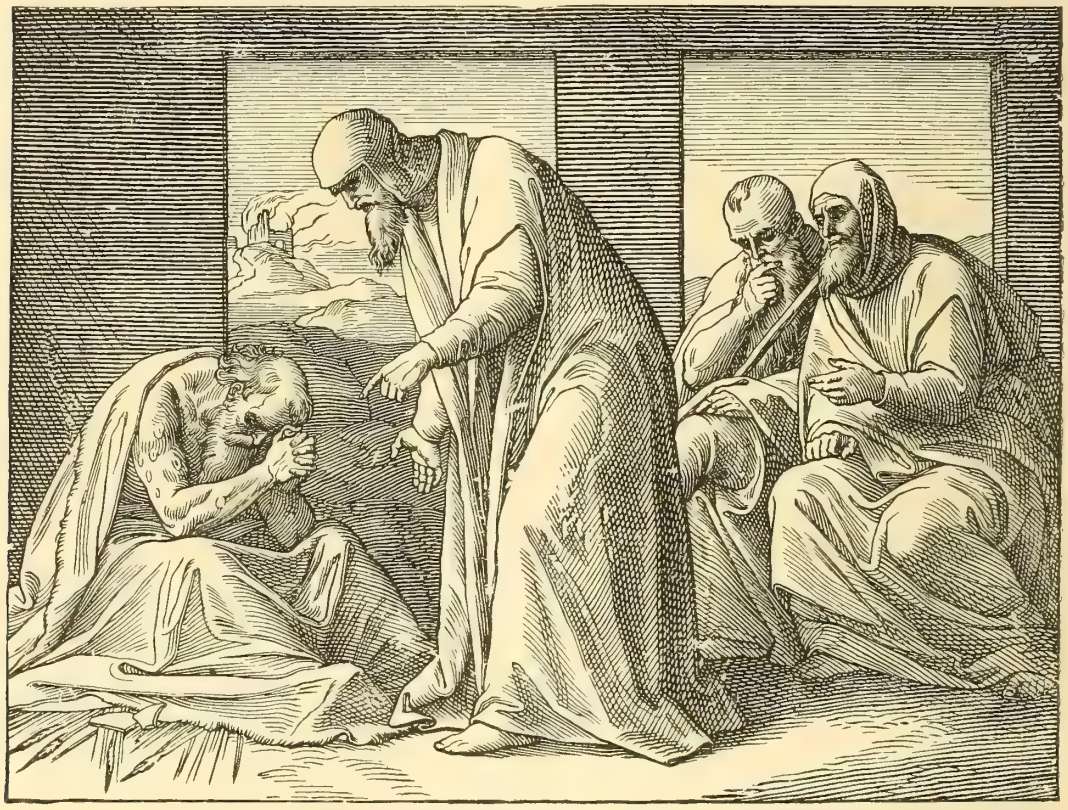
Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul. When I say, My bed shall comfort me, my couch shall ease my complaint; Then thou scarest me with dreams, and terrifiest me through visions: so that my soul chooseth strangling, and death rather than my life.

I loathe it; I would not live alway: let me alone; for my days are vanity. What is man, that thou shouldest magnify him? And that thou shouldest set thine heart upon him? And that thou shouldest visit him every morning, and try him every

moment? How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?

I have sinned; what shall I do unto thee, O thou preserver of men? Why hast thou set me as a mark against thee, so that I am a burden to myself? And why dost thou not pardon my transgression, and take away mine iniquity? For now shall I sleep in the dust: I will not answer: yea, twice; but I will proceed no farther.

Then answered the Lord unto Job out of the whirlwind, and said, Gird up thy loins now like a man: I will demand of thee, and declare thou unto me. Wilt thou also disannul my judgment? Wilt thou condemn me, that thou mayest be righteous? Hast thou an arm like God? Or canst thou



JOB AND HIS THREE FRIENDS.

and thou shalt seek me in the morning, but I shall not be.

Then the Lord answered Job, and said, Shall he that contendeth with the Almighty instruct him? He that reproveth God, let him answer it. Then Job answered the Lord, and said, Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken; but thunder with a voice like him? Deck thyself now with majesty and excellency; and array thyself with glory and beauty. Cast abroad the rage of thy wrath; and behold every one that is proud, and abase him. Look on every one that is proud, and bring him low; and tread down the wicked in their place. Hide them in the dust together; and bind their faces in secret.

Then will I also confess unto thee that thine own right hand can save thee.

Then Job answered the Lord, and said, I know that thou canst do every thing, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? Therefore have I uttered that I understood not; things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes.

And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath.

Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept; lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job.

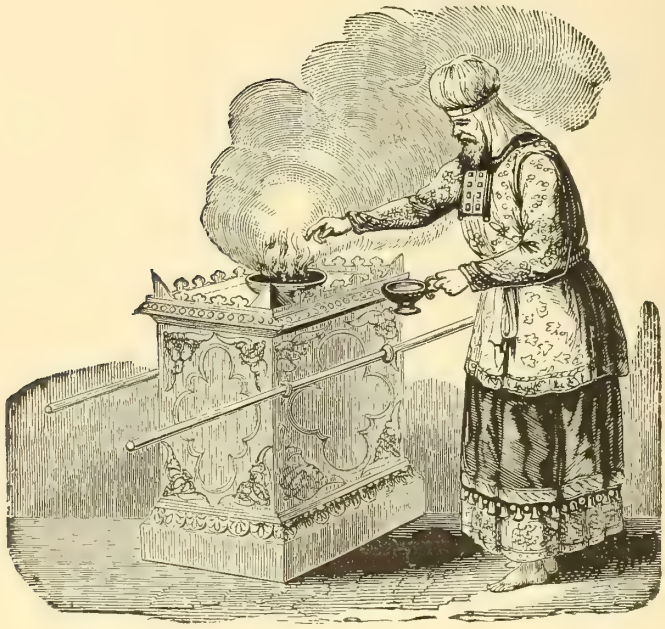
So they did according as the Lord commanded them: the Lord also accepted Job.

JOB VISITED BY HIS RELATIVES.

And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before. Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him: every man also gave him a piece of money, and every one an earring of gold.

So the Lord blessed the latter end of Job more than his beginning; for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses.

He had also seven sons and three daughters. And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren. After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, even four generations. So Job died, being old and full of days.



CHRISTMAS CAROLS.

THE JOYS THAT ARE UNSEEN.

THE Story of Christ and the Apostles.

CHAPTER XXV.

THE STORY OF BETHLEHEM—A ROMAN EMPEROR—ZACHARIAS IN THE TEMPLE—AN ANGEL BRINGS A MESSAGE—BIRTH OF JOHN FORETOLD—AN ANGEL APPEARS TO MARY—ELISABETH VISITS HER COUSIN—THE CHILD NAMED JOHN—JOSEPH AND MARY AT BETHLEHEM—BIRTH OF THE CHILD JESUS—THE ANGELS AND SHEPHERDS—SCENE IN THE TEMPLE—HAPPY OLD SIMEON—GOOD NEWS FOR THE WORLD—THE ANTHEM OF PEACE.

ONE night at Bethlehem a child was born, and because there was no other place for him he was laid in a manger. The story of this child is the most wonderful ever written. For many centuries he had been promised, and it was foretold that he would be different from any other person that ever lived. A great many of the people who lived in Palestine were expecting him, and many persons in other countries were also looking for the coming of one who would bring some great blessing to the world. God had said that when he came he would be a Jew. That means, one of Abraham's family. The Jews were very proud about that. They often talked about the coming of this remarkable person, and when they spoke of him they called him the Messiah.

The Jews were very unhappy just now. The soldiers belonging to the great city of Rome had been fighting with them, and the Jews had been made servants of the great Roman king. He was called the Emperor or Augustus Cæsar. Augustus Cæsar gave the Jews another king called Herod. They did not like Herod at all, for he was wicked and cruel. He actually killed some of his own sons, for fear they would want to be king instead of him. Herod killed his wife, and her father and mother and brother, and he killed his own uncle.

They Wanted a Better King.

The Jews longed to get rid of Herod, and many of them thought, It will be all right when the Messiah comes. The Messiah will fight against the Romans; he will drive them away from our land; and then he will be our king instead of that wicked Herod.

Palestine is a very hilly country, and in Judæa, the southern part of the country, the hills are very high and rugged. In a town amongst those hills, just at the time when people were expecting the Messiah to come quickly, there lived a priest whose name was Zacharias, with his wife, whose name was Elisabeth. Zacharias and Elisabeth were so good that nobody could find fault with anything they did. They tried to please God in everything.

But one thing often made them sad. They had never had any children. Often and often they had asked God to give them a little boy. But no little son had ever been sent to that home amongst the hills.

One day, most likely in the beginning of

JESUS HEALING THE SICK

in the Holy Place. Presently the golden gates were opened, and Zacharias came out to the top of the steps; he kept on moving his hands about, and trying to explain what had happened, but he could not speak at all. Then the lamb which had been killed as a sacrifice was burned, and a psalm was sung, and the silver trumpets were blown, and a

THE ANGEL APPEARING TO MARY.

priest blessed the people, and the people went home; and Zacharias went back again to his home amongst the hills of Judæa, and told his wife Elisabeth what had happened. Though he could not speak, yet he could write down anything he wanted to say.

The Angel's Visit to Mary.

Elisabeth, who lived amongst the hills of Judæa, had a cousin who lived in a little town called Nazareth, among the hills of Galilee. The name of Elisabeth's cousin was Mary. Mary was going to be married to a carpenter called Joseph, who lived, like herself, in the town of Nazareth. But she was not married yet. She was still living at home.

One day God sent an angel to Mary with a message. Mary was in-doors when the angel came to her and he said, The Lord is with thee.

Mary was very much surprised when she saw and heard the angel, and she was a little frightened too. But the angel told her not to be frightened. He had some glad news for her. The Son of God, the Messiah, was coming into the world very soon, and he was to come to earth in human form as Mary's little child. And the angel said that when he was born, Mary must call him Jesus. The angel told Mary too the good news about her cousin Elisabeth, that God was going also to send her a son.

Elisabeth lived more than a hundred miles away from Nazareth, but Mary longed so much to talk about all these wonderful things with her that she at once got ready for a long journey, and went off into the hill-country of Judæa to see her cousin. Oh, what a happy meeting that was!

God had told Elisabeth's secret to Mary, and now when Mary got to the town where her cousin lived, and went into her house, and said, Peace be upon you (that is what people always say in the East), God told Mary's secret to Elisabeth. And Elisabeth was filled with joy, and she called Mary the Mother of my Lord, and blessed her. And Mary's heart and lips said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. These words are very often sung in church.

We do not know any more about Mary's visit to Elisabeth, excepting that she stayed at her cousin's house for about three months, and that then she went back to her home in Nazareth.

And now the time had come when God had promised that he would send Elisabeth a son. And when the baby was born, her relatives and her friends were delighted, and they came to see her, and to thank God with her for his great kindness.

He Is Named John.

The little Jew babies have a name given to them when they are eight days old. This baby's father, Zacharias, was dumb, you remember; he could not speak, but his friends said that his little child ought to be called Zacharias, like him. When Elisabeth heard that, she said, Not so, but he shall be called John. And they said to her, There are none of thy relatives called by that name; and they made signs to Zacharias to know what name he would choose (for Zacharias was deaf as well as dumb, and he could not hear what they were talking about).

Then Zacharias asked for a tablet—a piece of wood covered over with wax, and he wrote on the wax with a pointed iron pencil. This is what he wrote, His name is John. The friends were surprised that Zacharias too had chosen that name. They did not know that God had told him to

choose it. And how much more surprised they must have been when the dumb man opened his mouth and began to speak!

Yes, Zacharias could speak now, and the very first thing he did was to thank and praise God for keeping his promise about sending the Messiah. And then, turning to his new-born son, he said, And thou, child, shalt go before the face of the Lord to prepare his ways. That was just what the angel had told Zacharias when he was in the Holy Place. Zacharias did not believe God's message then, but now he believed it with all his heart.

ZACHARIAS WRITING A NAME FOR THE CHILD.

We do not know much more about John when a boy; but we know that he grew and grew until he became a brave, strong man.

One night, very soon after Mary got back from her cousin Elisabeth's house, the angel of the Lord spoke to Joseph in a dream. The angel told Joseph to marry Mary, and he told him Mary's beautiful secret about the Son of God coming to earth as her little child, and he said to Joseph, Thou shalt call his name Jesus, for he shall save his people from their sins. When Joseph woke up, his first thought was to do what the angel had told him. At once he took Mary to his own home as his wife.

About this time Cæsar Augustus sent

word to Herod that he was to take a census of the Jews. A census is taken in this way: Everybody's name is written down and his age, and many other things about him. And then when the list, or census, is finished we know how many persons there are in the country. Every one in Palestine excepting old people and little children had to pay money every year to Cæsar Augustus, and some of the Jews were obliged to be his soldiers; and every twenty years Augustus had a census taken, so that he might know exactly how much money the Jews ought to pay him, and how many Jew soldiers he ought to have.

There was a curious plan in Palestine at census time. People had to go to the towns where their fathers' fathers lived a long time ago, and had to have their names put down there, instead of having them put down in their own homes.

No Room at the Inn.

Now, both Joseph and Mary belonged to the family of the great King David, who was born in Bethlehem. So Mary had to prepare once more for a long journey, and had to go with her husband to Bethlehem. Bethlehem is six miles from Jerusalem. It is on the top of a hill, and people have to climb up a difficult, slippery road to get into the town. But Mary could not rest even yet after her long journey; for the inn where Joseph meant to stay was quite full.

The inns in Palestine have four walls, with a door in the front, and with a great empty space for camels and horses inside. In the very middle of that empty space there is a fountain; and all around the walls, just a little bit higher than the part where the animals are, there are a number of places like empty stone arbors. These empty places are called leewans, and they are quite open in front, so that everybody can see what everybody else is doing.

The people of the East carry their own beds, something like eider-down quilts, and their own cooking pots and pans with them when they are on a journey, and they cook, and eat, and sleep in these leewans at night. When they go away, they do not have to pay anything. Yet Mary and Joseph, after all their long journey from Nazareth, could not find even an empty leewan to lie down in. What were they to do?

Near that inn there was another place, in which asses and camels were kept. It must have been a cave, a great hole in the side of the hill. And because there was no room for them in the inn, Mary and Joseph had to go into that stable to sleep. And in that stable Jesus was born. And Mary wrapped him in swaddling clothes, and laid him in the manger in the place where the animals food was kept.

Swaddling clothes are cloths which are wrapped round and round the babies in the East. Their arms, and legs, and bodies are wrapped up tightly in these cloths, and their heads are fastened up with a little shawl. They look almost like mummies, as only the face can be seen.

Killed a Lion and Bear.

The great King David, who had ruled over the land a thousand years before this time, had been at first only a poor shepherd boy. He lived in the city of Bethlehem, to which Joseph and Mary had now come, and took care of his father's sheep in the fields beyond.

One day, when he was out with the flock, a lion came rushing out of the forest near by, and seized one of the lambs. He would soon have devoured it, but David ran after him, and though he had no weapon but his

shepherd's staff, he killed the lion, and delivered the lamb out of his power. Another day, a bear came forth and attacked the flock in like manner, and him also David slew with his shepherd's staff.

That had happened a thousand years before, but still the shepherds of Bethlehem were obliged to watch their flocks by day and by night, to guard them from wild beasts.

On the night when the little child was born in the stable, the shepherds went as usual to their work in the fields, little thinking of the wonderful things they were to see and hear before the morning dawned. Suddenly, as they were watching their flocks, they saw a great light above the brightness of the stars, and in the midst of the light an angel. They were filled with fear. But the angel said to them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

Visit from the Shepherds.

Then the angel went on to tell them how they should know the Saviour of the world from all other children, and gave them a sign by which to discover him. This, he said, shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger.

When the angel had finished speaking, the whole sky became covered with shining angels, and a multitude of the heavenly host sang praise to God, saying, Glory to God in the highest, and on earth peace, good will toward men.

After this the vision disappeared, the sound of voices ceased, the light faded from the sky, and the shepherds were left alone as before. When they had recovered from the awe and astonishment that had seized them, they said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

They set out at once, and came with haste to Bethlehem; and there, when they had reached the stable, they found Mary and Joseph, and the babe lying in a manger. Then they remembered the sign which the angel had given them, and knew that this was the child of whom he had spoken, and they hastened to tell their friends and neighbors all that they had heard from the angel concerning him.

They Go Back Praising God.

All were astonished at those things that were told them by the shepherds, and the shepherds themselves returned to their flocks, glorifying and praising God for all the wonders that they had heard and seen.

Eight days afterwards, the child was circumcised according to the Jewish custom, and he received the name that had been given to him by the angel before his birth—the name of Jesus.

The Jewish law commanded that the first-born son of every family should be solemnly presented to the Lord as soon as he was six weeks old; and when the child Jesus had reached this age, he was taken to Jerusalem by Joseph and Mary, that this ceremony might be performed in the temple, according to the usual custom.

Jerusalem was the chief city of the land of Israel. It had been taken long ago by King David, who built a fort round it to defend it from enemies, and made a palace for himself to live in. He wished also to build a temple to the Lord, and gathered together great stores of gold and silver, brass and iron, hewn stones and cedar-wood, wherewith to make it beautiful.

He was not able, however, to do as he desired with regard to the building, but he charged his son Solomon to carry out his purpose, and Solomon built a temple which was the wonder of all lands for splendor and magnificence. This temple had been destroyed by Nebuchadnezzar, King of Assyria, who had conquered Jerusalem and carried away the Jews into captivity, but they had long since returned from that captivity, which only lasted for seventy years, and now another temple stood in the place of the first.

The Child Brought to the Temple.

The new temple had been begun by King Herod about nineteen years before this time, and was still not quite finished. It had a golden dome or rounded roof, which glistened in the sunshine, and it was approached by avenues of beautiful marble pillars. Inside, it was divided into two parts, which were surrounded by many outer courts. The first of these was called the Holy Place, and here the sacrifices were offered up to God, when they had been slain by the priests upon a huge altar of brass. Beyond this was the Holy of Holies, which was hidden by a curtain drawn before it, and never entered except once a year by the High Priest alone.

To this beautiful temple Joseph and Mary brought the child Jesus, to present him to the Lord. It was usual, at the same time, to present a lamb of a year old to be sacrificed on the great altar; but those who could not afford so costly an offering, might bring instead a pair of turtle doves, or two young pigeons. As Joseph and Mary were poor people, they offered the humbler gift of a pair of birds, and when these had been laid upon the altar, and had yielded up their life, the priest took the child into his arms, and solemnly blessed him.

Now there lived at this time in Jerusalem a certain man named Simeon, who was just and devout, and who was waiting for the consolation of Israel. All the children of Israel who really cared for their country were grieved because their land was under the yoke of the Romans, and were looking and waiting for a deliverer who should save them from their enemies. Long ago, the prophets had spoken of a Messiah who should come in the time of trouble to comfort his people, to put an end to all evil, and to reign in power and righteousness, extending his kingdom over the whole world.

Simeon was a very old man. He had lived a long life in obedience to the commandments of God, and the Holy Spirit of God rested upon him and directed all his actions. It had been revealed to him that he should not taste of death until he had seen the Lord's Christ, and day by day he was looking for the Messiah to come.

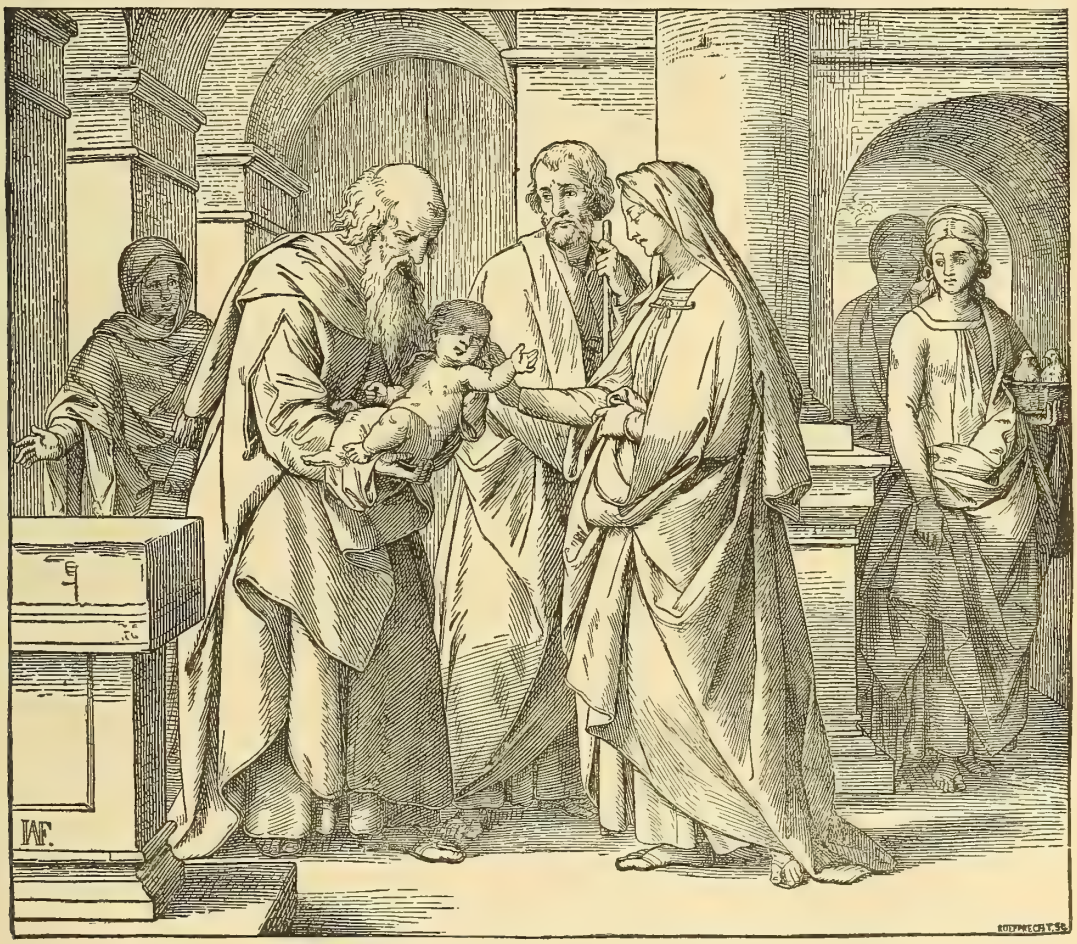
A Happy Old Man.

On the day when Jesus was presented to the Lord, the Spirit of God moved Simeon to enter the temple just at the moment when the priest had taken the child into his arms to bless him, and as soon as he saw the child, Simeon knew that this was he for whose coming he had been waiting so long. He took him up in his arms, and praised God, saying, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles and the glory of thy people Israel.

Joseph and Mary were filled with wonder at those things that Simeon had spoken concerning the child, and Simeon blessed them both, and told them again that this child would be the Saviour of his people.

Just then there entered into the temple an

aged prophetess called Anna. She was of a great age, having been a widow for eighty-four years, and she was continually in the temple, serving God with fastings and prayers night and day. When she heard the words of Simeon, she also gave thanks to the Lord, and to all those in Jerusalem who were looking for the Messiah she told the good news that the Saviour had come.



SIMEON TAKING THE CHILD IN HIS ARMS.

In a country east of the land of Israel, there lived some wise men, who spent much time in studying the stars. Every night they observed the heavens; and they knew all the stars one from another, and gave to each a name of its own. In those days, people believed that by such studies they could foretell great events that were going to happen; and especially when a great king or hero was about to be born, they thought it was sure to be signified by some unusual appearance in the sky.

The wise men had watch-towers from which to observe the movements of the stars, and one night, when as usual they were looking attentively at the heavens, they suddenly perceived the appearance of a star that they had never seen before. It grew brighter and brighter, and soon there could

be no doubt that it was indeed a new star. They were very much astonished, and said one to another that some wonderful event must be going to take place.

Then one of the wise men remembered what he had once read in an old book, and he said, Long ago it was foretold by a prophet of our race that a star should come out of Israel, and a king arise who should smite down all the enemies of his people. This star must be sent to tell us that the king of whom that prophet spoke has now been born in the land of the Jews.

Herod Greatly Troubled.

One of the others answered, This is no doubt the meaning of the star. Let us go, then, and pay our homage to the new-born king, and offer him presents.

To this they all agreed, and immediately they began to prepare for the journey. The servants made ready their camels, their mules, and their asses, and they took with them rich presents, gold, and sweet-smelling spices, and herbs that cure disease. As they travelled across the desert at night, they could see the star shining high above their heads. On it went, in front of them, and following the path it seemed to point out, they came at last to Jerusalem, the chief city of the land of Israel.

When they reached Jerusalem, they went at once to the palace of the king, whose name was Herod, and said to him, Where is he that is born King of the Jews? For we have seen his star in the East, and are come to worship him.

Now Herod was a wicked king. He had been set on the throne by the Romans, and as long as he had power and riches, it was nothing to him that his country was under the yoke of a foreign people. He was not one of those who were looking for the Redeemer of Israel, and he had heard nothing of the birth of Jesus, or of what had been said about him by Simeon and Anna. The words of the wise men troubled him, for was not he himself the king? He did not want to hear of any other king.

Nevertheless he concealed his fear and anger, and sent for all the most learned men in Jerusalem, that they might search through the old books to see what had been said about the birthplace of the Messiah. They found that he was to be born in Bethlehem, for the prophet Micah had said, And thou Bethlehem, though thou art but a small city, yet out of thee shall he come forth that is to be Ruler in Israel.

Then Herod told the wise men that they had better go to Bethlehem to seek for the newly-born King, and he said to them, When ye have found him, bring me word again, that I may come and worship him also. He did not really mean to worship him; his mind was full of wicked thoughts, but for his own purposes he wished to find out where the child was.

Found in a Strange Place.

The wise men journeyed on to Bethlehem with their servants and their treasures, and the star still went before them. When they reached the city, they again inquired for the child that had been born of the kingly family of David, and were directed to the house where Joseph and Mary were now living. At last they had reached the end of their long journey, and now they were told that the King whom they had travelled so far to see was to be found, not in a palace, but in the house of a poor carpenter.

But they were not offended or turned aside on this account. They made their way to the house that had been pointed out to them, and when they had come to it, they

THE WISE MEN PRESENTING THEIR GIFTS.

THE FLIGHT INTO EGYPT.

looked up and saw the star, which seemed to be shining right over it, and they rejoiced with exceeding great joy. Then they entered in, and found the young child and Mary his mother, and they fell down and worshipped him. And when they had opened their in gorgeous robes, and with crowns on their heads, kneeling before the Infant Saviour, and offering him their presents.

When they had made an end of offering their worship and their treasures, the wise men returned to their home in the far East.

WISE MEN OF THE EAST PRESENTING THEIR GIFTS.

treasures, they presented unto him their gifts, gold, and frankincense, and myrrh.

Many beautiful pictures have been painted to represent this scene, and in them the wise men, or the Magi as they are sometimes called, usually appear as three kings, clothed

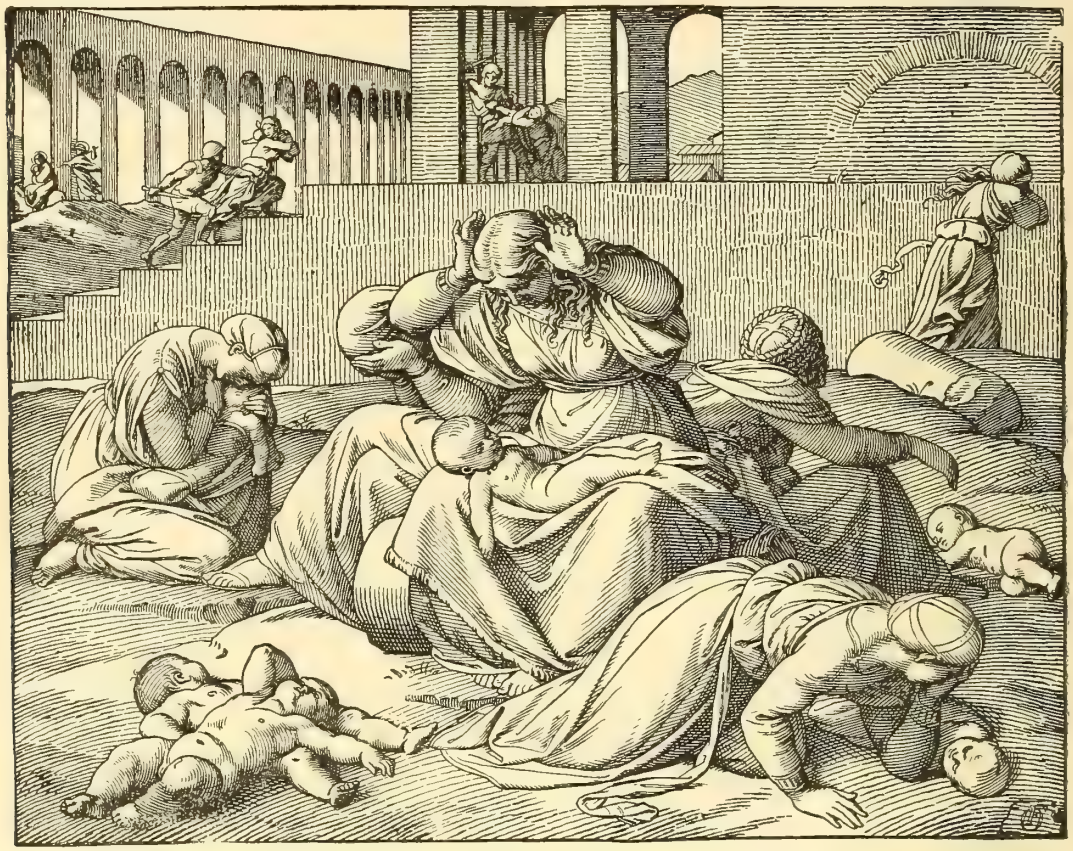
They did not go back to Jerusalem, but departed unto their own country another way, for they were warned of God in a dream that they should not return to tell Herod where to find the child Jesus.

Herod was thus kept in ignorance for

a time, but when he found that the wise men had failed to come back and tell him that which he desired to know, he became very angry, and thoughts more wicked than ever took possession of his mind. He was determined to kill the newly-born King of the Jews, for he feared that otherwise, when the child grew up, he would take away the kingly power from him; and having made up his mind to this wicked deed, he would not let himself be baffled because he did not know which child it was whose life he desired to take.

He thought that if he killed all the children of Bethlehem, the child Jesus could not escape from perishing with the rest, and so he sent his soldiers to the town, and told them to kill every little boy of two years old and under, both in Bethlehem itself and in all the country round about.

All over Bethlehem there was loud weeping and lamentation, for the soldiers of Herod entered every house, and wherever they found a little boy of two years old or less, they pierced it with their spears, and killed it before its mother's eyes. In vain the mothers cried for mercy; the commands of the wicked king were obeyed literally, and they were left to mourn as those who could not be comforted.



KILLING THE MALE CHILDREN UNDER TWO YEARS OLD.

But Joseph and Mary were not among the sorrowing parents; Jesus was not one of the children who were slain. All this massacre of the innocent children had failed to secure

for Herod the end that he desired, for the one child of whom he was afraid was already far away in a place of safety.

Very soon after the wise men had left Bethlehem Joseph had seen a vision one night in his sleep. The angel of the Lord had appeared to him in a dream and said, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word, for Herod will seek the young child to destroy him.

Immediately Joseph rose up, while it was still night, and saddled an ass, and when he had set the young child and his mother upon it, he led it quickly away from the town. Before the soldiers of Herod reached Bethlehem, he was already far away, and he led the ass many weary miles across the desert till he came to the land of Egypt.

They Return to Nazareth.

There he tarried until he again had a dream. As before, the angel of the Lord appeared to him by night and said, Arise, and take the young child and his mother, and go into the land of Israel, for they are dead which sought the young child's life.

Again Joseph arose and saddled the ass, and led Mary and the child back across the desert to the land of Israel. At first he intended to return to Bethlehem, for now that Herod was dead, he thought there would be no danger in going there; but when he heard that Archelaus, the son of Herod, who was nearly as wicked and cruel as his father, was ruling over that part of the country, he was afraid to go thither. He changed his purpose, therefore, and turned aside into the province of Galilee, to the town of Nazareth, where he and Mary had lived before the birth of Jesus.

For many years Joseph and Mary lived a peaceful, happy life at Nazareth. The town was built on the side of a hill, and looked down upon waving fields of corn, and meadows full of beautiful flowers. In the spring-time every house was like a bower, for the vines crept all over the walls and covered them with garlands of green leaves.

Joseph and Mary had returned to Nazareth richer than when they left it, for they had brought with them the child who had been born in the stable at Bethlehem, and who had been worshipped by the wise men from the East, and declared by Simeon to be the Redeemer of Israel.

How Children Were Taught.

Their house was only a poor working man's cottage, but it was a happy home, for love was there. The child who lived in that poor house was a pattern for all children, rich and poor. No unkind thoughts were in his heart, no untruthful words ever came from his lips; in all things he was obedient to his parents, and kind and gentle to all around him.

When he was old enough, Jesus went to school with the other children of the town, and there he learnt to read and write, and was taught the history of his country.

In those days children were not taught in the same way as now. Printed books were not yet in use, and each roll of manuscript had to be copied out separately, so that such books were very precious, and there was only one for the whole school. This was held up by the master in front of the children, who sat on the floor in a half-circle round him, and repeated the words after him, as he pointed to them. When it was time for the writing lesson, they sprinkled the floor with smooth sand, and traced the letters upon it, either with their forefinger or with a pointed stick.

Jesus was also taught the history of the Children of Israel. He learnt how his countrymen had once been slaves in the land of Egypt, and how God had delivered them from their enemies, and led them through the wilderness to the land of Canaan, which had been their home ever since. He learnt, too, about all the great men who had fought for their country, and especially about his own forefather, King David, who had conquered the city of Jerusalem, and his son, King Solomon, who had built the temple there.

Great Feast at Jerusalem.

He was taught, moreover, to study the book of the Law of the Lord, as well as the Psalms that had been written by King David and other poets, and the books of the prophets, all of whom spoke of a Messiah who should come in the latter days to redeem his people.

Thus the days and months passed happily by, until Jesus was twelve years old. At school, as at home, he was always teachable and kind and obedient, and loved by all who knew him.

It was the custom amongst the Jews for all the grown-up people to make a journey every year to Jerusalem to worship in the temple of the Lord, and to hold a solemn feast in remembrance of the time when their forefathers had been delivered from the land of Egypt.

Joseph and Mary went every year to Jerusalem for this purpose, and when Jesus was twelve years old, they took him with them for the first time. It was a beautiful spring morning when they set out from Nazareth, with a large number of their friends and neighbors. The women rode on mules or asses, while the men and boys went on foot. The distance was about eighty miles, and the journey lasted several days. Each night they made a little encampment beside a well of water, and there rested until the morning sun enabled them to continue their way. Then they again started forth, and as they went, they joined in singing psalms of praise to God.

The mind of Jesus was full of happy and solemn thoughts as he walked along the pleasant country roads, and noticed the bright green of the young shoots, and the fruit trees full of blossom, and the flowers springing up along his path. He thought of the deliverance from Egypt, and thanked God for having brought his fathers to such a goodly land. He thought also of all that he had learnt about Jerusalem, and about David and Solomon and the other great men who had lived there, and looked forward eagerly to see it all with his own eyes.

His Parents Lose Him.

At last they reached a hill from the top of which they could catch the first sight of Jerusalem, and a wonderful sight it was. Jerusalem at that time was a magnificent city, with towers and pinnacles of white marble, which gleamed from among the trees, while high above all shone the great golden roof of the temple.

The city was crowded with strangers who had come to take part in the feast, and it was very difficult to find any shelter. Joseph and Mary and their friends from Nazareth were therefore obliged to encamp outside the city, as they had done on the journey, and they made for themselves temporary tents with willow-stems twisted together. They remained at Jerusalem for eight days until the feast was ended, and then all departed together to their own home.

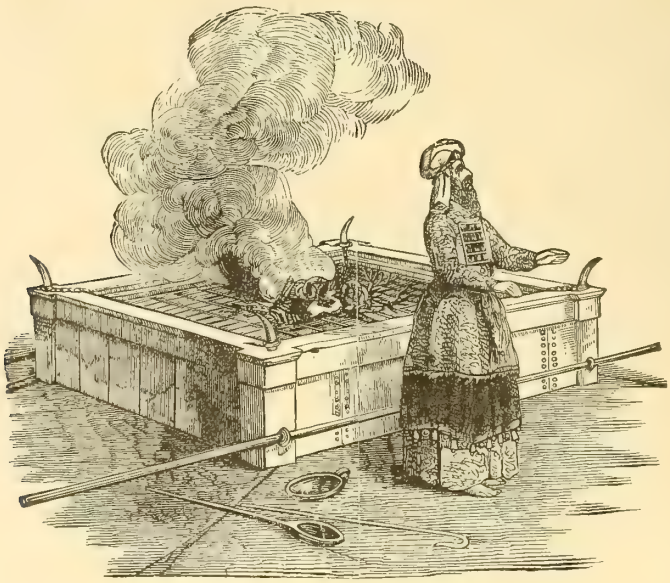
But before they had gone very far, Joseph and Mary discovered that the child Jesus was

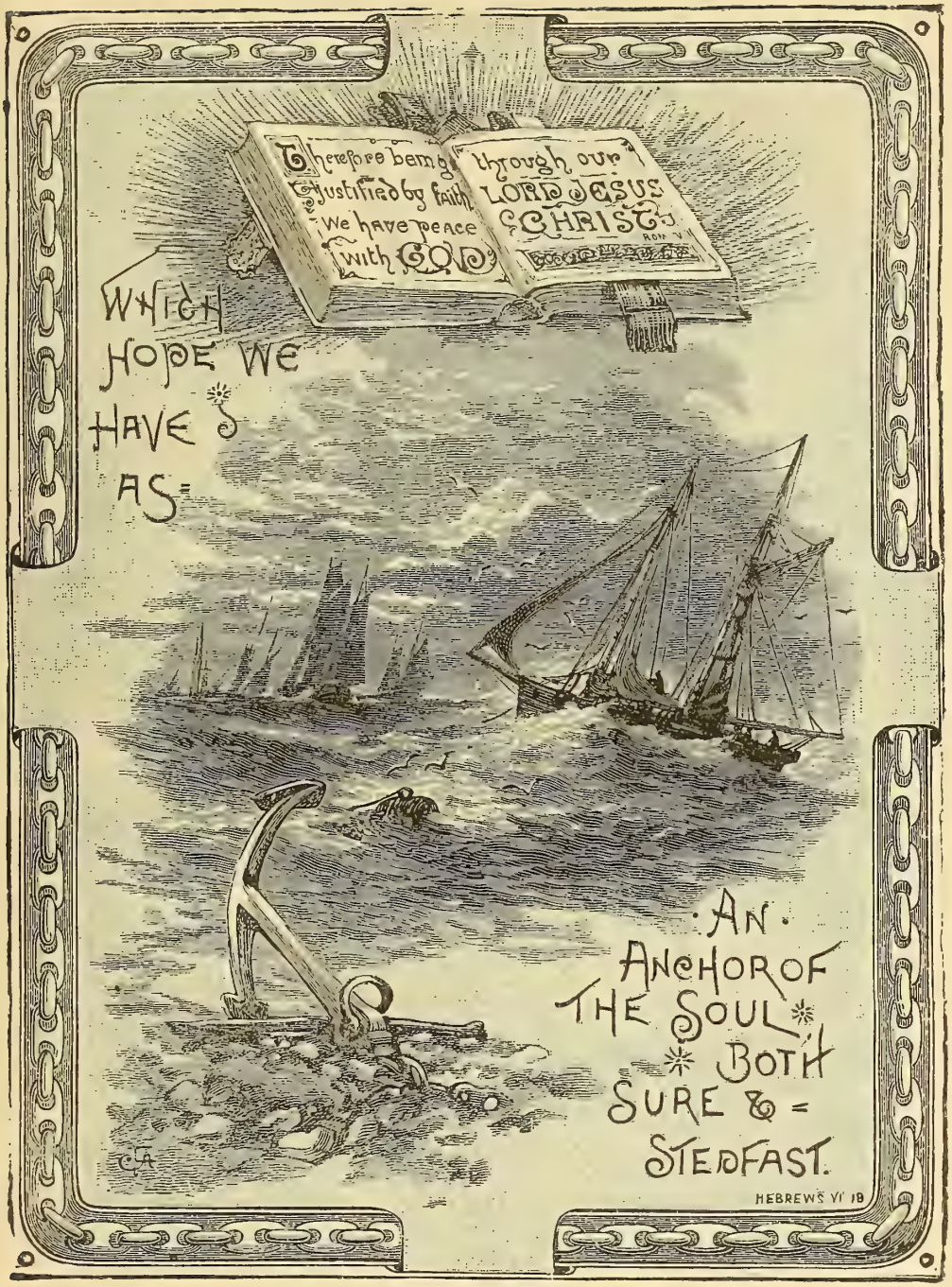
JESUS WORKING AT THE TRADE OF CARPENTER.

not with them, and they were filled with alarm. They went round to all their friends and kinsmen to inquire concerning him, but could hear no tidings, and at last they turned back to Jerusalem, to seek him there. It was not until the third day that they found him in the temple, sitting among the teachers of the Law, both listening to their works and asking questions when he did not understand their meaning. All were astonished that so young a boy should already know so much. Mary was proud that her son should have gained the approval of the teachers of the Law, but she could not refrain from rebuking him for having given her so much trouble. She said to him, Son, why hast thou dealt with us thus? Behold, thy father and I have sought thee sorrowing. But he said to her, How was it that ye sought me? Did ye not know that I must be about my Father's business?

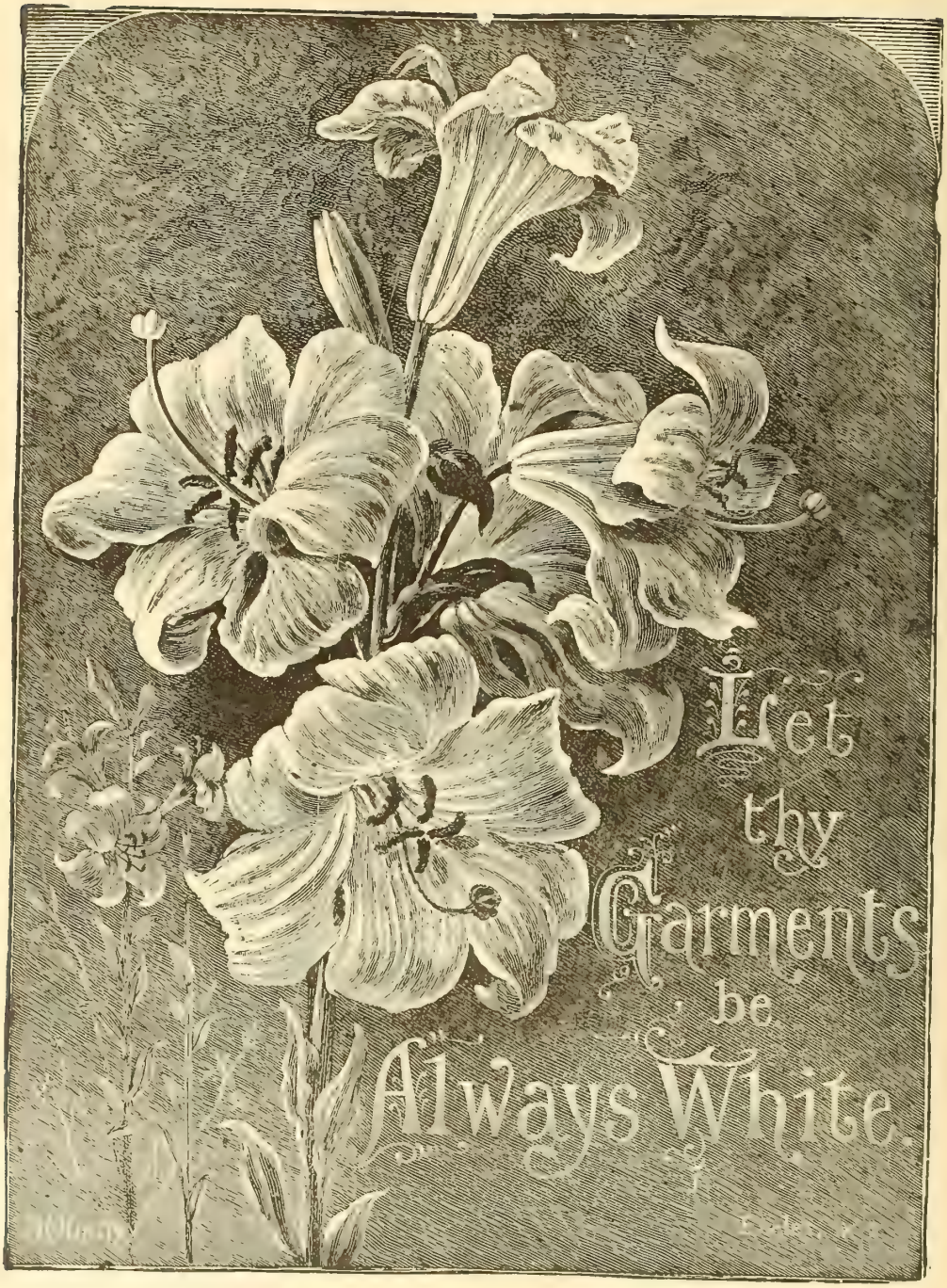
Neither Mary nor Joseph knew what he meant by these words. They did not understand his delight in the Law of the Lord, nor his eagerness to make the most of every opportunity of learning, in order that some day he might be able to teach, but they knew that he would not willingly pain or distress them. They took him back with them to Nazareth, and, as before, Jesus was obedient to them in all things.

Year by year as the boy grew older, he became more loving and more lovable. As he increased in stature, so he increased in wisdom, and in favor with God and men. When he was old enough, he chose, the same trade as Joseph, and earned his living by working in the carpenter's shop. Once every year he want up to Jerusalem to keep the feast, but he always returned to his quiet home at Nazareth. There he lived until he was thirty years old, doing every day his daily duty, and preparing himself by thought and prayer for the great work that lay before him. He had shown in his youth what kind of a man he would be when he grew up.





THE SURE AND STEADFAST ANCHOR.



BEAUTIFUL GARMENTS.

CHAPTER XXVI.

STORY OF JOHN THE BAPTIST—JESUS ON THE BANKS OF THE JORDAN—THE TEMPTATION IN THE WILDERNESS—THE FISHERMEN BECOME DISCIPLES—THE MIRACLE IN CANA OF GALILEE—WINE FROM WATER—JESUS IN JERUSALEM—BUYERS AND SELLERS DRIVEN FROM THE TEMPLE—WORDS OF JESUS NOT UNDERSTOOD—THE MAN WHO CAME BY NIGHT—DISCOURSE TO NICODEMUS.

FOR many more years, eighteen in all, till he grew up to be a man, Jesus remained in Nazareth. He was thirty years old now; but he was living quietly on in the old home. He had not yet begun to preach, or to do any miracle; he was doing his Father's will in the humble home in which he had been brought up.

People had become very wicked in those days. Every kind of iniquity, and wrong, and cruelty was done in the land; and those people who still loved God, and grieved for all the sin that was going on around them, were looking and longing for a Saviour to come, who should take away all the evil, and make the nation better.

The Saviour had indeed come; but they did not know it. And if they had been told that the carpenter of Nazareth was the Messiah, promised in the Scriptures, the Son of God, they would not have believed it. Now, God wanted to prepare the people's hearts to believe in his dear Son, and to receive him as their Saviour. So he sent a messenger to them.

This messenger was John the Baptist. He was a great prophet, and a great preacher; and God's Holy Spirit was in him from the day he was born. He was not dressed like other people; he wore a mantle of camel's hair, and had a leather girdle or belt round his waist.

He did not care what food he ate; he thought so much of the message God had given him, that he did not care for his body; so he ate the common food that only the beggars of that country eat—this was locusts (a kind of large grasshoppers) and wild honey; and he drank the water of the river.

Crowds of people went to hear this wonderful preacher, who was so unlike other men. And John spoke to them about their many sins, and told them all to repent.

By the River Jordan.

As John the Baptist spoke to the people of their wicked ways, and of God's anger, many of them began to see how wrong they had been; and they confessed their sins, and were really sorry for all their wickedness.

Then John baptized them. He took them down to the river and baptized them, as a sign that they were willing to give up their sins, and that God was willing to pardon them, and to wash away their sins.

After that, John spoke to them about the Messiah. He told them that the Lord who was coming was very great and very holy—so holy that even John himself was not worthy to stoop down and untie his shoe—and that he would baptize people with the Holy Spirit, thus cleansing their hearts.

But though John spoke to the people about the Saviour, and told them that he was near, he did not himself know that Jesus was the Saviour. So God said to him, When you see the Holy Spirit coming down from heaven, and resting upon any one, you will know that that one is the Son of God.

Well, while John was teaching, preaching, and baptizing at the river Jordan, Jesus himself came to be baptized.

John was distressed that Jesus, who he felt was so much better than himself, should come like a sinner to be baptized. So he said, I have need to be baptized by you; why then do you come to me?

Jesus answered, Suffer it to be so now; for it is right for us to do all that is commanded. When he said this, he went down to the river, and John baptized him.

The Temptation.

As soon as this was done, Jesus went up out of the water again, praying; and at that moment a wonderful thing happened. The heavens were opened, and the Spirit of God came down like a dove from heaven, and rested upon Jesus. And a voice was heard, which said, Thou art my beloved Son, in thee I am well pleased.

John the Baptist saw the Holy Spirit, and he heard the voice; and so then he knew that Jesus was indeed the Son of God.

Directly after Jesus had been baptized, the Holy Spirit led him into the wilderness. There were no houses there, nor pretty fields, nor gardens; and there were no people there. For forty days and forty nights, Jesus was in that dreadful wilderness; and all that long time he had nothing to eat.

He was not quite alone there. Some one else was in the wilderness—watching him, fearing him, and hating him. It was Satan. Satan knew quite well that Jesus was the Son of God; and he hated him because he was good, and pure, and holy. But most of all he hated him because he knew that Jesus had come into the world to be the Saviour of sinners. So Satan thought that he would try and tempt Jesus to do wrong. For if Jesus had sinned only once, he could not have been our Saviour.

When the forty days were over, Jesus was very hungry indeed. Satan knew that he was hungry; so now he came and spoke to Jesus. He said, If you are God's Son, make these stones into bread. He wanted to tempt Jesus to doubt his Father's love, and not to wait his Father's time to feed him.

Jesus only replied to Satan out of the Scriptures; and this is what he said, It is written, Man shall not live by bread alone, but by the word of God. This means, that bread cannot keep us alive if God wills us to die; and that God can keep us alive without bread, if he wills us to live.

The Cunning Tempter.

How different Jesus was to Adam and Eve! They were in a beautiful garden, where they had everything they wanted; and Satan made them sin by tempting them to eat the one thing God had forbidden. They were disobedient. Jesus was in a lonely wilderness, wanting food, and Satan tempted him to eat, to satisfy his hunger; but he would not distrust or disobey his Father. He was always obedient.

Then the devil tried another way to make him sin. He took Jesus into the holy city, Jerusalem, and set him upon a very high part of the temple—so high that it would make one dreadfully giddy to look down—and he said to him, If you are the Son of God, throw yourself down from here. Do

not be afraid. You trust your Father, and God will take care of you, and send his angels to keep you from being hurt.

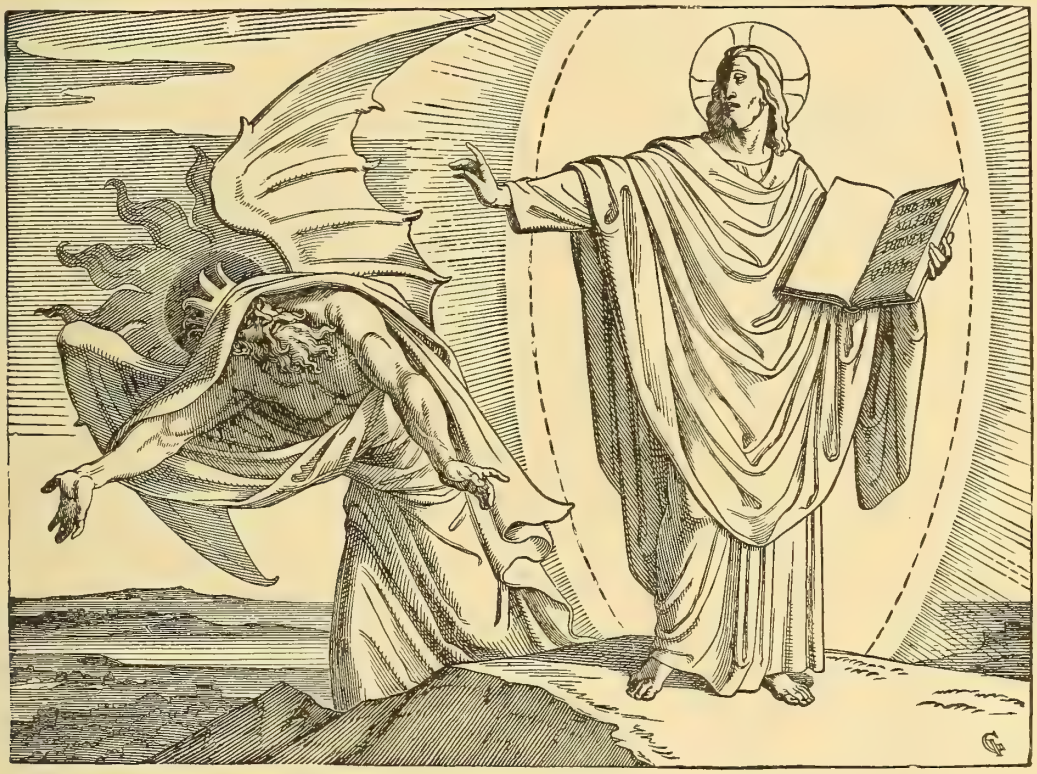
Ah, God's promise is to take care of those who walk in his ways and obey him. But if Jesus had done as Satan told him, he would have been doing the devil's will, and not God's will. So Jesus answered that wicked tempter again out of the Scriptures, It is written, Thou shalt not tempt the Lord thy God.

Once more the devil tried to make him sin. He took Jesus to the top of a very high mountain, and showed him all the kingdoms of the world, and all the beautiful things that are in them—all the thousands and thousands of people, all the gold, and all the treasures.

Then he said to Jesus, I will give you all these things, and they shall be yours, if only you will fall down before me, and worship me.

Jesus was very angry with the devil for daring to say such things. Go away, Satan! he said to him; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

After this the devil left him. Weak though he was in body, the Son of God was strong in spirit, and could not be led into sin. And now that the struggle was over, the angels of God came to bring him comfort, and rejoice with him over the victory.



THE TEMPTATION ON THE MOUNTAIN.

When Jesus had thus overcome the temptations of the devil, he returned to live again amongst men; and at first he went back to the Jordan, where John had meanwhile continued to preach, and to baptize the people

By this time the fame of John had reached the ears of the priests and Levites who served in the temple at Jerusalem, and they sent certain of their number to ask him who he was, and why he was thus preaching and baptizing. They thought he might be the Messiah who had come already, but John answered, I am not the Messiah. But there standeth one among you whom ye know not. He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

What Was Said by John.

One day, as John the Baptist saw Jesus walking along, he said to two men who were with him, Look! There is the Lamb of God.

When the men heard John say that, at once they followed Jesus, walking quietly behind him. Jesus knew that they were following, and he turned round and asked, Are you looking for any one? They answered, Master, where do you live? Jesus replied kindly, Come and see. So Jesus took them to the house where he was staying, and the two men remained with him that day. After that, they were almost always with him; for they knew that he was the Son of God.

One of these men, whose name was Andrew, had a brother called Peter, and wanted him to follow Christ. So he went to find him and to tell him the wonderful news. We have found the Messiah, he said. And then he took Peter to Jesus. From that moment he became a loving disciple of Jesus.

All these disciples—Peter, and John, and Andrew, and that other disciple—were fishermen. They were poor men, and had to work hard for their daily bread. They were obliged to go out in their ships, sometimes all day, and often all night, to catch fish. They were very fond of their ships; but, at a word from Jesus, they left them to follow him.

Did they think that Jesus could make them rich? It was not for this they wanted to be with him. They knew that Jesus was very poor, even poorer than themselves. He had no home of his own; but the disciples had homes where they might always live.

Yet they preferred to follow their Master; though by doing so they were often very weary and hungry. For sometimes it happened that such crowds followed Jesus, that they had not time to eat: and sometimes they were far from any town or village, and had a long way to go to buy bread. But sometimes people invited them into their own houses, and gave them food.

The day after Peter had joined the other disciples, Jesus was walking further on, to go to another place, when he met a man whose name was Philip. Come with me, Jesus said. Without a question and without a doubt, Philip followed him; for he, too, knew that Jesus was the Son of God.

"Come and See."

Philip had a friend called Nathanael, and he wanted to bring him to Christ. So he went to him, and said, We have found Jesus of Nazareth, who the Scriptures tell us is the Son of God. But Nathanael said, Nazareth is a very bad wicked place; can anything good come from there? Come and see, was Philip's answer.

So they went both together. And as Jesus saw Nathanael coming, he said, Here is one who is very truthful and honest.

Nathanael was surprised to hear Jesus say this, and he asked in wonder, How is it that you know me?

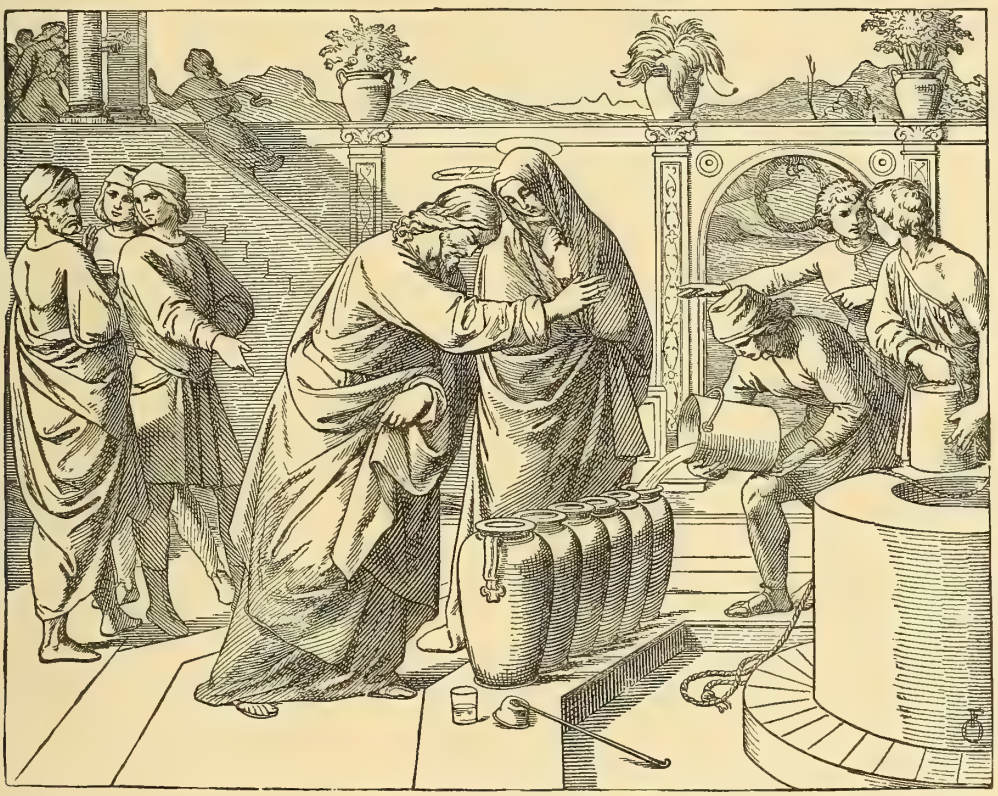
Jesus answered, Before Philip called you, when you were under the fig-tree, I saw you. Nathanael did not doubt any longer. He

exclaimed, Master, you are the Son of God, you are the King of Israel!

Jesus said to him, Do you believe just because I said I saw you under the fig-tree? You shall see much greater wonders than these. One day you shall see heaven open, and the angels of God ascending and descending upon the Son of Man. And so Nathanael also became a disciple.

not return alone. Some men are with him; they are the five disciples of whom you have already heard. Mary's heart must have been full of joy when she found that at last there were people who were beginning to believe in Jesus, and to call him the Son of God.

Now you are to read of the first miracle that he ever did. A miracle is any won-



THE WATER TURNED INTO WINE AT CANA OF GALILEE.

Jesus as we have seen, had left his home in Nazareth to be baptized by John in the river Jordan. This had been done some weeks ago, and he had never been home since. But now he was going to return to Nazareth once more.

Two months have passed away, and once again he is in the little town where he had lived for so many years. But he does

derful thing that is done that no man can do, but only God.

In a house a few miles away from Nazareth there was a wedding, and the mother of Jesus was there. In that country a grand feast was always given at the time of a marriage, and this feast often lasted several days. Jesus was invited, and his disciples, to the marriage feast, and they went.

The people who gave the feast were poor, and they could not afford much wine; so it happened that after a little while it was all gone. What were they to do to get more?

The mother of Jesus knew that there was one sitting at the table who could help them, and so she just simply said to her blessed Son, They have no wine. But Jesus answered her, What have I to do with you in this matter? The proper time is not yet come for me to work.

Jesus always waited his Father's time, and not one moment before the right time would he do anything. He was as patient in waiting as he was patient in love and in suffering.

Mary felt quite sure that he was going to help them, so she turned to the servants, and said to them, Whatsoever he tells you to do, do it at once.

There were some large stone jars in the room, used for holding water. Jesus said unto the servants, Fill those water-pots with water. And they filled them quite full, up to the very top. Then Jesus said, Now pour out some in a cup, and take it to the ruler of the feast.

More than Enough for the Guests.

The servants did as they were told; and when the ruler of the feast had tasted it he found that it was no longer water, but wine—the very best wine he had ever tasted.

But how could that be? Jesus had changed into wine all the water that was in those large stone jars. So now there was enough, and more than enough, for all the guests.

The ruler of the feast could not understand where this wine, that was so much better than what they had been drinking, had come from. So he called the master of the house, and said to him, Why did you not give us this good wine before?

But the master of the house did not know how it had come; he only knew that all he had was gone. But the servants knew all about it, and now they told the whole story: how Jesus had made them fill the great stone jars with water, and how he had turned all the water into wine.

The people were very much astonished at the wonderful thing their Lord had done; and it made them believe all the more firmly that he was the Son of God. And this is why Jesus did miracles; to show his power and glory, and to show people that he was the Christ. Yet in spite of the wonderful things he did, many people would not believe in him.

Jesus at the Passover.

Very soon after the first miracle, Jesus went to Jerusalem to keep the Passover. You remember what a very great number of people used to flock to the holy city to keep this yearly feast. They came from all parts; from places a long way off, and even from other countries.

The city was crowded. Every street every house was full; and hundreds o people had to make for themselves little tents of mats and branches of trees, to shelter them during the night because there was no room for them in any house.

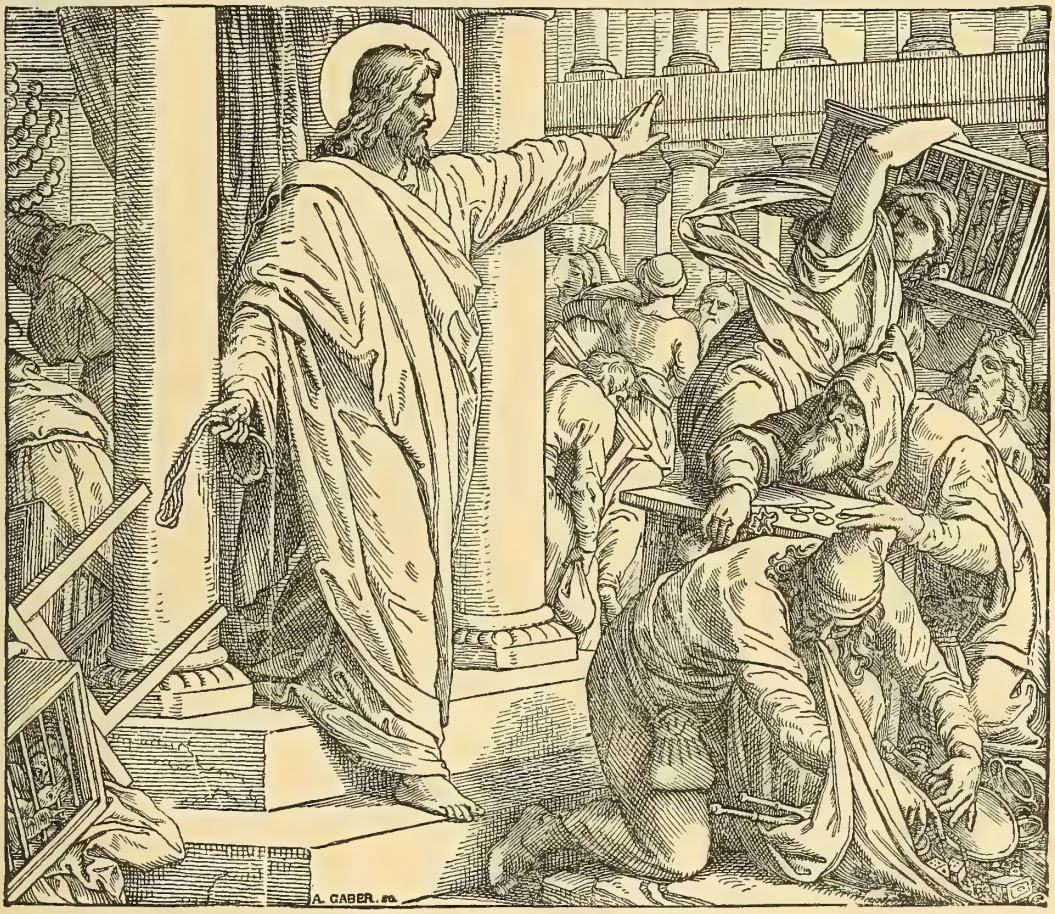
Then, besides all the many people, there were hundreds and hundreds of cattle, sheep and oxen, driven into the city for sacrifice, and doves and pigeons too, were brought in great numbers; for these birds were what the poor offered to God in sacrifice—those who could not afford to offer a sheep or a lamb.

You may imagine how bright, and busy, and noisy it was in the streets of Jerusalem at that time; for it was a time of rejoicing, and of thanking God for past mercies.

So Jesus went into the temple to join in the solemn services there. The temple was a most beautiful building, far grander than anything you or I have ever seen. But what a sight met his eye!

The grand entrance-court of God's house was full of cattle, and crowded with men who were buying and selling them! Other men, with cages full of pigeons and doves, offering them for sale! There were other men sitting before tables, on which were piled up heaps of money; these people were called money-changers. And all the noise of the men's voices, of the sheep bleating, and of the oxen lowing, could be distinctly heard in the inner part of the temple, where the services were going on.

Four hundred years before, it had been prophesied—or foretold—in the Scriptures that one day the Lord would suddenly come into his temple, to cleanse and to purify it. That time had now come.



THE MONEY-CHANGERS DRIVEN FROM THE TEMPLE.

Jesus was very angry at all he saw. He could not bear that his Father's house should be so dishonored; and in his holy anger he made a scourge, or whip, of small cords to chase out all those who were so profaning it.

First he drove out all the sheep and the oxen, and those who were selling them. Next he went to where the money-changers

were sitting, and he threw down all their tables, and upset the money that was piled up on each, leaving the men to grope about on the floor for all the coin which had been scattered, and was rolling about.

Then he said to those who sold the doves, Take these things away; do not make my Father's house a place for buying and selling. No one dared resist him. Though they hated him for what he had done, yet they felt in their hearts that he was right, and they were afraid of him.

When the proud priests and Pharisees heard what Jesus had done, they did not dare complain; for they, too, knew quite well that they had done wickedly to allow such deeds to take place in the holy temple.

They Call for His Authority.

Presently, however, when they had begun to recover themselves a little, some of the Jews came to him to ask by what authority he did these things. The old prophets had done many wonderful works, Samuel had brought down a storm of thunder and rain, Elijah had called fire from heaven to destroy his enemies, and they demanded of Jesus, if he was indeed the Messiah, that he would work some miracle as a sign, that they might see it and believe in him.

But Jesus would not do as they wished. Often after this he was pressed by the people to give them a sign, but he always made the same answer, that they were to look at his actions and see if they were the deeds of one who had come from God.

Instead of working any miracle, he now said to them, Destroy this temple, and in three days I will raise it up.

The Jews answered, Forty and six years was this temple in building, and wilt thou raise it up in three days?

They did not understand his words, but afterwards, when he had risen again from the dead, after lying in the grave for three days, his disciples remembered what he had said, and knew that he had been speaking, not of the material temple of stone, but of his own body. He meant to say that, even if that beautiful temple, to which men came from all parts of the world, were to be destroyed, it would not really matter, for that he had come to teach that each man might build in his own heart a temple for the Holy Spirit of God, which could not be destroyed even by death itself.

Whilst Jesus was at Jerusalem, he received one night a visit from a Pharisee named Nicodemus.

The Pharisees were the most important men amongst the Jews, for they were the religious teachers of the people, and they passed the greater part of their lives in studying the Law of God, and in laying down rules by which the more ignorant might know how it was to be understood.

Wanted to Be Seen of Men.

They gained the esteem of the people by making a great show of religion, but all their good works were done to be seen of men, and not from any true love to God. As was the custom in the East, they said their prayers standing, and this they did at the corners of the streets, so that all the passers-by could see them; and when they gave alms also, they took care to do it in such a way as to draw the attention of everyone to their generous action.

They were very strict about obedience to the exact words of the Law, but they acted for the most part in a manner that was entirely contrary to the true spirit of religion.

One of the commandments of the Law was that the tenth part of all possessions was to be offered to God, and the Pharisees

CHRIST TALKING TO NICODEMUS.

carried this out with such minuteness that they would go into their gardens and dig up some little plant, such as mint, in order that they might divide it into ten portions and offer the tenth to God; but the more important matters, such as justice, mercy, and faith, they were apt to neglect altogether.

How They Treated Parents.

Many of the rules, too, that they laid down for the guidance of the people were such as could only lead them into error, and they often explained the words of the Law in a way that was by no means in accordance with their true meaning.

For instance, it was written in the Law, Honor thy father and thy mother, and the Jews rightly held that no son who truly honored his father and mother would allow them to starve in their old age; but the Pharisees taught that if the son chose to say of his money, It is a gift—that is, if he preferred to give it either towards beautifying the temple, or for buying animals for sacrifice, or for building a synagogue, or for anything else that was considered to be the service of God—then he was not to be expected to do anything more for his father or his mother.

There were, however, some good and sincere men amongst the Pharisees, and one of those was the man who had come to visit Jesus by night. He had waited till it was dark, for he did not wish to be seen; but he had heard about Jesus, and desired to learn from him, feeling sure that he was a teacher come from God.

Jesus told him that he had indeed been sent by God, and had come to establish the kingdom of God upon earth, and he said that no one could enter into that kingdom except by beginning a new life. Twice over he repeated the solemn words, Verily, verily, I say unto thee, except a man be born again he cannot enter the kingdom of God.

Sent to Teach the Truth.

Then he went on to say that God had sent him into the world to teach the truth, and that those who loved the truth would believe in him and be saved, but that those who loved rather to remain in darkness, doing evil deeds, would perish. It would be as it was with the Israelites in the wilderness, who were saved by looking towards the brazen serpent.

That had happened long ago, when the Israelites were journeying through the wilderness from Egypt to the land of Canaan. They had murmured against the Lord, and he punished them by sending fiery serpents among them to destroy them. Then they cried to the Lord to deliver them, and the Lord told Moses, their leader, to make a serpent of brass and set it on a pole, that all the people might see it. If one of the fiery serpents had bitten any man, when he looked upon the serpent of brass he became healed of the wound. And so there was life for a look of faith.

So shall it be again, said Jesus, For as Moses lifted up the serpent in the wilderness, even so shall the Son of Man be lifted up, that whosoever believeth in him should not perish, but have eternal life. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life.

CHAPTER XXVII.

THE PEOPLE OF SAMARIA—THE WOMAN AT JACOB'S WELL—THE WATER OF LIFE—IN THE SYNAGOGUE AT NAZARETH—HATRED OF THE JEWS—HEALING THE SON OF A NOBLEMAN—CASTING OUT A DEVIL—WONDERFUL CURES—JESUS CALLS PETER AND ANDREW—DISCOURSES UPON THE LAW AND PROVIDENCE—A LESSON FROM BIRDS AND FLOWERS—HOUSE BUILT ON THE ROCK—A LEPER HEALED—THE WIDOW'S SON RAISED TO LIFE.

JESUS returned to the banks of the Jordan when the Feast of the Passover was ended, and there he continued for some time with his disciples, calling upon the people to repent of their sins and prepare for the kingdom of heaven. But before long there came to him the sad news that John had been seized by the soldiers of King Herod, and cast into prison. This Herod was not so wicked as his father, who had slain the little boys of Bethlehem, but he was far from being a good king, and when John told him that he also needed to repent of his sins, he was very angry, and shut him up in a gloomy dungeon from which he never came out alive.

The disciples of John went to Jesus and told him that their master had been cast into prison, and they said that unless he left that part of the country the same fate would doubtless overtake him also. Jesus yielded therefore to their entreaties, and determined to go and preach in the cities of Galilee, beginning first of all with the town of Nazareth, where he had been brought up.

Between the province of Judæa, where Jesus had been preaching, and the province of Galilee, which was at the north of the land of Israel, was a district called Samaria.

The people of Samaria were not of the same race as the Israelites. Hundreds of years before this time, the country had been conquered by the king of Assyria, who made the whole land desolate, and took away the children of Israel into captivity. Then, because there was no one left to dwell in the cities of Samaria, he brought some strange people to occupy them, who worshipped other gods, and when by-and-by the Israelites returned to their own homes, they found these strangers settled in it.

They Could Not Agree.

This vexed them very much, and instead of making friends with the strangers, they regarded them as their deadly enemies. They could not get rid of them, but they did all they could to vex and annoy them, and the Samaritans in their turn did every thing in their power to annoy the Jews.

One of the things that the Samaritans did was to build a temple of their own on Mount Gerizim, one of the mountains of Samaria, instead of going up to worship at the temple of Jerusalem, and they often refused to give any food or shelter to the men of Galilee when they passed through their country.

In consequence of this, the men of Galilee usually went far out of their way in order to avoid passing through Samaria, and the Jewish teachers taught that it was degrading to accept any service or even to buy food

JESUS AND THE WOMAN OF SAMARIA.

from a Samaritan. But Jesus would not carry on the quarrel. He loved all men, and instead of going out of his way to avoid the Samaritans he was glad to pass through their country.

He travelled on foot, as he always did, and it happened that one day at about noon he reached the town of Sychar, near which there was a well of water. The well had seats all round it, and was shaded by a roof which kept the water cool by protecting it from the fierce rays of the eastern sun.

It was now summer, and Jesus, being wearied with his journey, sat resting upon the well, while his disciples went into the town to buy food. He wished for some of the fresh, cool water, but the well was deep, and he had nothing to draw with. Presently he saw a Samaritan woman coming towards him with a pitcher in her hand, and asked her to give him to drink.

She was astonished that he should expect any kindness from her, and said, How is it that thou, being a Jew, askest drink of me, who am a woman of Samaria?

What He Answered.

Jesus answered, If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water.

She did not understand his meaning, but she soon perceived that he was a great prophet, and then she asked him to answer a question that had often perplexed her. There had long been a dispute between her countrymen and the Jews as to whether God could be worshipped in the temple on Mount Gerizim, or only in the temple at Jerusalem, and she wanted to know what party was in the right. She said, Our fathers worshipped in this mountain, but ye say that in Jerusalem is the place where men ought to worship.

Jesus answered her, Woman, believe me, the hour cometh when ye shall neither on this mountain, nor yet in Jerusalem, worship the Father. God is a spirit, and they that worship him must worship him in spirit and in truth. It was the same thing that he had said to the Jews at the feast, only a short time before, that the true worship of God does not consist in going to this place or to that, but in entering into communion with the Spirit of God.

He Tells Who He Is.

The woman said, I know that the Messiah is coming, who is called the Christ. When he is come, he will tell us all things.

Then said Jesus, I that speak unto thee am he.

At these unexpected words, the woman put down her pitcher and ran back into the city to call her friends and neighbors.

While the woman was telling her neighbors to come to Jesus, the disciples tried to make their master take some food. Master, eat, they said to him. But Jesus was not hungry now.

He had been both hungry, and thirsty, and tired before; but he cared so much for the poor woman to whom he had been speaking, and he wanted so much to make her forsake her sins and love his Father, that he forgot all about his food, and he did not want any now. So when the disciples begged him to eat, he said to them, I have meat to eat that you do not know about.

Has any one brought him any food to eat? The disciples asked each other, wondering. Then Jesus explained to them what he meant. My meat is to do my Father's will, and to finish his work. More than his food, more than his rest, more than his life,

he loved to finish his Father's will at all times.

And now the Samaritans came flocking to him out of the city; and as Jesus sat on the well he taught them.

As they listened to him they forgot he was a Jew; and, as they heard his gracious words, they longed to have him always with them, and they begged him to stay with them. So Jesus remained two days in the city.

As he preached, a great many people believed in him. Some believed because of what the woman had told them when she said, he has told me all the things that I have ever done.

And many more believed in him because of what they heard him say; and they said to the woman, Now we believe, not because of what you told us, but because we have heard him ourselves, and know that he is indeed the Christ, the Saviour of the world.

After leaving the city of the Samaritans, Jesus continued his journey to Nazareth, the town where he had been brought up; and when the Sabbath day came round, he went into the synagogue, according to his usual custom.

Reading the Sacred Roll.

Besides the temple at Jerusalem, where the Jews met together from time to time to worship God, they had in most towns a synagogue or meeting-place, where they assembled every Sabbath day.

The sacred books of the Law and the Prophets were written on long rolls of parchment, and any one who chose might come forward to read the portion appointed for the day, and speak a few words to the people, On this Sabbath, Jesus rose up, and taking into his hands the roll of the prophet Isaiah, he opened it, and read these words: The Spirit of the Lord is upon me, because he hath annointed me to preach the gospel to the poor. He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

He wound up the roll again, and sitting down in the raised seat reserved for whoever had something to say to the people, he began to tell them that these words, which had been spoken so long ago, were now about to be fulfilled. He said that the kingdom of heaven was going to be established upon earth, and that whoever would follow him, might have a place in it.

All Fixed Their Eyes on Him.

He told them, too, that this kingdom was not one in which the rich and the great and the powerful would have all the advantages, but that those who were called to it were especially the poor and the despised, the weary and the heavy-laden.

As he spoke, the eyes of all the congregation were fastened upon him. They all knew him, for till lately he had been living in their midst; and they said one to another, Is not this Joseph's son? as they heard with wonder the gracious words that proceeded out of his mouth.

But as Jesus went on to tell them more about the kingdom, they were not so well pleased, for he said that all men might enter into it—not only the Jews, but people of other nations also, whom the Jews hated and despised, calling them all alike by the name of Gentiles or strangers. He reminded them, moreover, of two stories from the history of their own country, which showed that, even in the time past, the Gentiles had sometimes been more ready to accept the gifts of God than the Jews themselves.

The first story was about the great prophet Elijah. He lived in the reign of Ahab, a wicked king, whose sins were so great that, as a punishment, the heaven was dried up and no rain fell for three years and six months, so that there arose a mighty famine in the land.

Elijah left the land of Israel, and journeyed into Phenicia till he came to Zarephath, a city of the Gentiles. As he drew near to the gate of the city, he saw a poor widow woman gathering sticks, and asked her to give him something to eat. But even here the famine was very severe, and she answered him, I have but a handful of meal in a barrel and a little oil in a cruse, and now I am gathering a few sticks that I may make a cake and cook it for me and my son, that we may eat it and then die.

She Shared Her Last Meal.

But Elijah said, Verily, I say unto thee, the barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth.

When the poor woman heard these words, she received him gladly, and shared with him the food of which she had expected to make her last meal; and behold, it was as the prophet had said—the barrel of meal wasted not, neither did the oil fail, until at last the rain poured down again in torrents, and the famine was at an end.

The other story was about Elisha, another great prophet. It happened in his time that the Israelites were at war with the Syrians, who conquered them, and took away as one of their prisoners a little Jewish girl, whom they gave as a slave to the wife of Naaman, their captain.

Now Naaman was a brave man and a great general, but he was afflicted with a terrible disease which no one could cure. But when the little servant-girl heard of it she said, If my master would go to the prophet who is in Israel, he would recover him of his disease.

So Naaman set out, with a number of his servants, and came to the prophet Elisha, who told him to go and bathe himself seven times in the river Jordan. This he did, and after the seventh time the disease left him altogether, and he was quite well.

These two stories Jesus told to the people of Nazareth to show them that many of the Gentiles were ready to be taught, and to listen gladly to the good news of the kingdom of God. There were many widows in Israel, he said, in the days of Elijah the prophet, but unto none of them was Elijah sent, save only to a woman of Zarephath, in the land of the Gentiles. And there were many lepers in Israel in the time of Elisha, but none of them was cleansed save Naaman the Syrian.

The Nobleman's Son.

The people of Nazareth had gradually become more and more angry, and when Jesus spoke as if the Gentiles were as near to the kingdom of heaven as themselves, they could no longer contain their indignation. With one accord they rose up, and having thrust him out of the synagogue, they dragged him to the brow of the hill whereon their city was built, that they might cast him down headlong. But Jesus avoided their fury, and passing through the midst of them, he went his way.

The people of Nazareth were too ignorant and too selfish to receive the good news he had to bring them. He therefore left them, and went away to Capernaum. On the way he halted at the little village of Cana, where he had been present at the marriage feast, and had changed the water into wine.

Now it happened that in the city of Capernaum, which was not many miles distant, there was a certain nobleman, whose son was sick and ready to die. It was in vain that the sorrow-stricken father sent for all the best physicians that could be obtained—the boy only became worse and worse.

Then, in his distress, he remembered how some little time ago there had come to the town a stranger who had cured many that were sick and afflicted, and who had also wrought a wondrous miracle in the village of Cana. He began to inquire where Jesus could be found, and when he heard that he was again at Cana, he determined to go and ask for his help in this time of trouble.

An Anxious Father.

He set out without delay, and when he had come to Jesus, he besought him with many entreaties that he would return with him to Capernaum and heal his son, for he was at the point of death.

Jesus did not go with him, for that was not needed, but by a single word he turned the poor father's sorrow into joy. He said to him, Thy son liveth, and the nobleman believed his word, and went back calm and happy, feeling sure that all was well.

Meanwhile, in his house at Capernaum, there was great rejoicing, for at the very moment when Jesus spoke the words, Thy son liveth, the boy began to recover.

The nobleman was one of the courtiers of King Herod, and as he was a rich man he had many slaves, for in those days it was not thought wrong to buy and sell human beings into slavery. He was a kind master, and his slaves who loved him, and who had sorrowed with him in his distress, were eager to tell him the good news of his son's recovery.

They set out to meet him the next morning, and ran towards him, as soon as he came in sight, saying, Thy son liveth.

Then the father inquired at what hour he began to amend, and they said, Yesterday, at the seventh hour, the fever left him.

It was at the very hour at which Jesus had spoken the words, Thy son liveth; and when the father told his household how the word of Jesus had been able to cure his son, they also believed in the great Prophet that had arisen in Israel.

The town of Capernaum was built upon the shore of the beautiful Sea of Galilee, and all round it was a country so rich and lovely that it was sometimes called the garden of the Lord. Flowers blossomed in the fields and gardens, leafy trees gave a pleasant shelter from the fierce heat, and the lake, whose waters were clear as crystal, reflected back a thousand colors as it sparkled and rippled in the sunlight.

A Town on the Lake Shore.

Capernaum was the home of Peter and Andrew and Philip; and now that he had been rejected by the people of Nazareth, Jesus resolved that he also would make it his home, so far as he had one. From this time he called Capernaum his own city, and when he was there he lodged in the house of Peter, who was a married man and had a house of his own.

It was a busy place, for the lake was full of fish, and a great number of the inhabitants were occupied in catching the fish, and in packing them up and sending them away for sale. It was also near to the town of Tiberias, where King Herod held his court, and to four of the great roads that led from one part of the country to another. These all met near the Lake of Galilee, so that the town was constantly full of strangers passing through it.

RAIS.NG OF JAIRUS' DAUGHTER

JESUS WALKING ON THE SEA

On the first Sabbath after he had come to Capernaum, Jesus entered into the synagogue and taught the people. They listened with astonishment as he told them the good news of the kingdom of God; but presently he was interrupted by a voice which seemed to come from among the people, and which cried out, What have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee, who thou art, the Holy One of God.

In those days people were sometimes afflicted with a terrible disease. Unclean spirits or devils took possession of their bodies, and obliged them to do whatever they required. When a man was possessed with a devil, he had no longer control over his own actions; sometimes the devil threw him into the water and sometimes into the fire, sometimes it made him blind and sometimes dumb, and often it spoke through his mouth with words that were not his.

The Devil Went out of Him.

The voice that had interrupted Jesus, proceeded from a man who was possessed with an unclean spirit. Jesus paused in his teaching, and fastening his eyes upon him, he said to the devil, Hold thy peace, and come out of him.

Then the poor man was convulsed with a terrible struggle. For some minutes he lay upon the ground, crying out and foaming at the mouth, but presently all was still. The devil had gone out of him, and when Jesus took him by the hand and lifted him up, he was quite well, and restored to his right mind.

All the people marvelled greatly, and they said, What is this? With authority he commandeth even the unclean spirits, and they obey him.

When the service of the synagogue was ended, Jesus went home with Simon Peter; but on reaching the house, they found that Peter's wife's mother was stricken with a fever, and could not rise from her bed. Jesus at once went to her, and taking her by the hand, he raised her up. Immediately her strength returned to her, and she rose and set food before them.

The news of this wonderful cure, and of the healing of the poor man possessed by the devil soon spread through Capernaum, and all who had friends that were sick or afflicted, longed to bring them to Jesus, that he might lay his hands upon them.

Wonderful Cures.

But it was the Sabbath day, and the Jews were very particular about the keeping of the Sabbath—no one was allowed to travel more than a certain distance, and no burden of any sort might be carried. They were obliged therefore to wait until the setting of the sun, by which time the Sabbath was considered to be over.

Never before had the sun gone down upon such a scene as was witnessed that summer evening at Capernaum. All along the street leading to the house of Peter were laid beds occupied by poor sick people; and besides these was a crowd of others, who were suffering from all kinds of diseases and infirmities, some of them crying out with pain or madness.

One alone amongst them all was calm and well, even he of whom the prophet said, Himself took our infirmities and bare our sicknesses. He passed up and down among the sad crowd, and as he laid his hands first on one and then on another, the poor man or woman became perfectly well, and departed, glorifying God.

It was late that night before Jesus could go to rest, and even then he was unable to

"FOLLOW ME AND I WILL MAKE YOU FISHERS OF MEN."

sleep. A great while before it was day, he rose up and, leaving the city, departed to a desert place that he might be alone with his heavenly Father.

Jesus loved all men and all things. He loved to look at the flowers in their beauty, at the cornfields ripening for the harvest, at the birds flying above his head. He loved, too, to watch the occupations of men, to look at the sower sowing his seed, at the children playing their games in the streets, at the fishermen unloading their boats, heaped with silver-coated fish. But most of all he loved to be quite alone in some solitary place, that he might think about God, and pray to the Father in heaven.

He was in a Desert Place.

When the day dawned in Capernaum, and the city began to awake, many of those who had not been healed on the previous evening, came to the house of Peter to seek for Jesus, but he was not there.

Then Peter and some of his friends went to look for him, and at last they found him in the desert place, and told him that all men were seeking for him and were anxious that he should remain amongst them. But Jesus answered, I must preach the kingdom of God to other cities also, for therefore am I sent.

He agreed, however, to remain one day longer in Capernaum, and returned thither with Peter. When they had come to the shore, Jesus saw John, the son of Zebedee, whom he had brought back with him from the banks of the Jordan. He was in a boat with his father Zebedee and his brother James and some hired servants, mending their nets, for they were fishermen.

Jesus went up to them and told them that he was going to preach in some of the other cities of Galilee, and he said to the two brothers, Follow me. They arose immediately, left the boat and their father, and followed him.

Later on in the day, he saw Peter and Andrew casting a net into the sea, for they also were fishermen, and he said unto them, Follow me. Then they in like manner arose, left all, and followed him.

The next day, Jesus again went down to the shore to teach the people, and as they pressed round him to hear his words, he entered into the boat of Simon, and begged him to push it out a little from the shore, that there might be some small space between himself and the multitude. Then he sat down in the boat and began to teach, and the people stood or sat upon the shore and listened to his words.

When he had finished speaking, the multitude went away to their own homes, and Jesus said to Peter, Launch out now into the deep sea, and let down your nets for a draught.

Peter answered, Master, we have toiled all night and have taken nothing; nevertheless, at thy word, I will let down the net.

A Great Draught of Fishes.

This he did, and now all the fish in the lake seemed eager to be caught. In a few moments the net was filled so full that it was in danger of breaking, and Peter had to beckon to his brother and some friends who were in another boat, to come and help them. Both the boats were soon so heavily laden with fish that they sank down quite low in the water.

When Peter saw that wonderful sight, he fell upon his knees at the feet of his Master, and cried out, Depart from me, for I am a sinful man, O Lord.

He was astonished and overcome at witnessing the power of Jesus, and he felt that

he, a sinful man, was not worthy to be the chosen friend of one who could do such mighty works. But Jesus said to him, Fear not, from henceforth thou shalt catch men.

After this, Jesus left Capernaum with his disciples, and passed through many of the cities of Galilee, healing the sick and afflicted, and telling the people that the kingdom of heaven was at hand.

Great multitudes followed him from place to place, and when he saw the people gathered round him, he felt that the time had come when he must teach them what was meant by the kingdom of heaven of which he had been speaking so much. It was something quite new that he had to tell them, something grander and nobler and higher than even the best thoughts of the best men who had ever yet lived—so high indeed that many would be incapable of appreciating its grandeur and its beauty, and would turn away and reject it.

What He Came For.

It was a very solemn moment in the life of Jesus, and before speaking to the people he went away alone to a mountain apart, that he might pray and hold communion with God. Not only to the multitude of Galilean peasants was he going to speak, but to all men who have since lived, or who will live to the end of time.

He had told his disciples that after a certain interval they might bring the multitude to join him on the mountain side, and at the appointed time they gathered round him. Then he opened his mouth and began to teach them, and at the first words that he uttered a hush of astonishment fell upon the listening crowd.

Then he went on to tell them that they were the children of God, the Father in heaven, who is good and kind to all, even to the wicked and the unthankful, and that they must strive to become perfect as he is perfect, and to glorify their heavenly Father by letting the light of their good works shine before men on the earth.

He said that he had come, not to destroy the Law of Moses and the words of the prophets, which from their youth up they had been taught to obey, but to fulfil them—to teach men how to understand and obey them in a higher and truer sense than ever before. Not only were they to refrain from doing the wicked actions which the Law forbade, but even the very thoughts of their hearts must be pure and free from sin.

How to Treat Our Enemies.

He told them, moreover, that if God was their Father and the Father of all, then all men must be their brethren. The old Law had said, Thou shalt love thy neighbor and hate thine enemy, and Thou shalt take an eye for an eye, and a tooth for a tooth. But now they were to love even their enemies, to do good to those that hated them, to bless those that cursed them, to pray for those that treated them badly.

If anyone did them an injury, they were to bear it patiently, and return good for evil; if anyone asked them for something, they were to give it gladly. Above all, they were to judge mercifully, despairing of no man, condemning no man, extending their love and their kindness to all, even as their heavenly Father, who maketh his sun to shine upon the evil and the good, and sendeth rain on the just and the unjust.

With regard to their worship of God, they were to be very careful to avoid the sin of the hypocrites, who made long prayers and gave alms in public places that they might have the praise of men. The prayer which God approved, he told them, was the secret

and sincere prayer of the heart, and in order that they might know how to approach God, he taught them a prayer which from that day to this has been used by men of all nations and tongues. It is the first prayer that little children learn, and the last that old men say upon their dying beds. It is called the Lord's prayer.

A Lesson from the Birds.

Then he went on to say that, when they had prayed to God, and asked him to provide their daily food and enable them to do their daily duty, they need have no anxious thoughts concerning the future. Behold, he said, the birds of the air. They sow not, neither do they reap, nor gather into barns, and your heavenly Father feedeth them. Are ye not much better than they?

Consider the lilies of the field, how they grow; they toil not, neither do they spin, and yet I say unto you that even Solomon in all his glory was not arrayed like one of these. Be not, therefore, anxious, saying, What shall we eat? Or, What shall we drink? Or, Wherewithal shall we be clothed? But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.

Lastly, he told them that whatsoever things they desired that men should do unto them, even so must they do unto others, and that this was the true obedience to the Law and the Prophets. This, he said, was the only path by which they could enter the kingdom of heaven, and he bade them beware of false prophets who would come and tell them that they might walk thither upon a broader and easier road.

Enter ye in, he said, by the narrow gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat. But narrow is the gate and straitened the way that leadeth unto life, and few there be that find it. Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.

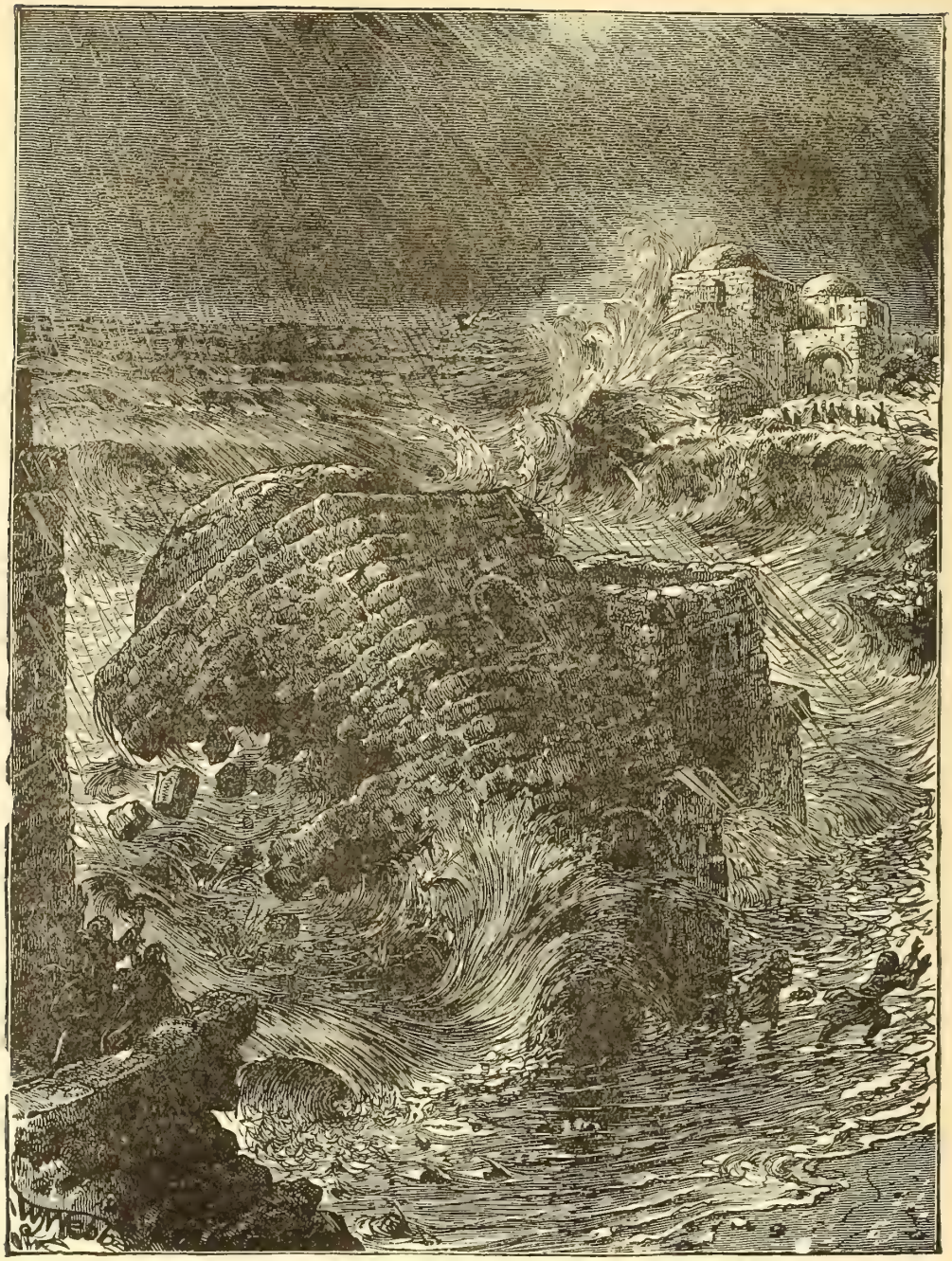
And then, in order to impress it still further upon their minds, he told them a story of two men who both desired to build a house. One thought only of doing what was easy and pleasant, and he built his house on some soft sandy ground by the sea-shore, where there was no difficulty about making a foundation. The other went farther away from the sea, and built his house upon a piece of rocky ground, where the foundations were hard to dig, but when they were made they were strong.

The Sandy Foundation.

Everyone, therefore, said Jesus, that heareth these sayings of mine, and doeth them, shall be likened unto a wise man who built his house upon the rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon the rock.

And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man that built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and smote upon that house, and it fell, and great was the fall thereof.

The multitude listened with astonishment to the teaching of Jesus. He teacheth with authority, they said one to another, and not as do the Scribes. It was a new doctrine, unlike anything they had ever heard before, and it seemed to raise them into a higher region of purity and holiness. They could not bear to lose sight of the great Teacher, who spoke as no man had ever yet spoken.



FALL OF THE HOUSE BUILT ON SAND.

and when he came down from the mountain, they still followed after him.

It was soon after this, that as he was about to enter into a certain city, behold, there came a leper, and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

A leper was a man who was afflicted with a very dreadful disease that affected his skin, and made it horrible even to look at him. The disease could, moreover, be easily conveyed from one person to another, and for these reasons, those who were afflicted with it were obliged to live apart, far away from all other people. No one would touch them, or even go near them, and if they had occasion to enter a town, they were obliged to cover their heads and faces, and cry out, Unclean, unclean! So that everyone might avoid them.

Sent Him to the Priest.

But Jesus was not afraid to touch the poor leper who came and threw himself at his feet. He took him by the hand and raised him up, and in answer to his cry, Lord, if thou wilt, thou canst make me clean, he said, I will; be thou clean.

As he spoke the words, the whole appearance of the man changed. The disease left him, and his skin became like that of other people.

The Jewish Law, which had been given to the people by Moses, commanded that, if ever a leper recovered from his disease, he must go and show himself to the priest before he could be allowed to live again amongst other men; and if the priest were satisfied that it was a real recovery, then the man was to offer a sacrifice of a pair of birds. Jesus said to the man whom he had cured, See thou tell no man, but go thy way, show thyself to the priest, and offer the gift that Moses commanded.

He was now on his way back to Capernaum, and as he approached the city, there met him a number of the chief men of the place. They had come to him on behalf of a certain centurion who lived in Capernaum, and who was now in great trouble. One of his slaves, whom he loved as dearly as his own son, was at the point of death, and he begged that some of the chief men of the city would go to Jesus and beseech him to cure the slave.

The centurion was an officer in command of a hundred soldiers, a Roman, belonging to the army of King Herod, and it was a strange thing that the Jewish rulers should trouble themselves about the illness of his slave. As a rule, the Romans and the Jews —the conquerors and the conquered—were far from cherishing any kindly feelings one towards the other, although they were compelled to live side by side.

The Centurion's Servant.

But this centurion was a man of larger heart than the rest, and as it was his lot to live amongst the Jews, he had determined to do his utmost to show them kindness, and gain their good will. He had even built a beautiful synagogue for them, and in many other ways had tried to serve them.

The Jews were therefore concerned when they heard of his distress, and hastened to take his message to Jesus, who immediately answered, I will go and heal him.

But before he could reach the house of the centurion, he was met by the Roman himself, who had come with some of his friends to beg that he would not give himself so much trouble. He had heard how Jesus had cured the nobleman's son without seeing him, by merely speaking a word, and he thought that sickness and pain were spirits, who were obliged to obey the voice

of Jesus, and to come or go as he desired.

He said, Lord, trouble not thyself, for I am not worthy that thou shouldst enter under my roof, neither thought I myself worthy to come to thee; but speak the word only, and my slave shall be healed. For I also am a man under authority, having soldiers under me, and I say unto one, Go, and he goeth, and to another, Come, and he cometh, and to my slave, Do this, and he doeth it.

The Man was Cured.

No one had ever yet addressed such words to Jesus. The Roman centurion was the first to perceive that he was the Lord of all, and when Jesus heard these words fall from his lips, he marvelled greatly, and turning to the people who were following him, he said, Verily, I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, that many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast into outer darkness: there shall be weeping and gnashing of teeth.

Then he said to the centurion, Go thy way, and as thou hast believed, so be it done unto thee.

So the centurion departed to his house, and at the same moment his slave became well.

Jesus again left Capernaum, early the next day, for there were many other towns that he desired to visit.

He sailed over the beautiful Sea of Galilee, and landed again some way farther down the coast. Then he left the shore, and made towards the city of Nain, which was at some little distance, followed by his disciples and a great multitude of people.

It was a brilliant summer's day. The sun was shining in the clear blue sky, the birds were singing amongst the branches, the waters of the Sea of Galilee were sparkling and rippling, everything seemed to speak of happiness and joy.

But presently, as they drew nearer towards the city, a wail of sorrow smote upon their ears, and soon they saw a sad procession of mourners coming forth from the gates.

In front was carried a bier, or open coffin on which lay the dead body of a young man. Next came the mother weeping bitterly, and behind there followed a number of other persons, who were weeping and lamenting. For them the beauty of the scene around them had but little charm, their eyes were blinded by their tears, for they were carrying out the young man to bury him beyond the gates of the city.

Jesus stopped the procession and asked who it was that they were going to bury, and they told him that the young man who had died was the only son of his mother, and she was a widow.

Restored to his Mother.

The heart of Jesus was filled with compassion, and turning to the poor mother, who was weeping so bitterly, he said to her, Weep not.

Then he went nearer, and touched the bier. Those who were carrying it stood still, and a hush fell upon all as he said, Young man, I say unto thee, Arise.

The young man was dead, his spirit had already left him, but at the call of the Lord it came back.

He that was dead sat up and began to speak, and Jesus gave him back to his mother, who had thought that he was gone from her for ever.

Then a great fear fell upon all those who saw the wonderful sight.

JESUS PREACHING FROM THE BOAT

SALOME

CHAPTER XXVIII.

JESUS DINES IN THE HOUSE OF A PHARISEE—MARY MAGDALENE AND HER BOX OF OINTMENT—CURE OF THE MAN SICK OF THE PALSY—A CLUSTER OF PARABLES—WHAT THE KINGDOM OF HEAVEN IS LIKE—STORY OF THE PRODIGAL—PUBLICANS AND SINNERS—A WOMAN HEALED—THE DAUGHTER OF JAIRUS—THE TROUBLED SEA CALMED—THE MAN POSSESSED OF DEVILS—FOLLOWED BY A MULTITUDE—THE TWELVE APOSTLES.

GREAT interest was awakened by the wonderful works of Christ. Up to this time the Pharisees had, for the most part, taken very little notice of him, but after the miracle that had been wrought at Nain, they began to pay more attention to the new Teacher, and one of the Pharisees, whose name was Simon, invited him to dine at his house.

He was not, however, like Nicodemus, who had honored Jesus and wished to learn from him; and though he asked him to his house, he did not receive him with any real kindness of feeling. Even the most ordinary courtesy was neglected, such as that of having water poured over his hands and feet.

In the countries of the East, there is much less privacy than amongst ourselves, and in consequence of the heat, the feast in the Pharisee's house was held in a room with open doors, into which anyone might freely enter from the street. It happened, therefore, that many of those who had been with Jesus followed him into the house that they might still be near him, and listen to his words.

Amongst these was a woman called Mary, who came from the town of Magdala. She had led a wicked life, and as she stood in the presence of Jesus, she became filled with a sense of her own sinfulness, and of the distance that separated her from his life of purity and holiness.

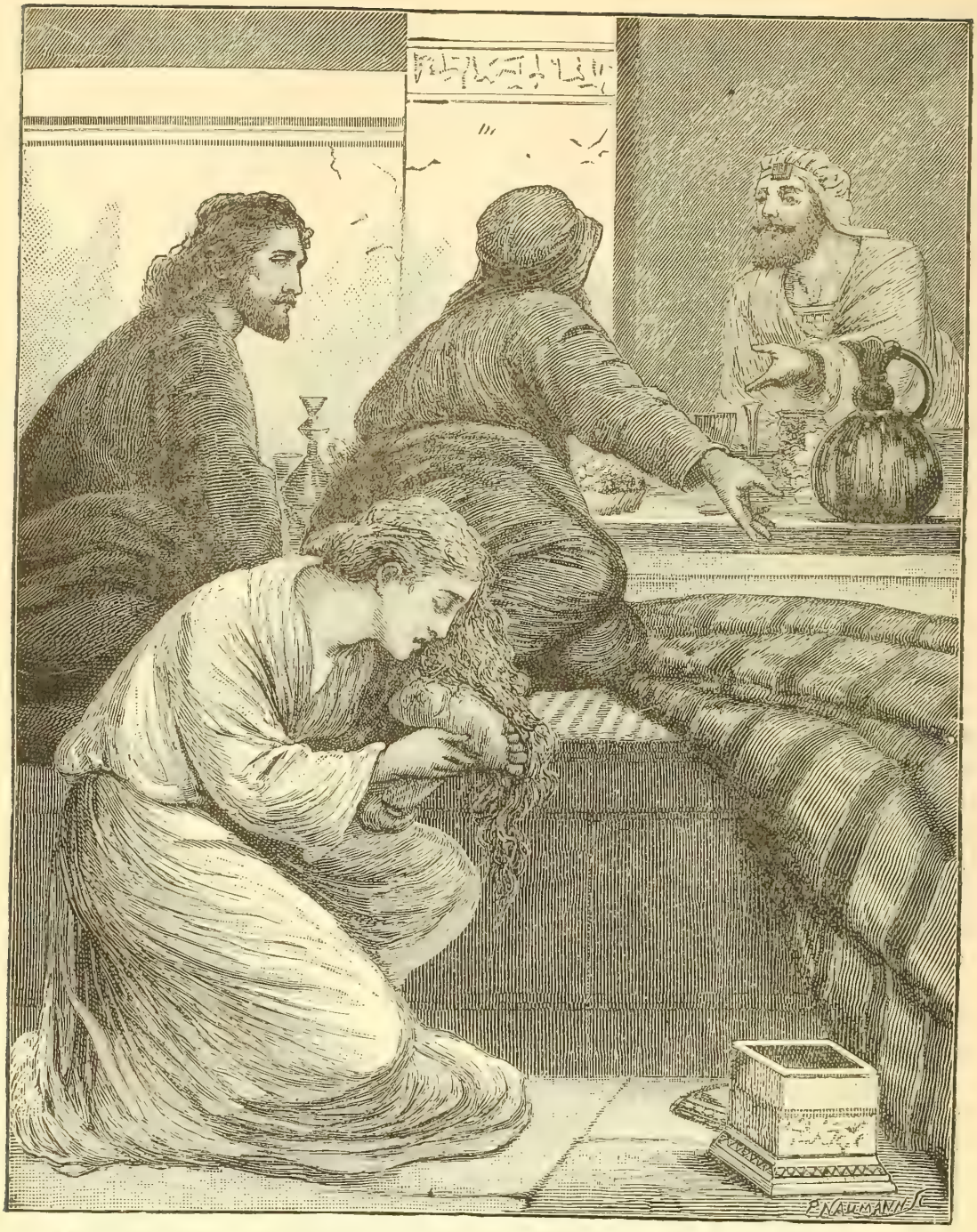
She began to weep bitterly, and as she wept, her tears fell down upon the feet of Jesus, for in those days the guests at a feast reclined upon couches with their feet away from the table.

Seeing this, she bent down and began to wipe the feet of Jesus, with her long hair, while her whole heart was filled with a burning desire to turn away from her past sins, and to lead a new and better life. She longed to find some means of showing her love and her reverence for him who had wrought this change in her, and as she had nothing else to offer him, she took a box of fragrant ointment, and poured it out upon his feet.

The Two Debtors.

The Pharisee saw what was done, and in his heart he was much displeased, for he said within himself, If this man were a prophet, he would know what manner of woman this is that toucheth him, for she is a sinner.

Jesus knew what was passing in his mind, and in order to show him how wrong he was, he began to tell him of a certain man who had two debtors. The one owed him five hundred pence, and the other fifty; and when they had nothing to pay he frankly forgave



MARY ANOINTING THE FEET OF CHRIST IN THE HOUSE OF SIMON THE PHARISEE.

them both. Tell me, therefore, said Jesus, which of them will love him most?

The Pharisee answered, He, I suppose, to whom he forgave most.

Then said Jesus, Thou hast rightly judged, And, turning to the woman, he went on to explain that she was like the first of the two debtors to whom much had been forgiven.

Seest thou this woman? he said, I entered into thine house; thou givest me no water for my feet, but she hath washed my feet with tears and wiped them with the hairs of her head. Thou gavest me no kiss, but this woman since the time that I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint, but she hath anointed my feet with ointment. Wherefore, I say unto thee, her sins which are many are forgiven, for she loved much; but to whom little is forgiven, the same loveth little.

And then to Mary herself he said, Thy sins are forgiven. Go in peace.

In the House of Peter.

After having spent some time in going from one to another of the cities of Galilee, teaching and working miracles, Jesus returned once more to his own city of Capernaum.

He went as usual to the house of Peter, but he was unable to obtain any rest, for the people had heard of his return, and came flocking to the house. Soon there was no room left, even for standing, but still the multitude crowded round the door.

Amongst those who had been unable to obtain an entrance, was a poor man who was sick of the palsy. This disease prevented him from having any use of his limbs, and he would have been unable to reach the place, had it not been for the kindness of four of his friends, who carried him, stretched upon a mattress.

Their disappointment at being unable to bring him into the presence of Jesus was very great, but presently they thought of a means by which they could accomplish their purpose.

The roofs of eastern houses are usually flat, and as the people like to walk upon them in the cool of the evening, there are steps outside the house, by which it is easy to get to the top. They are, moreover, very slightly built, and the four friends had no great difficulty in removing some of the tiles from the roof of Peter's house, and lowering the mattress into the room in which Jesus was teaching the people.

Instead of being annoyed at the interruption, Jesus was pleased at what they had done, and he said to the sick man, Son, be of good cheer; thy sins are forgiven thee.

Now it happened that there were certain of the Scribes and Pharisees sitting there, who began to reason in their hearts, and say, This man speaketh blasphemies. Who can forgive sins but God only?

But Jesus knew their thoughts, and he answered them, saying, Wherefore think ye evil in your hearts? Is it easier to say to the sick of the palsy, Thy sins are forgiven thee, or to say, Arise and walk?

The Man Walked Away.

In other words, Is it easier to cure the body or to cure the soul? The cure of the body could be seen by all, the cure of the soul could only be known to God; but in order that all might perceive that he had power to heal the body, and might believe that he was able also to heal the soul, Jesus, said to the man sick of the palsy, I say unto thee, Arise, and take up thy bed, and go thy way unto thine house.

As he spoke, a new life seemed to fill the veins of the sick man. A moment before,

he had been stretched on his couch, unable to move; now, at the command of Jesus, he arose, took up his bed, and went away to his house.

The crowd watched him with amazement, and they departed glorifying God, who had given such power unto men.

As soon as he was able, Jesus left the house, for he liked far better to teach the people out of doors, with the blue sky stretching far above his head, and the fresh breeze rustling round him. He went down to the sea-shore, and seeing a boat moored there, he entered into it, and began to speak.

He said that he would tell them a story of a sower, who once went forth in the springtime to sow his field. He scattered the seeds over it, but it happened that some of them fell upon the pathway, where they were left exposed, and the birds of the air came and pecked them up.

Other seeds fell upon rocky ground, where there was but little depth of earth, and though they soon sprang up, yet they had so little root that they were quickly withered by the heat of the sun.

The Good Ground.

Again, some of the seeds fell among thornbushes, and the thorns grew up and occupied all the ground, so that there was no room for the seeds to grow. But some of them fell on good ground, and they sprang up and yielded fruit. Where one seed had been cast into the ground, there grew an ear of grain full of seeds, sometimes with thirty, sometimes sixty, sometimes a hundred on one stalk.

Afterwards the disciples asked Jesus what was the meaning of the story, and he told them that it was a picture, or a parable, of the kingdom of God. Many different kinds of people are called to enter that kingdom, and the seed is the word which calls them into it. But some hear the call without attention; those are the people whose seeds were sown upon the pathway.

Others listen gladly for a time, but afterwards, when trouble or persecution comes, they fall away, like the blades withered by the heat of the sun. In the case of others, again, the cares and riches and pleasures of this world occupy the heart, just as the thorn-bushes filled the ground, and leave no room for other thoughts. But some there are, men of honest and good hearts, who listen to the word and understand it, and who bring forth fruit with patience.

Sowing Tares.

Jesus spoke another parable, saying: The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? From whence then hath it tares? He said unto them, An enemy hath done this.

The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he

knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

Then Jesus spoke another parable, and said, Whereunto shall we liken the kingdom of God? Or with what comparison shall we compare it? The kingdom of heaven is like o a grain of mustard seed, which a man took, and sowed in his field: which, when it is sown in the earth, is less than all the seeds that be in the earth: but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

Still further he talked to them, and said, The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

And with many such parables he spoke the word unto them, as they were able to hear it. But without a parable he did not speak unto them: that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world. And when they were alone, he expounded all things to his disciples.

THE ENEMY SOWING TARES BY NIGHT.

Again he said, The kingdom of heaven is like unto treasure hid in a field; the which

FINDING THE HIDDEN TREASURE.

when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it.

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

Jesus saith unto them, Have ye understood all these things?

They say unto him, Yea, Lord. Then said he unto them, Therefore, every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

The Hated Tax Collectors.

Amongst the Jews at this time, there was a class of people who were more hated and despised than any others These were the publicans or tax-gatherers. The Jews were obliged to pay taxes to their Roman conquerors, and much as they hated the Romans, they hated still more those of their countrymen who helped them by collecting the taxes for them.

Besides this, the tax-gatherers deserved, in many cases, to be looked down upon, for they were in the habit of making an unfair profit, by charging more than the right amount of the tax, and keeping the remainder for themselves.

For these reasons, the Jews were accustomed to speak of "publicans and sinners," as if the two words meant the same thing, and they considered that no one who had any respect for his own character would have any intercourse with such persons.

But Jesus knew that in all conditions of life there were some who would gladly obey his call, and he had observed one of the publicans, a man named Matthew, who was, he perceived, worthy to become his friend and disciple. He passed by as Matthew was sitting at his work, and said to him, Follow me. And Matthew at once rose up, and left his books and papers, and followed him.

He knew that Jesus would soon again be leaving Capernaum, and he was willing to go with him to the end of the world, if need be, but he desired first to say farewell to his old friends, and gathered them all together to a feast at his house.

Jesus had promised to be present, and when the time came, he went to the house of Matthew with his disciples, where he found himself in the midst of a number of publicans and others who had broken some of the commandments of the Law, and who were therefore called sinners. None but such as these would come to a feast in the publican's house.

The Foolish Prodigal.

When Jesus looked round upon these poor, despised, and sinful people, his heart was filled with compassion, and he longed to convince them of the love of God for even such poor outcasts as they were, and to assure them, that if they would repent of their sins, God would be willing to forgive them, and receive them into his kingdom.

He told them a parable of a certain man who had two sons. The younger son became tired of his home, and asked his father to give him the money that would come to

him at his death, that he might go away and travel in foreign lands.

The father yielded to his wishes, and the son went away to a far country, and had soon spent all the money in riotous living. When it was all gone, he began to be in want, for there was a famine in that land, and he became so poor that he was obliged to hire himself out as a swineherd. Even then he was often so hungry that he would gladly have eaten the swine's food, but no man gave unto him. Then he thought to himself, How many hired servants of my father have bread enough and to spare, and I perish with hunger. I will arise and go to my father.

This he did; and while he was yet a great way off, the father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son.

But the father said to his servants, Bring forth the best robe and put it on him, and put a ring on his hand, and shoes on his feet, and bring hither the fatted calf and kill it, and let us eat and be merry. For this my son was dead, and is alive again; he was lost, and is found.

THE RETURN OF THE PRODIGAL SON.

The publicans and sinners did not need to ask what the parable meant. They knew that

THE PARABLE OF THE LILIES

CHRIST BLESSING LITTLE CHILDREN

THE BEGGAR LAZARUS AT THE RICH MAN'S GATE

the prodigal son represented just such people as themselves, and that God was the kind father who was so willing to forgive his son as soon as he repented of his evil ways.

The Rich Man and the Beggar.

Then Jesus told them the parable of the rich man and Lazarus: There was a certain rich man, who was clothed in purple and fine linen, and who lived on the choicest food every day. His home was a splendid residence, rich carpets covering its floors and beautiful gems adorning its walls. The princely occupant rode in his elegant chariots, behind magnificent horses. It is not said that he was a very bad man, but simply that he lived a life of ease and self-indulgence and forgetfulness of God. He did not care for the sorrows and wants of a poor man such as Lazarus, who sat at his gate and was glad to make a meal on the pieces which were taken from his table after he had indulged his appetite. Lazarus was not only poor, but very sick with a diseased body.

The dogs were his companions, and we read that they licked the poor man's sores as he sat at the gate. Perhaps he was unable even to walk to the gate, but was carried there every day by sympathizing friends. He desired to be fed with the crumbs which fell from the rich man's table, but it is not stated that he received enough even of these to supply his wants.

The condition of Lazarus in this life formed a marked contrast to that of the rich man. At last the beggar's sufferings were ended, by death coming to his relief, and Lazarus was carried by the angels to Abraham's bosom. There was very little display at his funeral; he filled only a pauper's grave; indeed, the Scripture makes no mention of his funeral. The palaces of the new Jerusalem, the raptures of heaven, and the enjoyment of the celestial banquet formed a marked contrast to his former sad experiences of suffering and woe.

The rich man also died and had a grand and costly funeral, for the Scripture states that he was buried. But in the future state, we are told that he lifted up his eyes, being in torments, and, as he looked up, he saw Abraham afar off, and Lazarus in his bosom, and he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame. So great was the punishment for which he suffered for his sins.

The Beggar is Made Happy.

But Abraham said, Son, remember that you, in your lifetime, received your good things. You had the riches, pleasures, and honors of the world, while Lazarus received evil things—poverty, suffering, sickness, neglect and hunger. But now Lazarus, who trusted in and served God, is comforted, and you, who lived a life of ease, indulgence, and forgetfulness of God, are tormented. And besides all this, between us and you there is a great gulf fixed, so that those who would pass from us to you cannot, neither can they pass to us who would come from you.

His prayers for himself will not be heard, so he desires that Lazarus may be sent to his father's house, that he may warn his five brethren to repent of their sins, lest they, too, should come into that place of torment. Abraham said, They have the writings of Moses and the prophets, and in them, if they read, they will find sufficient warnings, and from them they can learn their duty if they will. The rich man said, Nay, father Abraham, but if one shall go to them from the dead and warn them, they will repent. Abra-

ham replied, If they will not heed the teachings of God in the Scripture, neither will they be persuaded, though one rose from the dead.

The Unjust Judge.

Jesus wanted to impress upon the minds of the deciples the necessity of much prayer, and for this reason he told them the following parable:

There was in a city a judge, who feared not God, neither regarded man. There were many judges of this kind in eastern cities, and their favor was often bought by the rich, while the poor were left to suffer by their verdict. In the same city where the unjust judge lived was a widow who came unto him very often, beseeching him to punish one who was her enemy.

Suitors in the East, even at the present time, will seat themselves day after day at a rich man's door, till they exhaust his patience, and he will grant their requests in order to get rid of them. The unjust judge to whom the widow applied said within himself, Though I fear not God nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said. Hear what the unjust judge saith.

And if this man, who was unjust and without mercy and compassion, was moved by the perseverence and importunity of the widow to grant her requests, will not God, who judges righteously and who is full of compassion and mercy, give unto his children what they pray for day and night, though for a while he may seem not to hear them? I tell you, he will avenge them speedily.

As Jesus was leaving the house of Matthew, there met him certain of the Pharisees, who were displeased that he should have taken part in such a feast, and they said to his disciples, Why eateth your Master with publicans and sinners?

When Jesus heard that, he answered, They that are whole have no need of the physician, but they that are sick. I came not to call the righteous, but sinners to repentance. He meant to say that the publicans and sinners needed him more than the Pharisees, who made so great a profession of religion, and that at the same time they were far more ready to listen to his teaching.

Then he spoke a parable, saying, Which of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it? And when found, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends, saying, Rejoice with me, for I have found my sheep which was lost.

I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.

The Sheep that Went Astray.

The publicans and sinners were like the lost sheep that had gone astray. It could not be brought back to the fold without painful toil and effort, and therefore, when at last the effort had been crowned with success, the angels of God rejoiced more over that one lost sheep that had been brought back, than over the ninety and nine in whose case no such effort had been necessary.

Whilst Jesus was still speaking, there came towards him a man named Jairus, who was one of the rulers of the synagogue. He was running in great haste, and falling at the feet of Jesus, he besought him that he would help him, for he was in great trouble.

My little daughter, he said, lieth at the point of death. I pray thee, come and lay

thy hands upon her that she may be healed, and she shall live.

Jesus went with him, and many of the people also, who thronged and pressed around him. Amongst these was a certain woman, who had been ill for twelve years. She had spent all her money in going from one physician to another, but no one had been able to heal her; instead of getting any better, she only grew worse.

Then she heard of Jesus, but she was afraid to go and ask him to make her well, and she thought that if she could but touch his clothes, she would be healed without any one knowing anything about it, so she came behind him in the press, and touched the hem of his garment. As she did so, she felt herself suddenly become strong and well, and knew that she was healed of her disease.

But she had been mistaken in thinking that she could escape from the knowledge of Jesus. He knew at once that there had passed from him the healing power to cure, and he turned, and said, Who touched me?

A Happy Woman.

The disciples answered him, Master, the multitude throng thee and press thee, and sayest thou, Who touched me?

But Jesus said, Somebody hath touched me, for I perceive that virtue is gone out of me.

Then the woman saw that she could not be hid, and she came trembling, and falling down before him, she declared unto him, before all the people, for what cause she had touched him, and how she was healed immediately.

And Jesus said unto her, Daughter, be of good comfort, thy faith hath made thee whole; go in peace.

He was still speaking to her when there came some messengers from the house of Jairus, who said to him, Thy daughter is dead; trouble not the Master.

But when Jesus heard it, he said, Fear not, believe only, and she shall be made whole. And he went with them towards the house.

When they reached it, they heard a great sound of weeping and wailing; for it is the custom in the East, if any one dies, to hire mourners to cry aloud and express the grief of the friends by many tears and lamentations.

Jesus would not allow any one to enter the house with him, except the father of the child, and three of his disciples, Peter, and James, and John.

Immediately She Arose.

Then Jesus went into the room in which lay the dead body of the maiden. All round her were the mourners, weeping and lamenting, but Jesus told them that there was no occasion for their sorrow, since he had promised to make her well. Give place, he said, for the maid is not dead but sleepeth.

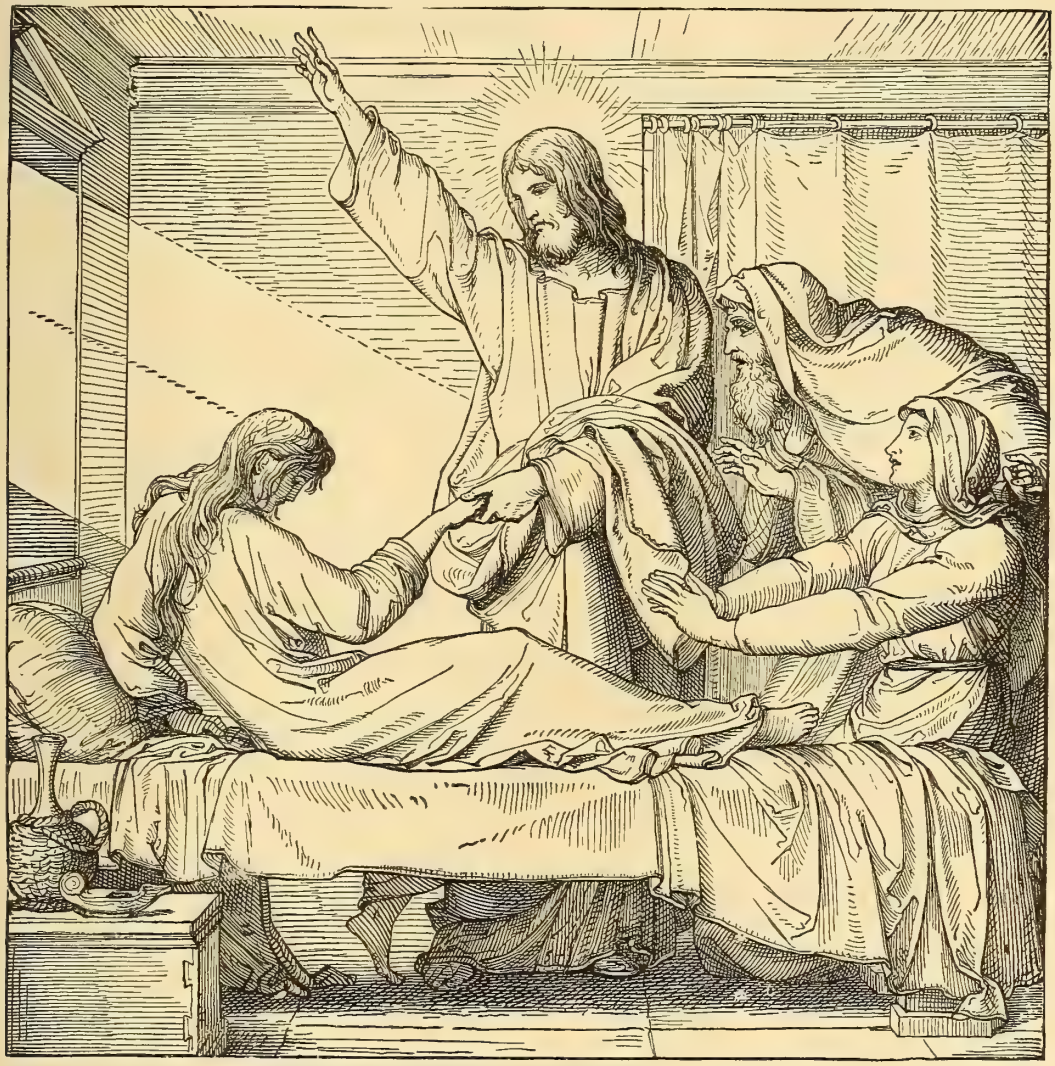
They thought they knew better; they were sure that she was really dead, and they laughed him to scorn. But he put them all out of the room, and allowed no one to remain but the father and mother of the maiden. Then he went up to her, and took her by the hand, saying some Hebrew words which mean, Little maid, I say unto thee, Arise.

And her spirit came again, and she arose straightway, and he commanded that something should be given her to eat.

It was now evening, and on leaving the house of Jairus, Jesus was followed all the way back to the house of Peter by two blind men, who cried out to him, saying, Have mercy on us, thou Son of David!

When they had reached the house, he asked them, Believe ye that I am able to do this? They answered, Yea, Lord.

Then he touched their eyes, saying, According to your faith be it unto you, and his wishes, they went away and spread abroad his fame over all the country. They thought no doubt that in so doing, they were honoring him, but they forgot that the true way of doing him honor was by obedience.



CHRIST RAISING THE DAUGHTER OF JAIRUS.

their eyes were opened. Jesus asked for neither thanks nor reward, but he gave a command to the two blind men whom he had cured, that they should tell no one what had been done to them.

But instead of being careful to carry out

Of all those to whom the blind men told their story, there were few who had not some sick or afflicted friend whom they immediately determined to bring to Jesus, and the crowds that gathered round him became every day greater and greater. He was

unable to rest; he had not time so much as to eat; he could not be alone for quiet prayer. He was obliged therefore to leave Capernaum again, and he went down to the sea-shore to sail away in the ship with his disciples.

As he went, some of those who had been following him, wished to continue with him, and said that they also would go in the ship; but Jesus told them that if they really desired to be his disciples, they must be prepared to sacrifice their homes, their friends, their wealth, and to live a life of toil and hardship.

Asleep in the Boat.

To one who said to him, Lord, I will follow thee whithersoever thou goest, he answered, The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head.

The ship was now ready, and Jesus entered it with his disciples, while some of the rest followed in other little ships. It was a lovely evening, and at first all went well; the sea was calm and peaceful, and the ship sailed smoothly over the waters. Jesus was wearied out with his long days of teaching and healing, and he lay down upon a pillow and went to sleep.

But by-and-by there arose a mighty tempest in the sea. A sudden wind swept across the lake, and covered it with great waves, which beat over the ship and filled it with water. It was a time of deadly danger.

Still Jesus slept on, overcome with weariness, and still the storm became fiercer and fiercer. At last the disciples could no longer restrain themselves, and they came to him and awoke him, saying, Lord, save us, we perish.

They were filled with fear because of the danger to which they were exposed. They had not as yet the faith of the centurion, who believed that Jesus was Lord of all, and he said to them, Why are ye so fearful, O ye of little faith?

Then he arose and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

And the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?

Soon after this they reached the other side of the lake, and landed on a desolate, rocky shore, not far from the town of Gergesa.

They left the ship, and were walking towards the city, when there fell upon their ears a sharp cry, as of a human being in pain. Following the direction of the sound, they came to a place where a number of tombs had been hewn out in the rock, and amongst the tombs they saw a man who was crying and cutting himself with stones.

A Dangerous Man.

The man was possessed of devils, who had driven him mad. He had left his friends, cast off all his clothes, and now was in this desolate place, living amongst the tombs, night and day. His friends had tried to keep him under restraint, and had bound him with fetters and with chains; but the fetters he had broken in pieces, and the chains he had cast asunder. It was impossible to tame him, and he was so fierce that no one dared to go near him.

When he saw Jesus coming towards him, the devil within him cried out with a loud voice, and said, What have we to do with thee, Jesus, thou Son of the most high God? I adjure thee by God that thou torment me not.

Jesus stood still, and asked him, What is thy name? The devil answered, My name is Legion, for we are many. If thou cast us

out of this man, suffer us at least to enter into the herd of swine yonder. A Legion was the name given by the Romans to six thousand soldiers.

Jesus answered, Go! and when he had said this, the devils left the man, and entered into a large herd of swine, who were feeding at some little distance. No sooner had this taken place than the swine became greatly agitated, and ran violently to and fro.

At last they came to a steep rock overhanging the sea, and, being unable to control themselves, they rushed over the edge of the rock and perished in the waters.

The herdsmen who were in charge of them fled away into the city, and told all that had happened—how the man possessed with devils had been cured, and how the swine had perished.

The whole city came out to meet Jesus, and when they had reached the place, they saw the man who had been so fierce and so wild, sitting at the feet of Jesus, clothed and in his right mind, and they were afraid.

He Sent the Man Home.

This stranger, who had so lately landed on their shores, had already conquered the fierce madman whom no one had ever yet been able to tame, and had, moreover, destroyed two thousand of their swine. They feared greatly lest he should again exercise his wonderful power in such a way as to injure them; and thinking more of their own loss in the destruction of the swine than of the gain to the poor man, they besought Jesus that he would depart out of their coasts.

He turned and left them, for he could do them no good against their will, and went down to the shore to sail away again in the ship by which he had come. The poor man who had been cured went with him; he could not bear to leave the side of his deliverer, and begged that he might be allowed to go away with him in the ship.

But Jesus would not take him away. He said, Go home to thy friends, and tell them what great things the Lord hath done for thee, and hath had compassion on thee.

The man obeyed his words, and published abroad in all that country, and in the coasts of Decapolis, what great things Jesus had done unto him.

Followed by a Multitude.

This time the ship had a prosperous journey, and Jesus landed with his disciples on another coast, where the people received him gladly. As before, he went through the cities and villages, teaching and curing those who were sick and afflicted, followed by his disciples and by a great multitude of other people.

Amongst those who followed Jesus were several women, who also supplied his needs, providing him with food, and with money when it was required. One of these women was the wife of Chuza, the steward of King Herod, and her name was Susanna; another was Mary Magdalene, who had washed the feet of Jesus with her tears in the house of the Pharisee; a third was Salome, the wife of Zebedee, and the mother of the two disciples, James and John.

All day long, Jesus ministered to the people, and when night came, he either accepted the hospitality of some of those who invited him to rest in their houses, or else spent the night in the open air with his disciples, making his bed on the green grass, with the stars shining far above over his head.

Often, too, he would leave his disciples to take their rest, whilst he himself would go away alone to a mountain apart, and spend the whole night in prayer to God.

So the days went by, and the multitudes that gathered round him became always greater and greater. When he saw them he was filled with compassion, and one day he said to his disciples, The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest. After this he went away, as he often did, and passed the night in prayer.

The next day, he called the disciples around him, and said that he was going to set apart twelve of them for a special work. They were to be his chosen friends, and were usually to go with him wherever he went, but just now he had something else for them to do.

The Twelve Apostles.

Seven of these twelve disciples (who were called the Twelve Apostles) had already been chosen. Andrew, and John, the son of Zebedee, were the two who had first come to Jesus in Judæa, about a year before this time, and they had been quickly followed by Simon Peter, Philip, and Nathaniel (who was also called Bartholomew). Since then, James, the brother of John, had been called from his fishing, and Matthew the publican from the place of toll.

Five others were chosen at this time. There was a second James, who was the son of Alphæus, and a second Simon, called also Zelotes; there was also Thomas, and Thaddæus, or Lebbæus, and, last of all, Judas Iscariot.

Jesus told them that he himself was going up to Jerusalem for a time, but that he wished them to remain in Galilee and carry on his work. They were not to go into any city of the Samaritans or of the Gentiles, but to remain among the cities of Israel, and preach the good news of the kingdom of heaven.

They were to heal the sick, to cleanse the lepers, and to cast out devils, as Jesus himself had done. Like him also, they were to have neither gold nor silver, nor even a change of clothing, but were to depend for everything upon the kindness of those whom they taught.

Those who were good to them, he said, would be richly rewarded. If anyone gave them even a cup of cold water in a spirit of love, he would not fail to receive a blessing.

When they entered a city or a village, they were to inquire who in it would be the most likely to receive them kindly, and then they were to go to the house to which they had been directed, and as they entered, they were to say, Peace be to this house.

If the people made them welcome, they were to remain in the same house so long as they continued in that city or village; but if they refused to receive them, then they were to leave that place and go to another.

How to Save Their Lives.

They must be prepared, he said, for toil and hardships; and must be ready to sacrifice themselves even to death, if need be, for the truth they had to teach. But even though they might suffer for a time, they might feel sure that their Father in heaven was watching over them and caring for them; and they would be called upon to make no sacrifice of which their Master would not first set them an example.

He that doth not take up his cross and follow after me, said Jesus, is not worthy of me. He that seeketh to save his life shall lose it; but he that loseth his life for my sake shall find it. Thus he taught the great lesson of self-sacrifice.

IN MY FATHER'S HOUSE ARE MANY MANSIONS

THE AGONY IN GETHSEMANE

GOOD TREES BRING FORTH GOOD FRUIT.

JOY AFTER A NIGHT OF WEEPING.

CHAPTER XXIX.

THE MAN AT THE POOL OF BETHESDA—TROUBLE WITH THE PHARISEES—PLUCKING CORN ON THE SABBATH—DAVID EATING THE SHEW-BREAD—DEATH AND BURIAL OF JOHN THE BAPTIST—FEEDING A MULTITUDE—STORM ON THE SEA—JESUS WALKING ON THE WATER—RESCUE OF PETER—A MOTHER'S APPEAL FOR HER DAUGHTER—THE DEAF AND DUMB MAN—A BLIND MAN HEALED—PETER CALLED A ROCK—THE MOUNT OF TRANSFIGURATION—A LUNATIC CURED.

MANY who had heard of Jesus were anxious to learn more concerning him, and so when he had made an end of commanding his twelve Apostles, he sent them out by two and two to teach in all the cities of Galilee, whilst he himself made his journey to Jerusalem alone.

Now there was in Jerusalem a certain pool of water called the pool of Bethesda. Into this pool there came an angel at certain seasons, who stirred the water; and so it was, that the first person who stepped into the pool after the stirring of the water, was made whole of whatsoever disease he had. The Jews had built five porches round the pool, and in these there lay constantly a number of sick people, and of blind, lame, and withered, waiting for the moving of the water, each with the hope that he might be the first to get in.

When Jesus came to Jerusalem, he went to see the poor afflicted people at the pool of Bethesda, and he found there a man who had suffered from an infirmity for thirty-eight years. He could not move quickly, and as he had no friends to help him, he had never in all that time been able to reach the pool before anyone else. Jesus knew how long he had suffered, and he went up to him and said, Wilt thou be made whole?

The man answered, Sir, I have no man, when the water is stirred, to put me into the pool, but while I am coming another steppeth down before me.

Went Away with His Couch.

Jesus said unto him, Arise, and take up thy bed and walk, and at these words, the power which for thirty-eight years had forsaken the limbs of the sick man was restored to them, and he arose and departed.

Now it happened that the day on which Jesus cured this man was the Sabbath day. The Pharisees were exceedingly particular about the observance of the Sabbath, and many of the rules which they laid down for the people were concerning the various things that might or might not be done. One of these rules was that no burden might be carried on the Sabbath day, so that when some of the Pharisees met the man carrying his mattress, they stopped him and said, It is not lawful for thee to carry thy bed.

The man answered, He that made me whole, the same said unto me, Take up thy bed and walk.

Then the Pharisees asked, What man is he that said unto thee, Take up thy bed and walk?

At first the man was unable to answer their question, for he did not know who Jesus was, and immediately after curing him, he had disappeared among the crowd. But soon afterwards it happened that Jesus found the man in the temple, and said to him, Thou art made whole. Sin no more, lest a worse thing come unto thee.

The Pharisees Offended.

Then the man knew who it was, and he went and told the Pharisees that it was Jesus who had made him well. From this time, the Pharisees began to persecute Jesus, because he did these things on the Sabbath day.

But Jesus answered them, My Father worketh hitherto, and I work. He meant to say that the work of God goes on, no matter what day of the week it is. The sun continues to shine, the heavens are held up high above the earth, the trees and flowers are nourished, the sea is kept within its bounds, the children of men are preserved from danger on the Sabbath just as much as on any other day. And, therefore, Jesus said that he would do likewise, and would not cease from his works of love and kindness, even though it might be the Sabbath day.

Jesus did not remain long in Jerusalem, but returned to Galilee, where the twelve Apostles again gathered round him.

They had been through the cities and villages of Galilee, teaching and healing, and now the multitudes that followed Jesus were greater than ever. But about this time the Pharisees began to look upon him with displeasure, and two things that shortly happened, added to their indignation.

It was again the Sabbath day, and Jesus was walking through the corn-fields with his disciples. They were hungry, and as they went, they plucked some of the ears of corn and began to eat them, rubbing them in their hands to separate the chaff, which was then blown away by the wind.

Presently they were met by some of the Pharisees, who were angry with the disciples when they saw what they were doing, and said to Jesus, Behold, thy disciples do that which it is not lawful to do upon the Sabbath.

It was not that there was any harm in taking the corn, for anybody passing through the corn-fields was allowed to help himself to as much as he pleased; but the Pharisees had made a rule that no sort of threshing was to be done on the Sabbath day, and they said that to separate the chaff from the ears of corn was really a kind of threshing, and therefore, a breaking of the Sabbath.

In answer to their rebuke, Jesus reminded them of what had been done by David, the great king, who had been called the man after God's own heart.

David Perishing With Hunger.

Once when David was in peril of his life, he came to the city where the tabernacle of God was resting (for it was before the building of the temple), and asked the priest to give him some food. The priest answered that he had nothing but the sacred bread, which was placed each week before the Lord, and which no one was allowed to eat but the priests only.

But David was perishing with hunger, and so were his followers, and he made the priest give him the sacred bread, though it would not have been right to take it at any other time.

Jesus also reminded the Pharisees that in the temple the priests did much necessary work on the Sabbath day in preparing the fires, and slaying the animals for sacrifice. He said, moreover, that if the Pharisees had

understood what the prophets had so often told them, namely, that what God requires is the sincere worship of the heart and not any mere observance of rules, they would not have condemned the disciples, who in the sight of God had done no wrong.

Later on the same day, he entered the synagogue according to his custom, and behold, there was a man there who had a withered hand.

Doing Good on the Sabbath.

The Pharisees were now eager for some opportunity of publicly accusing Jesus of breaking the Sabbath, so when they saw the man who had come into the synagogue with the hope of being cured, they said to Jesus, Is it lawful to heal on the Sabbath day?

Before answering them, he commanded the man to stand forth in the midst, and then he said, I will also ask you one thing. Is it lawful on the Sabbath days to do good or to do evil, to save life or to destroy it? What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days.

He longed to make them understand that in their manner of explaining the law of God about the Sabbath, they were not honoring, but dishonoring him; but they would not learn. They would not even make any answer, and Jesus looked round upon them with anger, being grieved at the hardness of their hearts.

Then, turning to the man with the withered hand, he said, Stretch forth thy hand.

A moment before, the arm was lying at the man's side, dead and useless, but he did according to the word of Jesus, and behold his hand was restored whole as the other.

But the Pharisees only hated Jesus the more, and they went out and took counsel how they might destroy him, so that he was again obliged to withdraw himself from Capernaum.

All this time, John the Baptist was still shut up in a gloomy dungeon in the fortress of Macherus.

The weeks and months had passed wearily away, although he was allowed to see his disciples from time to time, and to hear from them of what was passing in the outer world.

Once he had sent some of his disciples to Jesus, and had received from him a message of comfort and encouragement. He had told them to ask Jesus if he was indeed the Messiah for whom they had been looking, and Jesus answered the messengers by telling them to go back to John and tell him of all that was going on. Tell him, he said, that the blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the gospel preached unto them.

A Wicked Queen.

John might perhaps have been released, but he had an enemy in the queen, whose name was Herodias. She was a very beautiful woman, who had been the wife of Herod's brother; but Herod had carried her off from his brother's house, and had married her himself. This was very wicked, and John said to Herod, It is not lawful for thee to have thy brother's wife.

It was for this reason that the queen hated John. She would gladly have killed him if she could, but she had not been able as yet to accomplish her purpose, for Herod feared John, knowing he was a just man and a holy, and he often sent for him, and heard him gladly.

But at last the opportunity came for which the queen had heen waiting. It was the birthday of King Herod, and he had made a great supper to all his lords and high captains, and the chief men of Galilee. When the feast was ended, the daughter of Herodias came in and danced before them. She pleased Herod so well that he said he would give her whatever she should ask, and promised with an oath that she should have it, even if it were the half of his kingdom.

The girl went out and said to her mother, What shall I ask? And then the queen thought of her revenge, and told her to go back quickly and say, I will that thou give me here at once the head of John the Baptist in a dish.

When the king heard what it was that the girl desired, he was exceeding sorry, but he had promised by an oath, in the presence of many witnesses, to give her whatsoever she should ask, and though he knew he should do a greater wrong by keeping his promise than by breaking it, he had not the courage to deny her.

He sent a messenger in all haste to the prison to command that John should be put to death immediately, and soon the bleeding head of the prophet was brought to him upon one of the golden dishes that had been

THE BURIAL OF JOHN THE BAPTIST.

used at the feast. He gave the ghastly present to the girl, and she took it and carried it to her mother.

You may imagine how grieved and distressed the disciples of John were when they heard that the king had killed their dear master. They went to the prison, then lovingly and sadly took up the headless body, and laid it reverently in a tomb.

A Crowd Waiting for Him.

After this they went and told Jesus. Their hearts were sore and full of sadness, and they knew he would sympathize with them —they knew he loved their master.

Did Jesus grieve? Yes; for no heart was ever so loving or tender as his own. When he heard what had happened, his heart was wrung with grief, and he longed to be alone for a time, until at least the first sad days of mourning should have passed. He entered the ship and went away with the disciples, hoping to get to a desert place where he would be at a distance from the multitude, but it was in vain.

The people had seen him leave, and having guessed where he was going, they had hurried to the place by land, so that when Jesus arrived in the ship, he found them already there, waiting for him.

But much as he had longed for rest and solitude, Jesus showed no signs of impatience as he caught sight of the waiting multitude. With infinite compassion he looked round upon them, and all that day he taught them and healed their sick.

When the evening drew near, the disciples came to him, and reminded him that the day was wearing away and they were in a desert place; and they asked him to send away the people quickly, that they might go into the towns and villages near, and buy themselves food before the night should set in.

But Jesus would not send the people away hungry at that late hour, and he said to the disciples, They need not depart—give ye them to eat.

The disciples did not know how this was to be accomplished, for they had but five loaves and two fishes, and if they had attempted to buy food for such a multitude, two hundred pennyworth would not have been sufficient.

They waited to see what Jesus would do, and he said, Make the men sit down.

Now there was much grass in the place, so the men sat down, in number about five thousand. There were a hundred rows of them, and fifty men in each row.

Then Jesus took into his hands the bread and the fishes, and looking up to heaven, he blessed the food. After this, he broke the bread, and divided the fishes also, and gave a portion to each of the twelve Apostles to set before the people.

And so it was that they gave to each man as much as he desired, and yet there was always enough left for the next. Every one of the five thousand ate and was satisfied, and after that, when Jesus told the disciples to take up the broken pieces that remained, they filled twelve baskets with the fragments of the five barley loaves that remained over and above unto them that had eaten.

Many Believe on Him.

Then those men, when they had seen the miracle that Jesus did, said, This is, of a truth, that Prophet who should come into the world.

When the children of Israel thought of the Messiah for whose coming their fathers and their father's fathers had looked forward with eager hope, they always pictured him as a mighty king.

The miracle that Jesus had just wrought, convinced the people that he was indeed the

CHRIST FEEDING THE MULTITUDE.

Messiah, and they could not understand his unwillingness to lead them against their enemies. They tried to take him by force and make him a king, but he would not yield to their wishes.

All through his life, Jesus sought in vain to make his followers understand that he had come to found a kingdom, not of earth but of heaven, and that the enemies against whom he waged war were not human beings, but wicked thoughts and evil deeds. It was not till long afterwards that they knew what he meant by the saying, My kingdom is not of this world.

They Thought He Was a Spirit.

At last all the people were sent away to their own homes. Night had now fallen, and Jesus was able to obtain that quiet time for communion with God which he had so greatly desired. He told his disciples to go back without him by ship to Capernaum, saying that he himself would follow them later, and they went down to the shore and launched their ship, leaving him in prayer upon the mountain side.

It ought to have taken two or three hours only to sail to Capernaum, but the night was stormy, and when midnight was already passed, the disciples were still far away. The sails were of no use, for the wind was contrary, and they had been obliged to take to the oars, but even so they made little progress. The wind was blowing heavily against them, and they were faint and weary after the long day's labor.

By-and-by, in the fourth watch of the night, in the thick darkness that comes before the dawn, they saw the figure of a man coming towards them, clothed in white garments.

He was walking on the crests of the waves, and they cried out for fear, supposing that they had seen a spirit. But their fear was soon dispelled, for they heard a well-known voice which rose above the raging of the wind, and said to them, Be of good cheer, it is I. Be not afraid.

It was Jesus, who had seen their distress, and had come to help them. They knew his voice, and Peter cried out, Lord, if it be thou, bid me come unto thee upon the water.

Jesus answered, Come, and Peter left the ship and walked upon the water to go to Jesus. But when he saw the wind boisterous, he was afraid, and beginning to sink, he cried, Lord, save me!

Then Jesus stretched out his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

After this, they both entered into the ship, and immediately the wind ceased, so that they soon touched the coast of Capernaum.

The next day, Jesus entered into the synagogue, and taught. The people whom he had fed on the previous evening had also made their way to Capernaum, seeking for Jesus, but they were astonished to find that he had arrived before them, for they had seen the disciples leave without him, and they asked him, Master, when camest thou hither?

The Bread of Heaven.

Jesus did not answer their question, but he said, Ye seek me because ye did eat of the loaves, and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life.

Then he went on to say to them, The bread of God is he which cometh down from heaven, and giveth life unto the world. I am the bread of life. I came down from heaven, not to do mine own will, but the will of him that sent me.

They did not understand his meaning, but afterwards he made it more plain to his disciples. The words that I speak unto you, he said, they are spirit and they are life.

In consequence of the enmity of the Pharisees, Jesus again left Capernaum, and this time he went away to a greater distance, even as far as the land of Phenicia, to the coasts of the Gentile cities of Tyre and Sidon.

He did not wish to do any mighty works in these places, for he had left the land of Israel because he desired rest, and time for quiet thought and prayer; but even here the people had heard of him, and his fame could not be hid.

As he was journeying in that country, there came a Gentile woman, who cried unto him, saying, Have mercy upon me, O Lord, thou Son of David; my daughter is grievously vexed with a devil.

The Daughter Was Cured.

Jesus answered her not a word, but the woman continued to follow him, and the disciples, who were vexed that she should be so persistent, said to him, Send her away, for she crieth after us.

This Jesus would not do; but he said aloud, so that the woman could hear it, I am not sent but unto the lost sheep of the house of Israel.

But though the woman heard this, she did not even then give up hope. Her great love for her daughter urged her on, and coming nearer, she fell at the feet of Jesus, and worshipped him, saying, Lord, help me.

Jesus saw that she was most earnest in her request, and in order to make a yet further trial of her faith, he said, It is not meet to take the children's bread, and to cast it to dogs. Meekly she answered, Yea, Lord, but even the dogs eat of the crumbs that fall from their master's table.

Then Jesus felt that she need be tried no longer, and he said unto her, O woman, great is thy faith. Be it done unto thee even as thou wilt. The devil is gone out of thy daughter.

Once before, in the case of the Roman centurion, Jesus had marvelled at the faith of a Gentile. This poor woman, in like manner, had shown greater faith than many of the children of Israel. As soon as Jesus had spoken the words that she had greatly desired to hear, she turned away fully satisfied; and when she came home, she found her daughter cured, and lying peacefully upon the bed.

After leaving the coasts of Tyre and Sidon, Jesus returned into Galilee by a route which led him through the region of Decapolis, or the Ten Cities.

This country lies to the east of Galilee, and it was here that Jesus had landed, some time before, when he cured the man possessed with devils. The people had then been afraid of his power, and had besought him to depart out of their coasts. But since that time, the man who had been healed had spread abroad the knowledge of what Jesus had done for him, and now all the people gathered round Jesus, bringing with them those that were blind, lame, dumb, crippled, and many others. They cast them down at his feet, and he healed them.

He Both Heard and Spoke.

Among the rest was a man who was deaf, and had an impediment in his speech, so that it was impossible to understand what he said. Jesus took him aside from the multitude, and putting his fingers into his ears, he spit, and touched his tongue.

Then he looked up to heaven and sighed, for his spirit was oppressed by all the misery and suffering around him; but he knew that

through the help of the Father in heaven the evil could be overcome. After this, he again looked at the man, and pronounced a Hebrew word, which means, Be opened. Immediately his ears were opened, and the cord that had fastened down his tongue was loosed, so that he could speak plainly.

Jesus charged the people that they should not tell anyone of what had been done, but the more he charged them, so much the more a great deal they published it, for they were beyond measure astonished; and they said, He hath done all things well. He maketh both the deaf to hear, and the dumb to speak.

The consequence was that, as before, the multitude gathered round Jesus more closely than ever, and for three whole days after this, he taught and healed them without ceasing.

They were now in a desert place, and the food that the people had brought with them was all gone. Then Jesus said to his disciples, I have compassion on the multitude, for they have now been with me three days, and have nothing to eat; and if I send them away fasting to their own houses, they will faint by the way, for divers of them came from far.

Only a Few Loaves and Fishes.

The disciples thought, perhaps, of the time, not so long ago, when he had formerly fed the multitude, but all they said was, From whence can a man satisfy these men with bread, here in the wilderness?

Jesus asked them, how many loaves have ye? They answered, Seven, and a few little fishes. Then, as before, Jesus commanded the people to sit down on the ground, and he took the seven loaves and the fishes, and gave thanks. After this, he divided them, and gave the pieces to the disciples, and the disciples gave them to the multitude.

And they did all eat and were filled, and they took up of the broken pieces that remained, seven baskets full. Now they that had eaten were about four thousand men, besides women and children.

After this, Jesus sent away the multitude, and taking ship, he crossed over to the other side of the lake, and returned to Capernaum.

He was, however, obliged to leave it again almost immediately on account of the ill-will of the Pharisees; and this time he set his face towards the north-east.

A Man's Sight Restored.

He had to pass near the cities of Bethsaida and Cæsarea Philippi, and when he was in the neighborhood of Bethsaida, they brought to him a blind man, beseeching him that he would give him back his sight.

Jesus took him by the hand and led him away from the town, and when he had laid his hands upon him, he asked him if he saw anything. The man looked up and said, I see men as trees, walking. Then Jesus again laid his hands upon his eyes, and now his sight was altogether restored, and he could see clearly.

Later on, when they had come near to the town of Cæsarea Philippi, Jesus one day asked his disciples, Whom say the people that I am.

They answered, Some say that thou art John the Baptist, others say Elijah, and others say that Jeremiah or one of the old prophets is risen again.

He said unto them, But whom say ye that I am? Simon Peter answered, Thou art the Christ, the Son of the living God.

Then Jesus said unto him, Blessed art thou, Simon the son of Jonah, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto

thee, that thou art Peter, and upon this Rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven. The word Peter means the Rock.

After this, Jesus began to tell his disciples that a great trouble was before them. Soon, he said, they would go up to Jerusalem, and then he would suffer many things of the elders and chief priests and Scribes, and would be killed, but on the third day he would rise again.

Peter Sharply Rebuked.

They heard what he said, but they could not believe it, or understand that he was speaking, in truth, of suffering and death. It was but now that Peter had declared him to be the Messiah, and Jesus had approved his words. How could it be that he was going to be put to death? Surely, when they reached Jerusalem, the chief priests would receive him with honor, and he would reign gloriously! If otherwise, would it not be better to refrain from going to Jerusalem at all? There were men in abundance in Galilee who were ready to hail Jesus as their king.

Peter even ventured to remonstrate with him, and answered him, saying, This be far from thee, Lord. This shall not be unto thee.

But Jesus rebuked him sharply, and said, Get thee behind me, Satan. Thou art an offence unto me, for thou savorest not the things that be of God, but those that be of men.

He meant to teach his disciples, and through them all mankind, that the worst service a man can render to his friend, is that of trying to dissuade him from the path of duty, even though it may seem to be the path of trial and of failure.

And then he added, in words like those which he had used in sending out the twelve Apostles, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever will lose his life for my sake the same shall find it. For what is a man profited, if he gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul? For the Son of Man shall come in the glory of his Father with his angels, and then he shall reward every man according to his works.

A Snow-Capped Mountain.

Passing on from the neighborhood of Cæsarea Philippi, Jesus continued to journey northwards with his disciples. Before them in the distance there shone the summit of a noble mountain, covered with perpetual snow. It was called Mount Hermon, and its glistening crown could be seen for many miles away, as it stood out, grand and beautiful, against the evening sky.

It was towards this mountain that Jesus was now journeying, and at last, on the eighth day, he reached its foot. The night was already coming on, but he would not delay beginning to make the ascent, and, leaving the rest of the disciples below, he went forward with only the three that he loved the best, Peter and James and John.

But after a time, the three disciples, who were tired after their day's journey, became heavy with sleep, and Jesus left them to lie down and rest, whilst he himself climbed higher up the mountain, that he might spend the time in prayer. His mind was filled with the thought of all that was to

befall him at Jerusalem, and he desired to gain strength from God to tread the thorny path that lay before him.

Meanwhile Peter and James and John had fallen into a deep sleep, but suddenly they awoke, and became aware that something very solemn and wonderful was taking

THE TRANSFIGURATION.

place. Looking up towards that part of the mountain where Jesus had been praying, they beheld him transfigured before them. His countenance did shine as the sun, and his raiment was white as the light.

And behold there were two others—Moses, the giver of the Law, and Elijah, the great prophet, who were talking with Jesus. They were speaking of his death, which was to take place at Jerusalem.

Never before had the disciples beheld so glorious a vision, and as they gazed upon the altered form of their Master, they were filled with awe and solemn rapture. They longed to continue looking forever on that wondrous sight, and Peter cried out, Lord, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elijah.

He hardly knew what he said, but he felt that he would like to continue there forever, living in tents made of branches upon the mountain-side.

But even as he spoke, there came a cloud which overshadowed them, and the disciples feared as they entered into it. Then they heard a voice coming out of the cloud which said, This is my beloved Son, in whom I am well pleased. Hear ye him. And they fell upon their faces to the earth, overpowered with awe at the voice of God.

The Lunatic Child.

How long they remained thus they knew not, but after a while they felt some one touch them, and looking up, they perceived that the vision was past, and that Jesus had descended from the height above, and was standing by their side.

From the majesty of the lonely mountain-top, from the peace and the rapture of communion with God, Jesus descended with his three disciples into the plain.

As they approached the place where they had left the rest, they perceived a great multitude gathered together, with the disciples in the midst, and certain of the Scribes and Pharisees, clamoring and disputing.

The radiance which the disciples had beheld, had not as yet entirely left the face of Jesus, and as he came near, the multitude gazed at him with astonishment, and running towards him, saluted him.

He asked what was the cause of the tumult, and one of them answered, Master, I beseech thee to look upon my son, for he is mine only child. He is lunatic and sore vexed, and, behold, a spirit taketh him, and he suddenly crieth out, and it teareth him that he foameth. And I brought him to thy disciples that they should cast it out, and they could not.

Jesus was grieved that his disciples should have been unable to cast out the evil spirit, for he had already given them this power, and he cried out, O faithless and perverse generation, how long shall I be with you? How long shall I suffer you? Then, turning to the father he said, bring thy son hither to me.

The boy was brought forward into the midst, but as he was coming, the devil dashed him down and tore him with grievous convulsions, and he fell upon the ground, and wallowed, foaming.

Jesus asked the father, How long is it since this hath come unto him?

He said, From a child. And ofttimes it hath cast him into the fire and into the waters to destroy him; but if thou canst do anything, have compassion on us and help us.

All things, answered Jesus, are possible to him that believeth.

Then the father of the child cried out, and said with tears, Lord, I believe—help thou mine unbelief.

The Evil Spirit Came Out.

And he to whom no one ever appealed in vain for help, had compassion on the poor father, and turning again to the child, he rebuked the devil within him, saying, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

The spirit cried out and again convulsed the boy, but at last it left him, and he lay on the ground as one dead, insomuch that many of the crowd said, He is dead.

But Jesus took him by the hand, and lifted him up, and delivered him again to his father, cured and in his right mind.

Afterwards, when they were alone, the disciples asked Jesus why it was that they had been unable to cast out the evil spirit, for before, when Jesus had sent them out by two and two, they had cast out many devils. He answered, Because of your unbelief.

CHAPTER XXX.

Lesson from a Little Child—The Unjust Steward—Money Found in a Strange Place—Feast of Tabernacles—Pharisees Angry—The Man Blind from his Birth—Ten Lepers Healed—Jesus Blessing Little Children—The Good Samaritan—Jesus at Jerusalem and Bethany—The Raising of Lazarus—Two Blind Men Receive their Sight.

JESUS now turned his back upon the beautiful snow mountain, and began his homeward journey towards Capernaum. As they went, he again spoke to his disciples of going up to Jerusalem, and of how he would be delivered into the hands of wicked men, and be killed, and after three days would rise again.

They listened to his words, but did not in the least understand their meaning. The one thing that filled their minds was the thought of going up to Jerusalem. Jesus had now told them plainly that he was the Messiah, and they made sure that when he next went there, he would be received with honor by the chief priests and Scribes and Pharisees.

So much, indeed, were they occupied with these thoughts, that on the way to Capernaum, they began disputing with one another as to which of them should be the greatest in the kingdom of heaven, which they supposed their Master would now establish in some outward form.

Jesus said nothing at the time, but in the evening, after they had reached Capernaum, and were sitting in the house at their evening meal, he asked them what it was that they had been disputing about on the way.

They were ashamed to tell him; but Jesus knew what it was, and he called a little child to him, and said to the disciples, Verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven. If any man desire to be first, the same shall be last of all, and the servant of all. This was the only way to become first.

The Little Child.

This was not the only time when the question arose among the disciples as to which of them should be the greatest, and Jesus used to tell them that in the kingdom of heaven it was not as in the kingdoms of this world, where those who had the most power are accounted the greatest. On the contrary, he said, It shall not be so among you, but whosoever will be great among you, let him be your servant, and whosoever will be chief among you, let him be a servant; even as the Son of Man came not to be served by others, but himself to serve, and to give his life a ransom for many.

Jesus went on to tell the disciples that those who showed kindness to little children were really doing a service to himself, and that he would accept the kindness as if it were actually done unto him.

He warned them also that a terrible punishment would overtake those who, by set

ting them a bad example, should do harm to little children, or any that were young or ignorant; or who by carelessness or wickedness should cause them to fall into sin. It would be better for them, he said, that a millstone should be cast about their necks, and that they should be drowned in the depths of the sea.

After this, Jesus spoke to them about the duty of forgiving those who had done them some wrong, and he told them a parable of a certain king, who had a servant that owed him ten thousand talents. This was an enormous sum—for a talent was worth about twelve hundred dollars of our money—and as the servant had not wherewith to pay, his lord commanded him to be sold into slavery with his wife and his children and all that he had, that payment might be made.

Then the servant fell down at his feet, and besought him, saying, Lord, have patience with me, and I will pay thee all.

And the lord of that servant was moved with compassion, and he set him free, and forgave him the whole debt.

But the same servant went out, and found one of his fellow-servants who owed him a small debt of a hundred pence, and instead of remembering the mercy that had just been shown to him, he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

His fellow-servant fell down at his feet, just as he had fallen at the feet of the king, and said, in the very same words, Have patience with me, and I will pay thee all.

JESUS TEACHING HUMILITY BY A LITTLE CHILD.

But he would not; and he went and cast him into prison until he should have paid the debt.

His fellow-servants saw what was done, and they were very sorry, and went and told their lord all that was done. Then the king called that servant into his presence, and said to him, O thou wicked servant, I forgave thee all that great debt, because thou desiredst me. Shouldest not thou also have compassion on thy fellow-servant, even as I had pity on thee?

The Tribute-Money.

And the king was angry, and he delivered him over unto the tormentors until he should have paid all that was due unto him.

Even so, ended Jesus, shall my heavenly Father do also unto you, if ye from your hearts forgive not every one the trespasses of his brother.

Whilst Jesus was at Capernaum, he stayed as usual in the house of Peter, and hearing that he had returned, the men who collected the tribute-money came to Peter, and asked, Doth not your Master pay tribute?

This was not the tax paid to the Romans, but another tax of half a silver shekel—about eighteen cents of our money—which was claimed for the expenses of the temple services. It was paid by every Jew, in whatever part of the world he might live, and when Peter was asked if his Master was willing to pay the tribute, he answered, Yes.

But when he returned to the house, and told his Master of what he had said, there was no money for paying the tax. Then Jesus said to him, Go thou to the sea and cast a hook, and take the fish that first cometh up, and when thou hast opened his mouth, thou shalt find a silver shekel. That take, and give unto them for me and thee.

The brethren of Jesus now came to him, and urged him to go up to Jerusalem, and make himself known as the Messiah. The Feast of Tabernacles was at hand, and this, they said, would be a good opportunity, for Jerusalem would then be crowded with people.

Jesus at the Feast.

But Jesus thought otherwise. His time was not yet come, and he said to his brethren that if he went at all to the feast, it would not be to proclaim himself the Messiah, but as it were in secret. He told them to journey on without him, and he himself remained in Galilee for some days after they had left.

Then he went to Jerusalem alone, and reached the city after the feast had begun, when all the people were wondering whether he would come or not. His first act was to go into the temple and teach, and the people listened with astonishment, for they knew that he had been brought up in no school of learning; but Jesus answered, My teaching is not mine, but his that sent me.

As in Galilee he had taught the people by parables, so now he drew lessons from the things around him. While the Feast of Tabernacles lasted, it was the custom each morning to perform a great ceremony called the Drawing of Water.

The people assembled at the temple, and when the morning sacrifice had been laid upon the altar, the priest took a golden jug and carried it down to the Pool of Siloam, which was at some little distance. There he filled it with water, and then returned to the temple; and as he re-entered the gates, the rest of the priests blew a joyful blast upon the silver trumpets, and continued to blow until the priest had carried the golden jug up to the altar and poured out the water into a silver basin.

Then all the people sang the six Psalms from the 113th to 118th, and when they came to the verse, For he is good, for his mercy endureth for ever, they waved the palm branches which they carried in their hands, and rejoiced before the Lord.

On the last day of the feast, after the people had witnessed this ceremony every day for seven days, Jesus began to tell them about the living water of which he had spoken to the woman of Samaria, and he cried aloud so that all could hear, If any man thirst, let him come unto me and drink.

Again, on another day, Jesus pointed to the two gigantic golden candlesticks which stood in one of the temple courts. They were fifty cubits high, that is to say, about fourteen times the height of a man, and at the top of each were five lamps which were reached by a very long ladder. Every evening while the feast lasted, these lamps were lighted, and they lit up the whole city.

While the people were occupied in looking at the lighting of the lamps, Jesus said unto them, I am the Light of the world. He that followeth me shall not walk in darkness, but shall have the Light of Life.

Would not Arrest Him.

Many of the people would gladly have listened to the words of Jesus, but the Pharisees always interrupted him, and tried to make it appear that he had said something wrong. They were afraid lest he should gain an influence over the people and lead them to think less of their own teaching.

They even went so far as to send officers to seize him, but the officers returned without their prisoner. Whilst they were waiting for an opportunity to take him, they heard the words that he was speaking to the people, and they went back to the Pharisees and said, Never man spake like this man.

The Pharisees were angry, but one of them named Nicodemus, the same who had once visited Jesus by night, asked the rest if it was fair to condemn a man before he had been tried and found guilty. They knew that it was against their law to do so, but they would not pay any attention, and only mocked at Nicodemus, asking if he also was a follower of the Prophet of Galilee.

Jesus again told the people, on the day after these things, that he was the Light of the World, and the Pharisees, as usual, began to contradict and to question him. They said, Thou bearest witness of thyself, thy witness is not true.

In answer to this, Jesus told them that he had been sent by God his heavenly Father to teach them things that he himself had been taught by God; and he said, Your father Abraham rejoiced to see my day, and he saw it, and was glad.

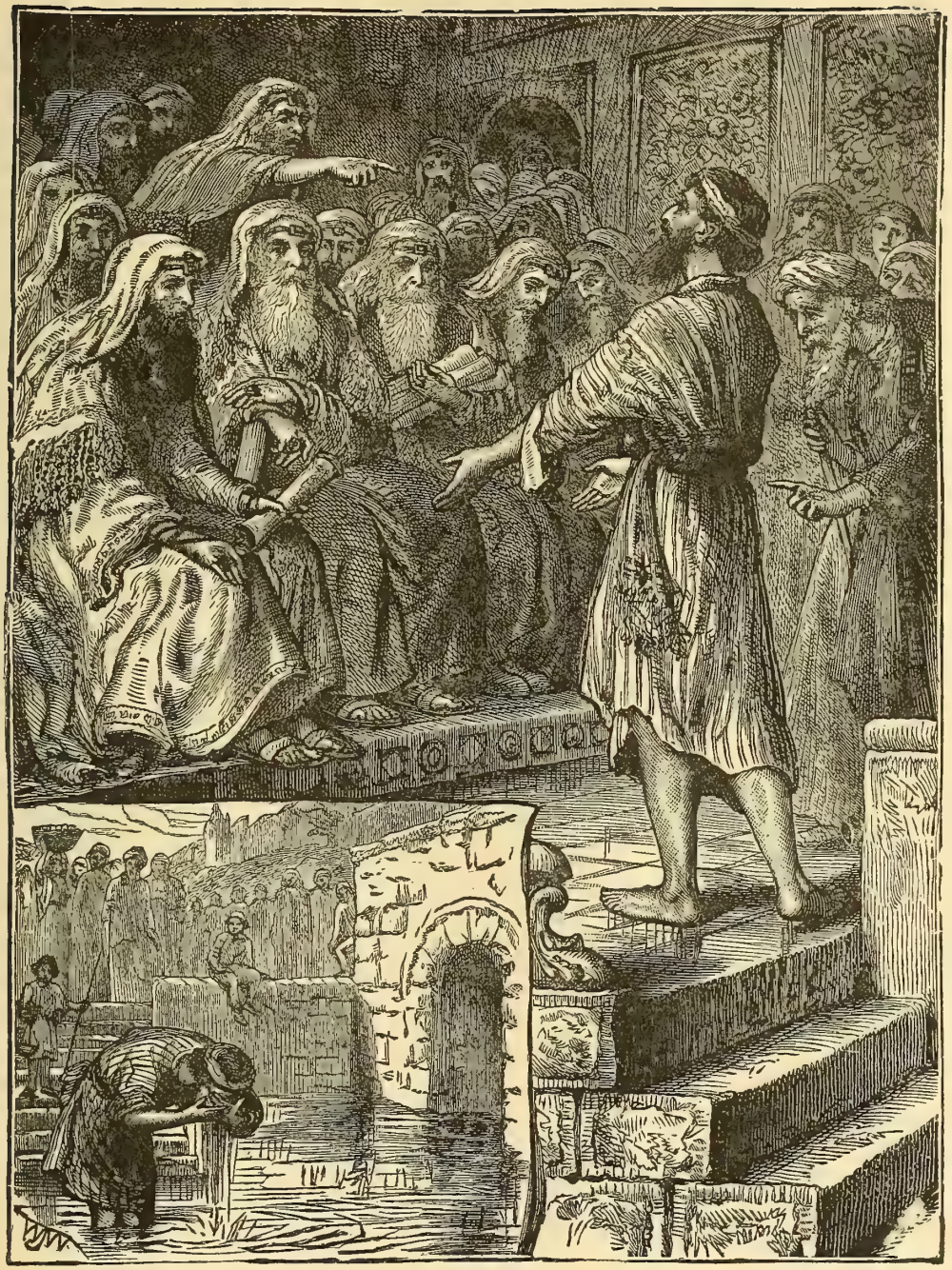
They Wanted to Stone Him.

The Jews answered, Thou art not yet fifty years old, and hast thou seen Abraham?

Then Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

At these words they were filled with horror, for it seemed to them that the most awful blasphemy had been uttered. They thought that Jesus, being a man, had made himself equal with God; and as the punishment decreed in the Law for those who should blaspheme the name of God was death by stoning, they took up stones to cast at him. But the hour for him to die was not yet come, and he hid himself, and went out of the temple.

Almost immediately afterwards, it happened that Jesus noticed a beggar, who was well known in Jerusalem as having been



"WHEREAS I WAS BLIND, NOW I SEE."

blind from his birth. The disciples were now again with their Master, and they asked him saying, Who did sin, this man or his parents, that he was born blind?

The News Spread Quickly.

It was a common belief among the Jews that afflictions were the direct consequence of sin; but Jesus told the disciples that they must not suppose that either the man himself or his parents had sinned more than others, but that they should presently see the works of God manifested in him. I must work the works of him that sent me while it is day, he said; the night cometh when no man can work.

After this, he anointed the eyes of the blind man, and told him to go and wash in the Pool of Siloam. This he did, and presently came back, cured and able to see.

The news that the blind man had been restored to sight was quickly spread abroad. The neighbors could hardly believe that he, whom they now saw with his eyes open, was the blind beggar they had known so well. Some said it is he; others said, No, but it is like him; but the man himself said, I am he.

Then they asked him, How were thine eyes opened? He answered, The man that is called Jesus made clay and anointed mine eyes, and said to me, Go to Siloam and wash; so I went and washed, and I received my sight.

The news soon reached the ears of the Pharisees, and the man who had been blind was brought before them, and made to repeat the whole story of how he had been cured; but as it happened that the day on which this had taken place was the Sabbath, the Pharisees said, This man is not from God, because he keepeth not the Sabbath day.

Some of them, however, disagreed, and said, How can a man that is a sinner do such miracles?

There was thus a division among them, and they turned again to the man, and asked what he thought of him. He answered, He is a prophet.

But the Pharisees were not pleased with this answer, and they tried next to persuade themselves that the man had not been really cured, so they sent for his parents, and asked them, Is this your son who ye say was born blind?

The parents answered, We know that this is our son, and that he was born blind, but how he now seeth we know not, or who hath opened his eyes, we know not. He is of age, ask him, he shall speak for himself.

Believed With all His Heart.

The parents were, in fact, afraid of the Pharisees, for they had agreed already that if any man should confess that Jesus was the Christ, he should not be allowed to come any more to the synagogue to join in the worship of God.

Then the Pharisees called the man again, and told him that Jesus was a sinner. But the man answered, Whether he be a sinner or no, I know not; one thing I know, that whereas I was blind, now I see. If this man were not of God, he could do nothing.

They tried to convince him that they were in the right, but when they could not make him change his opinion of the man who had cured him, they carried out their threat, and cast him out of the synagogue.

Jesus heard what they had done, and desired to comfort him, so he found him out, and said, Dost thou believe in the Son of God?

The man asked, Who is he, Lord, that I should believe in him? And when Jesus answered, It is he that talketh with thee, he

cried out, Lord I believe, and fell down at his feet, and worshipped him.

After these things, Jesus returned for a short time to Galilee, and now it seemed to the disciples that their dearest wish was about to be fulfilled, for Jesus spoke of again going up to Jerusalem, and did not discourage those who expressed a wish to follow him thither.

The disciples desired above all things that their Master should enter Jerusalem at the head of a great band of followers, for then they thought that all the people of the city would also rise up and follow him, and that the chief priests and Pharisees would be convinced that he was the Messiah.

Jesus himself knew that it would be very different from this, and that the people of Jerusalem would reject him and put him to death, and this he often told his disciples, but they could not believe it, and were full of high hopes and expectations.

Seventy Sent on Ahead.

Many preparations were made for the march up to Jerusalem, for the number of those who desired to accompany Jesus was very great, and he chose out seventy of his followers and sent them on in front by two and two, to give notice of his coming to the people of the towns and villages through which he must pass, and prepare them to receive so great a host. As before, when the twelve were sent out, they were to heal the sick, to cast out devils, and to proclaim the kingdom of God.

The first part of the journey was by water as far as the southern shore of the Lake of Galilee, and looking back from the ship, Jesus gazed for the last time on the country he had loved so well. The clear, beautiful waters of the lake were lit up with the rays of the setting sun, which glowed upon the red sails of the fishing boats; all along its shores nestled the towns and villages where he had preached and labored; his own city of Capernaum lay before him in the distance like a garden of trees and flowers.

It was indeed a lovely scene, but the heart of Jesus was filled with grief. He had come to bring these people a message from God, to teach them a truth far nobler and purer than anything they had ever before known, and they had heard it with indifference.

The Doomed Cities.

As an earthly deliverer they were indeed willing to receive him, and for the miracles which he did they would follow him from place to place, but for the deliverance from sin which he offered them, they cared nothing.

As he looked back and thought of all this, tears filled his eyes, and words of terrible warning burst from his lips. Woe unto thee, Chorazin! he said, Woe unto thee, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

And thou, Capernaum, which are exalted to heaven, shalt be brought down to hell, for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment than for thee.

After leaving the lake of Galilee, Jesus intended to pass through the country of Samaria, but as he approached the first Samaritan village, the messengers who had gone before to prepare the people for his coming, came back to say that they would not receive him, because he was going to Jerusalem.

This was on account of the quarrel

between the Jews and the Samaritans, and when the disciples heard of it, they were very angry. James and John especially, were filled with indignation at this insult to their Master, and they said to him, Master, wilt thou that we bid fire to come down from heaven and consume them, even as Elijah did?

But Jesus rebuked them, saying, Ye know not what manner of spirit ye are of. The Son of Man is not come to destroy men's lives, but to save them. And he turned away to another village, crossing the Jordan, and taking the other road to Jerusalem, through the country of Peræa.

The Lepers Healed.

As he was going through that district, it happened one day that he was nearing a certain village, when he saw at a distance ten men who were lepers. They stood afar off, because of the law which obliged lepers to keep away from all other men, but they lifted up their voices and cried, Jesus, Master, have mercy on us.

Jesus cried out to them in answer, Go and show yourselves to the priest.

They knew well what this meant. It meant that he had healed them, and that they were to go and have their recovery certified by the priest according to the law of Moses. They set out, therefore, and on the way it became evident that the disease had left them.

Then one of the ten, as soon as he perceived this, turned back, and with a loud voice glorified God, and fell down at the feet of Jesus, giving him thanks, for now he was free to come near him.

This man was a Samaritan, and Jesus answering said, Were there not ten cleansed, but where are the nine? There are not found that returned to give glory to God save this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole

On another day, Jesus was about to enter a certain city towards evening, and the women of the place, who had heard of his coming from the messengers sent on in front, assembled together and brought out their young children that he should bless them.

Jesus was wearied with his journey, and when the disciples saw the crowd of women waiting for him, they rebuked them, and told them that they must not trouble the Master.

But Jesus was angry with the disciples for wishing to send them away, and he said, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.

And he took them up in his arms, laid his hands upon them, and blessed them.

Help for a Poor Woman.

As he journeyed through the country of Peræa, Jesus entered into the synagogue on the Sabbath days to teach the people, according to his custom.

On one of these days, it happened that there was a woman in the synagogue who had been afflicted for eighteen years with an infirmity that caused her to be bowed down to the earth, so that she could not hold herself upright.

When Jesus saw her, he called her to come near to him, and said, Woman, thou art loosed from thine infirmity. Then he laid his hands upon her and healed her, and immediately she became straight, and glorified God.

But when the ruler of the synagogue saw what was done, he was filled with indigna-

tion, and said to the people, There are six days in which men ought to work; in them, therefore, come and be healed, and not on the Sabbath day.

He spoke in a spirit of tyranny and selfishness, and Jesus rebuked him, and asked whether every one of the people who were present, was not accustomed on the Sabbath to take his ox or his ass from the stall, and lead him away to watering? And if it was right to show mercy to animals on the Sabbath, who could say that he had done wrong in showing mercy to this poor woman?

When he had said these things, all his enemies were ashamed, and all the people rejoiced for all the glorious things that were done by him.

Not long after this, it happened that Jesus was invited to dine at the house of a Pharisee upon the Sabbath day. As usual, the doors were open to the street, and while the feast was going on, there entered a man who was afflicted with a disease called the dropsy.

JESUS BLESSING LITTLE CHILDREN.

The Pharisees watched to see what Jesus would do, and he, knowing that they objected to his healing on the Sabbath day, gave them an opportunity of saying why they thought it wrong to do so. Is it lawful, he asked, to

heal on the Sabbath, or not? But they did not answer, and he healed the man, and sent him away. Then he said, Which of you, having an ox or an ass that had fallen into a pit, would not straightway pull him out on the Sabbath day?

Still they kept silence, for they had no answer to make, and turning away from that subject, Jesus went on to speak a parable. He had noticed how each of them, on arriving, had tried to secure for himself the seat intended for the most honored guest, and he wished to teach them a lesson of humility.

The Pharisee and Publican.

Two men, he said, went up into the temple to pray, the one a Pharisee and the other a publican.

The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, or even as this publican. I fast twice in the week, I give tithes of all that I possess.

But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased, but he that humbleth himself shall be exalted.

After this, as they were still talking about the giving of feasts, Jesus said to his host, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors, lest they also bid thee again and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed, for they cannot recompense thee, but thou shalt be recompensed at the resurrection of the just.

One of the guests then began to speak of the future life, and of the blessedness of those who should attain to the kingdom of God, and Jesus told them that all men were called upon to enter into this kingdom, although but few cared to avail themselves of the offer.

All Excused Themselves.

A certain man, he said, made a great supper, and bade many, and sent out his servants at supper-time to say to them that were bidden, Come, for all things are now ready.

But they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and must needs go and see it. I pray thee, have me excused. And another said, I have bought five yoke of oxen, and I go to prove them. I pray thee, have me excused. And another said, I have married a wife, and therefore I cannot come.

So that servant came and showed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden, shall taste of my supper.

The country of Peræa, through which Jesus was now passing, was a rich land, where the people owned large flocks of sheep, and great barns in which they stored up the fruits of the earth.

Jesus often warned them that a man's true life does not consist in the abundance of the things that he possesses, and he spoke much at this time of a certain gift of God which he called eternal life, the best of all blessings.

Good Master, what shall I do that I may inherit eternal life?

Jesus answered, Why callest thou me good? There is none good but one, that is God. But if thou wilt enter into life, keep the com-

ROBBERS LYING IN WAIT.

One day, as he was journeying, a young man came running quickly towards him. He was a ruler and belonged to the party of the Pharisees, but he was not, like most of them, too proud to be taught; and throwing himself at the feet of Jesus, he asked him,

mandments. The young man asked which, and when Jesus had repeated some of the Ten Commandments, he said, All these I have kept from my youth up. What lack I yet?

It had been an upright and a beautiful life, and as Jesus looked upon the young man,

he felt his heart kindle with love to him. If thou wilt be perfect, he said, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me.

But when the young man heard that, he went away sorrowful, for he had great possessions, and he could not make up his mind to give them all up, and begin a life of poverty and toil.

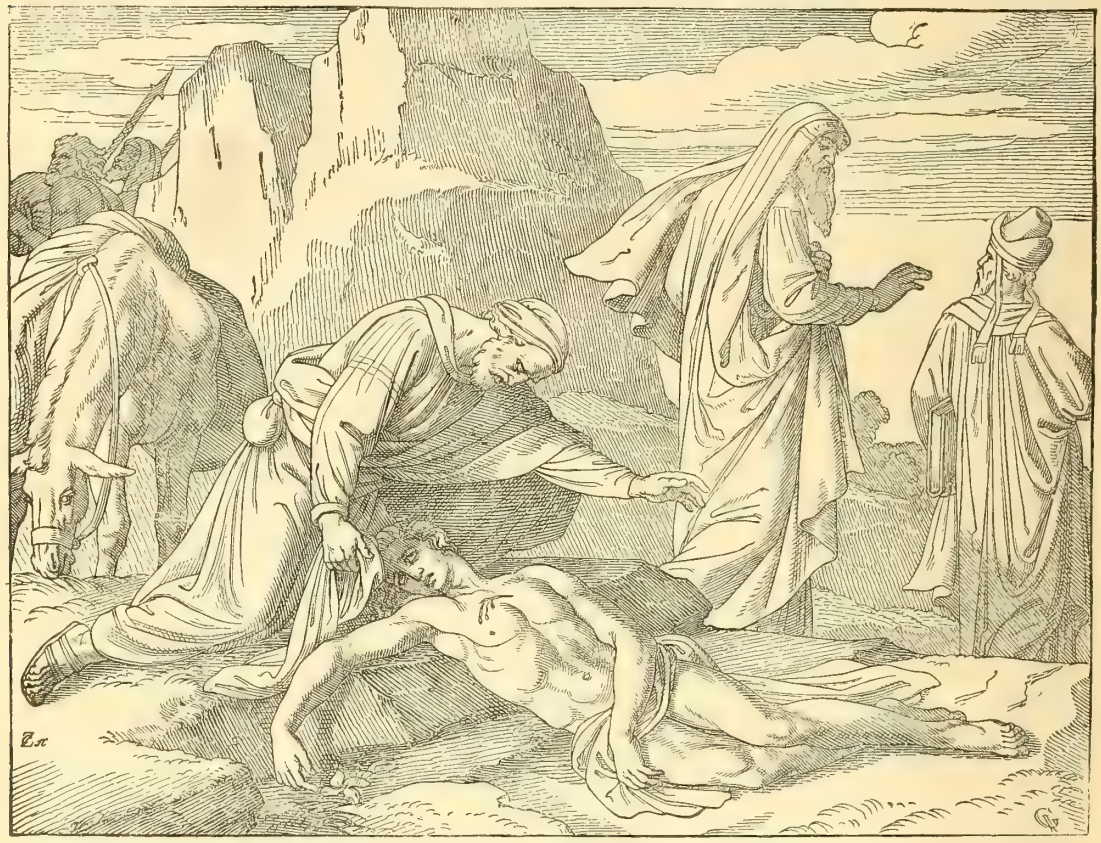
Soon afterwards, as Jesus was teaching, a certain lawyer stood up and asked him the same question, Master, what shall I do to inherit eternal life?

As in the case of the young ruler, Jesus referred the man to the Commandments, and asked him what he found in the book of the Law. The man answered, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thy neighbor as thyself.

Thou hast answered right, said Jesus. This do, and thou shalt live.

But the lawyer knew that he had not loved his neighbor as himself, and so, pretending not to understand the Commandment, he said to Jesus, Who is my neighbor?

Jesus wanted to show him that he was not so ignorant as he tried to appear, and so he spoke a parable, and said, A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his raiment, and wounded him, and departed, leaving him half dead.



THE PRIEST AND LEVITE PASSING BY THE WOUNDED MAN.

THE GOOD SAMARITAN. 423

And by chance there came down a certain priest that way, but when he saw him, he passed by on the other side. And likewise a certain Levite, when he was at the place, came and looked at him, and passed by on the other side.

But a certain Samaritan, as he journeyed, came where he was, and when he saw him, he had compassion on him, and went to him and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn and took care of him.

And on the morrow, when he was departing from the inn, he took out two pence and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again I will repay thee.

Which now of these three, thinkest thou, was neighbor to him that fell among the thieves? The lawyer answered, He that showed mercy on him. Then said Jesus unto him, Go and do thou likewise.

On the Mount of Olives.

Some time had been spent in journeying through the country of Peræa, and winter had now come on. The Feast of the Dedication of the temple, which was one of the lesser feasts of the Jews, was at hand, and as Jesus desired to go quietly once more to Jerusalem before entering the city at the head of the multitude, he determined to take his disciples only up to the feast, leaving the rest of the people behind.

He promised them that at the next Passover, in the spring time, he would lead them up to Jerusalem, and meanwhile they remained in Peræa, or else returned to their own homes.

The noise and bustle of crowded cities was always distasteful to Jesus, who loved the calm and the quiet of the country; and when he came up to Jerusalem, he never slept within the walls. When he had ended his day's work of teaching the people, he would leave the city in the evening with his disciples, and spend the night either in the open air on the neighboring Mount of Olives, or else in a village called Bethany, which was about two miles off.

The House at Bethany.

In this village of Bethany, there lived a family of three persons, two sisters and a brother, who loved and honored Jesus, and always made him welcome at their house. Their names were Martha, and Mary, and Lazarus. Jesus was staying with them at this time, for as it was now winter, it was too cold for sleeping out of doors.

The two sisters were very unlike one another. Martha was active and clever, and she delighted in busying herself with preparations for doing honor to their Guest. Mary, on the other hand, was of a quieter disposition, and to her there was no greater joy than to sit at the feet of Jesus, and listen to his words.

It seemed to Martha that her sister did not take quite her full share of the necessary work, and one day when Mary was sitting as usual at the feet of Jesus, while she herself was busy, she said to him, Master, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me.

But Jesus answered her, Martha, Martha, thou art careful and troubled about many things; but one thing is needful, and Mary hath chosen that good part which shall not be taken away from her.

Each morning, Jesus left the peaceful house at Bethany and made his way into Jerusalem, where he spent the day in teaching the people. As he was walking one day in one of the corridors of the temple, the

THE GOOD SHEPHERD DIVIDING THE SHEEP FROM THE GOATS.

Jews came round him, saying, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

Jesus did not give them any direct answer, for he knew that the one thought they had about the Messiah was that he would lead them against the Romans, but he told them that the works he did would answer their question, and then he went on to speak by a parable, trying to make them understand that he had a better gift to offer them than victory over their enemies.

The Sheep Hear His Voice.

I am the Good Shepherd, he said. The Good Shepherd giveth his life for the sheep. My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish and no one shall pluck them out of my hand. My Father who gave them to me is greater than all, and no man is able to pluck them out of my Father's hand. I and my Father are one.

At these words the Jews interrupted him, crying out that he had spoken blasphemy, and as before, they took up stones to cast at him, for they said that he, being a man, was making himself God.

But Jesus reminded them of a passage in the Psalms in which men had been spoken of as gods, and as the children of the Most High; and he said, If he called them gods unto whom the word of God came, say ye of him whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said, I am the Son of God? If I do not the works of my Father, believe me not; but if I do, though ye believe not me, believe the works, that ye may know and believe that the Father is in me, and I in him.

But they only sought the more to kill him, and Jesus was obliged to leave them. He escaped out of their hands, and went back again to the region of Peræa on the other side of the Jordan, where he had left the people a short time before.

For some time Jesus remained in Peræa, and the people whom he had left there gathered round him as before. Many also of the men of the country believed on him, remembering how John, who had baptized in this region, had pointed him out as the Messiah, and had told them to prepare for his coming.

But a sad event took him back for a short time to the neighborhood of Jerusalem. Lazarus, who had so often received him at his house at Bethany, was smitten down with sickness, and one day, when Jesus was teaching the people, he received a message from the two sisters, saying, Lord, behold he whom thou lovest is sick.

Jesus was grieved to hear of the trouble of his friends, and determined to go to them, but he said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby. Moreover, being much occupied with the people, he remained for two days longer in the same place where he was.

Death of Lazarus.

On the third day, he said to his disciples, Let us go into Judæa again. Our friend Lazarus is fallen asleep, but I go that I may awake him out of sleep.

The disciples tried to dissuade him, reminding him that only a few weeks before the Jews had sought to kill him. Besides, they said, if Lazarus could sleep, he would recover without the presence of Jesus.

Then he told them plainly that Lazarus was dead. He said also that it was right for him to go to Bethany, and that when a man follows the light which shows him the

path of duty, no real harm can come to him.

He set out, therefore, on the third day, but paused when he came to the entrance of the village. By this time, Lazarus had been dead four days, and as is the custom in the East, he had been put into the grave on the very day of his death. Bethany was only two miles from Jerusalem; and Lazarus, and Martha, and Mary, being well known in the city, many of their friends from Jerusalem had come out to comfort the two sisters concerning the death of their brother.

The New Life.

Jesus did not care to go to the crowded house, so he remained outside the village, sending word to Martha and Mary that he was there. Martha immediately hurried out to meet him, and cried out in her anguish, Lord, if thou hadst been here, my brother would not have died.

Jesus said unto her, Thy brother shall rise again.

She answered, I know that he shall rise again in the resurrection, at the last day.

Jesus said, I am the Resurrection and the Life. He that believeth on me, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall never die. Believest thou this?

She did not know exactly what his words meant, but she knew that she loved and trusted him, and was sure that anything he told her must be true, and she answered, Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the world.

Then she thought of her sister, sorrowing alone in the house, and she went back to fetch her. Going up to the side of Mary, she whispered in her ear, so that no one else should hear it, The Master is come, and calleth for thee.

As soon as Mary heard that, she rose quickly, and went out to the place beyond the village where Jesus still was. The friends who had been trying to comfort her, saw her leave the house, and followed her, thinking she was going to the grave to weep there But Mary did not heed them. There was only one friend who could give her any real comfort, and her whole heart was set upon seeing him.

She hurried forward until she reached him, and then, with a fresh burst of tears, she threw herself at his feet, saying, as Martha had done, Lord, if thou hadst been here, my brother had not died. That was the one thought that had filled both their minds during these four long days of mourning.

Now Jesus loved Martha and her sister and Lazarus, and when he saw Mary weeping at his feet, and the Jews that came with her, weeping also, he was overcome with anguish, and groaned in his spirit. Presently he said, Show me where ye have laid him.

They led the way, and he followed, weeping, while the friends said one to another, Behold, how he loved him! Some of them, however, were surprised that he who had been one of the dearest friends of Jesus should thus be cut off in the flower of his age, and they said, Could not this man, who opened the eyes of the blind, have caused that Lazarus should not have died?

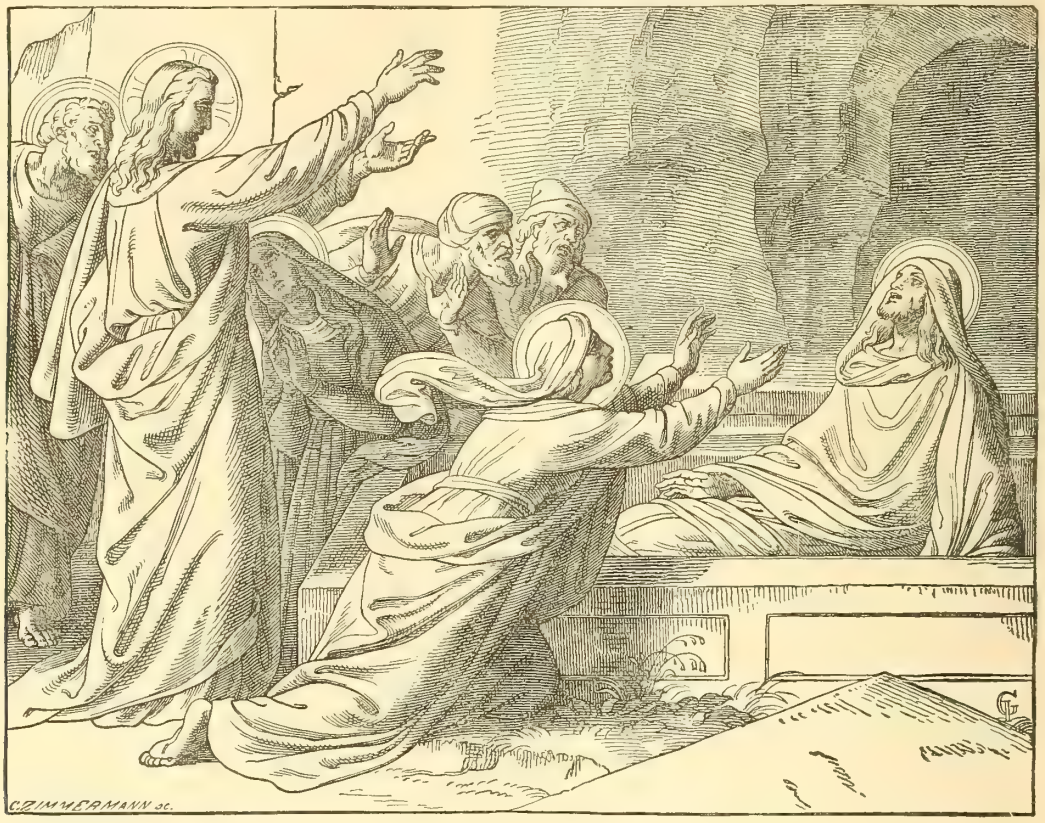
"Lazarus, Come Forth!"

By this time they had come to the grave, which was a recess hewn out of a rock, with a large stone slab in front, to cover it. Again Jesus groaned in himself, and then he said, Take ye away the stone.

Martha was at first unwilling to have this done, but when Jesus repeated his wish, she yielded. When it was accomplished, Jesus

lifted up his eyes to heaven, and said, Father I thank thee that thou heardest me. Then with a loud voice, he cried out, Lazarus, come forth!

As before in Galilee, so here in Judæa, that voice reached the ears of the dead man. Those who were standing round the grave saw a sight which to their dying day they never forgot. From out of the tomb, which



THE RAISING OF LAZARUS.

for four days had been closed up, there came a figure, bound round and round with grave-clothes, his feet and his hands tied together, and his face covered with a napkin. It was Lazarus, and Jesus told them to unfasten the grave-clothes that he might move freely.

A great number of Jews had come to comfort Martha and Mary, but now there was no more need for consolation. The sorrow of the sisters had been turned into joy, their brother was restored to them alive and well, and the friends left them and went back to Jerusalem, many of them believing in Jesus.

The news of the miracle that had been wrought, soon came to the ears of the Pharisees, who heard it with much alarm, for they were afraid that soon all the people would believe in Jesus. They summoned a council, and having considered the matter, they determined to put him to death.

He had done no wrong, but they were afraid of him. They knew that great numbers of the people already looked upon him as the Messiah, and they supposed that sooner or later he would allow them to

crown him king. This they were determined to resist, for they did not believe in him. They had hardened their hearts, and persisted in thinking that the Messiah, when he came, would be a mighty emperor, not such a one as Jesus, who made himself the least of all and the servant of all.

Moreover, he was their enemy, for he had openly rebuked their pride and their hypocrisy. They hated him, and he must die. It was better, they said, that one man should perish, than that the whole nation should be plunged into strife and discord.

The cowardly resolution was passed, and before they separated, the Pharisees issued a decree, that if any man knew where Jesus was to be found, he was to come and tell them, that they might take him prisoner.

In the Wilderness.

In consequence of this, Jesus was again obliged to leave the neighborhood of Jerusalem. The village of Bethany was too near for him to remain there in safety, and he went away to a lonely part of the country, called the Wilderness of Ephraim.

Here he spent some time alone with his disciples, but the spring-time was now approaching, and with it the great Feast of the Passover. Jesus had promised the multitude who had followed him from Galilee, that at this time he would return into Peræa and lead them up from thence to Jerusalem; and though he knew well that the chief priests would put him to death, he did not hesitate for a moment to do as he had said.

He left the wilderness of Ephraim, and descended into the plain, near the city of Jericho. There the people again gathered round him, and he led them towards the city.

Just round Jericho, the country was green and fresh and beautiful, for it was watered by unfailing springs, so that there was never any drought. All manner of stately trees grew around the city, many of them laden with fruit, and the fields and gardens were so fair and sweet, that the place was sometimes called the Paradise of God.

But there was one poor man to whom the lovely scene around him brought no delight, for he was blind. His name was Bartimæus, and as he could not work for his bread, he sat all day long by the wayside, begging.

Their Eyes Were Opened.

Sitting there as usual one day, he heard the sound of a great multitude passing by, and asked what it meant. They told him that Jesus of Nazereth was drawing near, on his way to Jerusalem, and then Bartimæus remembered how he had heard that Jesus had cured many that were blind and lame and otherwise afflicted. It was an opportonity not to be lost, and, lifting up his voice, he cried aloud, Jesus, thou Son of David, have mercy on me!

The people who were in front rebuked him, and told him to hold his peace and not trouble the Master, but he only cried out so much the more, Thou Son of David, have mercy on me!

When Jesus heard the cry, he stood still, and commanded the man to be brought near, and some of the multitude went forward to fetch him. They told him that Jesus had sent for him, and he rose with eager haste, casting aside his long upper garment that he might not be hindered in his movements. Another blind man who had been sitting by his side went with him, and they were brought unto Jesus, who said to Bartimæus, What wilt thou that I should do unto thee?

The blind man answered, Lord, that I may receive my sight.

Jesus said unto him, Receive thy sight, thy

faith hath saved thee. Then he touched his eyes and those of the other blind man, and immediately their eyes were opened.

They were filled with joy and thankfulness, and joining in the crowd of people, they also followed Jesus, glorifying God; and all the people, when they saw it, gave praise in like manner unto God.

The road from Jericho to Jerusalem led up a steep mountain pass, and as the journey occupied about six hours, it was necessary to rest and sleep at Jericho before beginning to make the ascent.

Now there lived at Jericho a certain man named Zacchæus, who had heard much of Jesus, and longed to see him. He was a rich man, but he did not dare to invite the great Teacher to his house, on account of his occupation, for he was a publican or tax-gatherer, and was looked down upon in consequence by the rest of the Jews.

Zacchæus In a Tree.

He went out into the streets and mingled with the crowd who entered the city in advance of Jesus, but being little of stature, he found himself at a disadvantage, and so he ran on before, and climbed up into a sycamore tree. He knew that Jesus would have to pass that way, and thought that he should thus see him as he went by.

As Jesus passed under the tree, he looked up, and called to Zacchæus by name. Zacchæus, make haste and come down, he said, for to-day I must abide at thy house.

It was a great honor to the despised publican, and all the people murmured, for they called the publicans sinners, and said that Jesus was going to be the guest of a man that was a sinner. But Zacchæus cared little for what they said. He was filled with joy when he heard the words of Jesus, and made haste to come down from the tree and prepare a feast worthy of the great occasion.

A Son of Abraham.

While the feast was going on, many new thoughts entered the mind of Zacchæus, and as he looked at the Guest who was seated beside him, and listened to his words, he was filled with a longing desire to prove himself worthy of the honor that had been vouchsafed to him, and to forsake his former sins, and begin a new and better life.

As a publican he had often been guilty of cheating and extortion, but now he would be strictly honest in all his dealing, and instead of taking from others, he would make amends to those whom he had wronged, and would give to those in need.

He was not ashamed to let others know of his altered purpose, and standing up before all the assembled guests, he said, Behold, Lord, the half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I restore him fourfold.

Then Jesus was glad, for he saw that Zacchæus had truly repented of his sins, and was acting like a worthy descendant of his great forefather Abraham. He said, This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of Man is come to seek and to save that which was lost. Zacchæus was a happy man that day.

"SUFFER THEM TO COME UNTO ME."

THE BREAD THAT COMETH DOWN FROM HEAVEN.

CHAPTER XXXI

JESUS AT BETHANY—ANOINTING IN THE HOUSE OF MARTHA, MARY AND LAZARUS—ENTRY INTO JERUSALEM—ROAD STREWN WITH PALM-BRANCHES—CHILDREN IN THE TEMPLE—THE MAN WHO HAD A VINEYARD—DISPUTING WITH THE PHARISEES—THE TRIBUTE-MONEY—THE FATE OF HYPOCRITES—THE POOR WIDOW—VIVID PICTURE OF THE SECOND COMING.

PROCEEDING on his journey, Jesus, on the next morning, led his followers up the steep and rocky path that ascends from Jericho to Jerusalem, and ends upon the Mount of Olives. Almost at the summit lies the little village of Bethany, the home of Mary and Martha and Lazarus. At this place Jesus halted, for he was going to pass the night there with his disciples, but all the rest of the people went on at once into Jerusalem.

The following day was the Sabbath, and Jesus remained quietly at Bethany. In the evening, his friends made a supper for him, and amongst those who sat beside him at the table was Lazarus, whom he had raised from the dead.

Martha was busily engaged in serving her guests, but Mary was unemployed, and her thoughts went back to the last time that Jesus had been with them at Bethany. He had come to them then at the time of their greatest sorrow, and his presence had turned their sorrow into joy.

Her eyes rested by turns upon the brother who had been raised from the dead, and upon the Friend who had restored him to life, and her heart overflowed with love and gratitude. She felt that it would be right and fitting to offer him the best of all her treasures; and rising up from her place, she fetched an alabaster box of very precious ointment, and poured it over his head as he sat at meat.

The Fragrant Ointment.

The whole house was filled with the delicious fragrance of the ointment, and thus the attention of all who were present, was drawn to the act of Mary.

Many of the guests were astonished, some were displeased, and one of them, Judas Iscariot, the disciple who afterwards betrayed his Master, even ventured to rebuke her, saying, Why was this waste of ointment made? It might have been sold for three hundred pence, and given to the poor.

This he said, not because he cared for the poor, but because he cared a great deal for money, and could not bear to see a chance of making money thrown away. Any gifts that were brought to Jesus, or any sums that were gained by the disciples, were put into a common purse, and this purse was kept by Judas. He liked to know that it was well filled, and he even went further than this, for he was a thief, and out of the purse that was intended to be drawn upon only for the good of all, he did not hesitate to take money when he needed it for his own purposes, without telling anyone.

But Jesus would not allow him to rebuke Mary, and he silenced the murmurs of those

MARY OF BETHANY ANOINTING THE FEET OF JESUS.

who were blaming her in their hearts, by giving her his blessing and approval. Why trouble ye the woman? He said. She hath wrought a good work upon me. For ye have the poor always with you, but me ye have not always.

Anointing for Burial.

Then he again referred to that which he had already so often told them, namely, that soon he would be taken away from them, and put to death. It was the custom among the Jews to pour precious ointments and spices upon the dead bodies of their friends, and Jesus told them that they might look upon him as already a dead man, and think of Mary as anointing him for his burial.

It had been an act of noble generosity to give him thus of her best without stint or calculation, and he said, Verily I say unto you, wheresoever the gospel shall be preached throughout the world, there shall also this, that this woman hath done, be told for a memorial of her.

The day after the supper was the first day of the week, answering to our Sunday, and this was the day on which at last the triumph of Jesus was to take place. He was to enter into Jerusalem accompanied by the multitude who had followed him from Galilee, and now, the disciples thought, the men of Jerusalem would surely be convinced, and be ready to acknowledge that Jesus was their long-expected Messiah.

Early in the morning, Jesus sent forward two of his disciples, and told them to go into the next village, where, he said, they would find an ass and a colt tied together. These they were to unloose and bring to him, and if any one saw them and asked them why they were doing this, they were to say, The Lord hath need of them.

The disciples did as they were commanded, and brought back the ass and colt, that Jesus might ride in state into the city. It had been the custom in the East for kings and great men to ride upon asses on grand occasions, and the disciples remembered how one of the old prophets had written, Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass.

The followers of Jesus had come out from the city to meet him, and when they saw him riding towards them on the colt, they shouted aloud for joy, saying, Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the highest!

Some of them tore off their upper garments and spread them out in front of the ass that their King might have a carpet to ride over, and others climbed up into the trees beside the road, and cut down branches of palm-leaves, which they strewed before him.

The Beautiful City.

When they had reached the top of the Mount of Olives, and were come within sight of Jerusalem, Jesus paused. There before them lay the beautiful city with her gorgeous temple, her golden roofs, her towers, her palaces glittering in the sunshine of the bright spring morning—Jerusalem, "the joy of the whole earth."

But the sight brought no pleasure to the eyes of Jesus, for as he gazed upon it, he thought of the sins of the people and of the terrible punishment that was awaiting them. Looking forward into the future, he saw a vision of a city besieged by enemies, conquered, at last destroyed—her citizens dying of hunger, her streets running with

blood, her beautiful temple in ruins. He beheld the city and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things that belong unto thy peace; but now they are hid from thine eyes! For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground and thy children within thee, and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation.

After this, Jesus continued his triumph, riding down the hill into the city. Some of the multitude ran on before, and others followed behind him, and as they went they sang, Blessed be the King that cometh in the name of the Lord! Peace in heaven, and glory in the highest!

Thus they entered Jerusalem, and all the city was moved, and came out to see what was going on, asking, Who is this?

The multitude answered, It is Jesus, the Prophet of Nazareth of Galilee. And as before, they waved their palms, and shouted, Hosanna to the Son of David!

CHRIST'S ENTRY INTO JERUSALEM.

But the people of Jerusalem merely looked on; they did not join in the possession as the disciples had expected, and some of the Pharisees who were among the crowd, even came to Jesus and said unto him,

Master, rebuke thy disciples. He would not do this, but answered them, saying, I tell you that if these should hold their peace, the stones would immediately cry out.

On he rode, until he came to the very gates of the temple itself, and there a number of boys, who were being trained to become priests, caught up the words of the multitude, and began to sing with them, Hosanna to the Son of David.

Again the chief priests and Pharisees tried to interfere, for they were much displeased, and they came up to Jesus and asked him, Hearest thou what these say?

But he answered, Yea. Have ye never read, Out of the mouth of babes and sucklings, thou hast perfected praise?

Driving Out the Money-Changers.

Once before, at the time of the Feast of the Passover, Jesus had cleared away from the temple the changers of money, and the sellers of sheep and oxen and doves. Now they had ventured to return, and finding that this was so, he drove them out again, saying, It is written, My house shall be called a house of prayer, but ye have made it a den of thieves.

Then he dismissed the people, and the triumph of the day was over. It had been as Jesus had foretold. The people of Jerusalem had not come forth to meet him—they were not willing to acknowledge him as the Messiah. The opportunity had been given to them, but they had rejected it. Only some blind and lame people came to Jesus as he was teaching in the temple, and he healed them.

In the evening, he left the city with his disciples, and went out to spend the night upon the Mount of Olives.

Jesus went again into the temple on the next morning, and began to teach the people. But while he was doing so, he was interrupted by some of the chief priests and Pharisees, who came up to him, and said, By what authority doest thou these things, and who gave thee this authority? They were referring to his triumphant entry into Jerusalem the day before, and to his cleansing of the temple from the buyers and sellers.

A Puzzling Question.

It was by no means the first time that they had asked Jesus a similar question, and he always referred them to his works as a sign that he had the authority of one who was sent by God, but now he was willing to remind them of what John the Baptist had said about him. He began therefore by asking if they were willing to admit the testimony of John. The baptism of John, he said, whence was it, from heaven, or of men?

The question perplexed them, and they did not know what to answer. If they admitted that John had been sent by God, Jesus would ask them why they did not believe what John had said about him; and on the other hand, they did not dare to say that John had not been sent by God, because of the people, for all the people believed that John was a true prophet.

They were obliged to say, We cannot tell, and Jesus answered, Neither tell I you by what authority I do these things.

Then he went on to tell them a parable of a certain man who had two sons, and who told them both to go and work in his vineyard. The first answered roughly, I will not, but afterwards he repented of his disobedience, and went. The second met his father with apparent respect, and answered, I go, sir, but he went not.

Jesus asked the Pharisees which of those two sons was he who did the will of his

THE CHILDREN IN THE TEMPLE.

father, and they answered, The first. Then he told them that they themselves were like the second son, pretending to do the will of God, but really disobeying it, and that the publicans and sinners whom they despised, were nearer to the kingdom of heaven than themselves, because they were ready to repent of their former sins.

The Vineyard of the Lord.

After this he told them another parable. This time also it was a story of a man who had a vineyard. He made a hedge round it to protect it from thieves and wild beasts, and he built a tower and a winepress, that nothing should be wanting. Then he gave it into the charge of some husbandmen whom he employed to take care of it, and went away into a far country.

When the time drew near for the fruit to be ripe, he sent his servants to the husbandmen, that they might receive from them the fruits of the vineyard. But instead of delivering over the fruit, the husbandmen ill-treated his servants; they beat one, and killed another, and stoned another.

Again he sent other servants, more than the first, and they did unto them likewise.

Last of all, he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him.

Then Jesus asked the Pharisees what the lord of the vineyard would do to those husbandmen when he came back from his far journey; and they answered, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, who shall render him the fruits in their seasons

They did not at first perceive that the parable had been spoken against themselves, but they might have known it, for a parable very like it had long ago been spoken by the prophet Isaiah, and this is the explanation that he had given of it. The vineyard of the Lord of Hosts, he said, is the house of Israel, and the men of Judah his pleasant plant; and he looked for judgment, but behold oppression, and for righteousness, but behold a cry.

When Jesus had ended his parable, he said to the Pharisees, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof; and then they saw that by the answer they had given, they had condemned themselves. They were now more desirous than ever to put him to death, but they were afraid as yet to lay hands on him because of the people, for all the people believed that Jesus was a prophet of the Lord.

Trying to Entrap Him.

As before, Jesus spent the night on the Mount of Olives with his disciples, and returned the next morning to the temple.

Meanwhile, the chief priests and Pharisees had made a plot with the followers of King Herod to ask Jesus a question, by which they hoped to lead him into saying something that would give offence either to the people, or to their Roman conquerors. They came, pretending that they wished for his advice, and asked him, Is it lawful to give tribute unto Cæsar, or not?

Cæsar was the Roman Emperor, who had conquered the Jews and compelled them to pay him taxes, in return for which he kept order in the country, protected them from other enemies, and appointed a king to administer the laws. The question of the Pharisees was altogether insincere, and was only

asked in the hope that it would create a difficulty for Jesus, from which he would find it hard to escape.

If he were to say, It is not right to pay the tribute, then he would be arrested as a preacher of sedition. If, on the other hand, he were to say, It is right to do so, then the people would no longer believe in him, for they still hoped that Jesus was going to lead them against the Romans.

But Jesus knew the wickedness of the Pharisees, and he answered, Why tempt ye me, ye hypocrites? Show me the tribute money.

Paying Tribute.

From out of the pouch of his robe, one of them drew a silver penny, worth about thirty-six cents of our money. On one side of the coin was the beautiful proud face of Tiberius Cæsar, the Roman Emperor; on the other side was his superscription, Pontifex Maximus (Greatest High Priest).

Whose is this image and superscription? asked Jesus. They said unto him Cæsar's.

Render therefore to Cæsar, was his answer to their question, the things that are Cæsar's, and to God the things that are God's.

At these words they marvelled, and left him, and went away. As long as they used the coin of Cæsar, and thus acknowledged him as their rightful ruler, it was clearly their duty to pay him the tribute he required; and thus their plot to draw Jesus into saying whether or not he was their rightful lord had entirely broken down.

Later on in the day, another of the Pharisees asked him a further question: Master, he said, which is the great commandment of the Law? He asked this more from idle curiosity to know what Jesus would say, than from any desire to be taught, but the question drew forth a never-to-be-forgotten answer from the lips of him who spoke as never man spake.

He said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.

It was the same answer that he had given to the young man who once asked what he should do to inherit eternal life, and the same lesson that he had taught in the Sermon on the Mount—namely, that God looks not only at the actions of men, but also at the very thoughts of their hearts, and that he only can hope to keep God's commandments whose heart is filled with love to him, and also with love to his fellow-men.

All the rest of that day, Jesus continued in the temple, teaching the people, but he was constantly disturbed by some interruption from the Pharisees. The Sadducees also, who formed another party of the chief men, came to him with foolish questions, hoping that he would say something that would give them an excuse for placing him under arrest.

But Jesus answered all their questions with heavenly wisdom, and they could find nothing of which to accuse him.

Strict Rules for Other People.

Towards the end of the day, which was the last he ever spent in Jerusalem, Jesus began to warn the people against the Pharisees. They were the teachers of the Law, and the men who of all others were considered the most religious and most worthy of respect, but they were hypocrites.

They made strict rules for other people, which they did not attempt to observe themselves, and all their good works they did

only to be seen of men. They went about with phylacteries—pieces of parchment on which passages of the Law had been written—bound round their heads or sewn upon the borders of their garments, and they loved to occupy the foremost seats in the synagogue and the best places at all feasts, and to receive marks of deference from others; but they did nothing to deserve respect.

Jesus told the people that they were to listen to the words of the Scribes and Pharisees, for they were the words of the Law of God, but that they must avoid copying their actions, for, he said, they say, and do not.

Woe Pronounced Against Hypocrites.

Then he pronounced upon them seven awful curses. For their love of money, for their false zeal, for their perversion of the truth, for their attention to minor matters and neglect of the more important duties, for their obedience to the letter rather than the spirit of the Law, for their outward show of goodness and their inward rottenness, for their display of deference for the memories of the prophets whom their fathers had killed whilst they themselves had in every respect the spirit of those who killed the prophets, he repeated seven times over these terrible words, Woe unto you, Scribes and Pharisees, hypocrites!

And then, thinking of the people whom they led astray, and of the beautiful city that would be made desolate for their sins, he cried out with infinite tenderness, O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee! How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. These were almost the last words that Jesus ever uttered in the temple.

When they were ended, he rose to leave it for the last time, but on his way out, he paused for a few moments in the court called the Treasury. In this place there stood thirteen great chests shaped like trumpets, which were placed there to receive the offerings of the people.

The Widow's Mite.

Jesus sat down and watched the people as they came to offer their gifts, and he saw that many that were rich cast in much. Presently there came also a poor widow who had only two mites, which together make a farthing, but this, as she had no more, she was not ashamed to offer, and Jesus saw it with approving eyes. He called his disciples unto him. and said, Verily I say unto you, this poor widow hath cast in more than they all. For all these have out of their abundance cast in unto the offerings of God, but she of her want hath cast in all the living that she had.

Then he turned and left the temple, and as they went, the disciples called his attention to the beautiful stones and marbles, for which the collection in the Treasury was made. But Jesus was too sad to take any pleasure in them, and he only answered, The days will come when there shall not be left one stone upon another that shall not be thrown down.

They were going as usual towards the Mount of Olives, and as soon as they had left the city behind them, the disciples asked Jesus what he had meant by these words, and when these things would come to pass.

He told them that many troubles were in store for them, and for their whole nation. They would see Jerusalem compassed about with armies, and there would be great distress all over the land. There would be wars, and rumors of wars, and earthquakes

in divers places, and famines and pestilences.

They themselves would suffer persecution, and would be tormented and killed, but he that should endure unto the end, the same should be saved. They would not be forsaken, and moreover, their Master would return again in the clouds of heaven, and then he would reward every man according to his works. This was the thought that was to comfort them in their troubles, and for this second coming of the Son of Man they were to watch earnestly and pray continually.

Lastly, he drew a picture of that second coming. When the Son of Man, he said, shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations, and he shall separate them one from the other, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee, or thirsty, and gave the drink? When saw we thee a stranger, and took thee in, or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. He taught that by doing good to his followers they were doing good to him.

CHAPTER XXXII.

A Plot to Put Jesus to Death—Feast of the Passover—Preparations for the Last Supper—Jesus Washing the Feet of his Disciples—In the Garden of Gethsemane—A Prayer of Agony—The Traitor's Kiss—False Witnesses—Jesus Before the High Priest—Denial of Peter—Sorrowful End of Judas—Jesus Before Pilate—A Furious Mob—The Purple Robe and Crown of Thorns.

RESOLVED upon getting rid of this new Teacher and Prophet, the chief priests and Pharisees held a meeting at the house of Caiaphas, the High Priest, to consult as to when and how they should put him to death. At this time, Jerusalem was full of strangers who had assembled for the great Feast of the Passover, and many of these were men from Galilee, who believed in Jesus. The chief priests decided therefore to wait until the Passover should be over before they made any attempt against him, and in any case they agreed that it would be better to find some opportunity of seizing him quietly, lest there should be a tumult among the people.

Whilst they were plotting this wickedness, they received a message that a certain man wished to speak with them, and desired that he should be admitted. It was Judas Iscariot, a disciple of Jesus, he who had been chosen to be one of the twelve Apostles, but who was now secretly a thief, stealing out of the purse common to all, the money he needed for his own uses.

This man had made up his mind to sell his Master, and he came to the chief priests and said, What will ye give me, and I will betray him unto you? They agreed to give him thirty pieces of silver, and in return for this, Judas promised that at some convenient moment, when Jesus was alone, with only his twelve disciples round him, he would steal away from them, and would go to the chief priests to tell them where he was, and how they could best take him prisoner.

The Arch-Traitor.

Never since the world began, has a blacker crime been committed; and from the day on which the Apostle betrayed his Master, the name of "the traitor Judas" has been handed down with horror and loathing through all the centuries. Good had it been for that man if he had never been born!

For the next two days—Wednesday and Thursday in Passion Week, as we now call them—Jesus remained quietly at Bethany, without going to teach in the temple according to his custom.

The great Feast of the Passover was at hand, which was kept in remembrance of the time when the children of Israel had been delivered out of the land of Egypt.

Long ago, the Israelites had been bond-slaves in Egypt. They were obliged to serve the king, who oppressed them, and treated them very cruelly. He required them to make bricks for him, and punished them if they did not work fast enough; and he made a law that every little boy that was born was to be killed immediately.

Then the children of Israel were in great distress, and they cried unto the Lord to deliver them. And the Lord sent Moses and Aaron, who went to the king, and desired him to let the people go, that they might lead them away to the land of Canaan.

The Plagues of Egypt.

But the king, whose name was Pharaoh, would not let the people go, so Moses and Aaron again cried unto the Lord, and the Lord punished Pharaoh by sending great plagues upon his land. The river was turned into blood, the country was overrun with frogs and flies and locusts, the cattle died of disease, great storms of hail and thunder and lightning swept over the land, causing great destruction, and for three whole days the earth was covered with darkness.

Still the king would not allow the people to go, and the Lord told Moses that he would visit him with a yet more terrible plague, which would compel him to let them depart.

The Lord said, moreover, that Moses was to speak to the children of Israel, and tell them that the head of every family was to take a lamb a year old, and kill it on the fourteenth day of the month. Then they were to take the blood and smear it over the doorposts of their houses ; and the lamb itself they were to roast, and eat in the evening.

The whole family was to eat it together, standing, with their shoes on their feet, their staffs in their hands, and their outdoor garments upon them. For I, said the Lord, will pass through the land of Egypt that night, and will smite all the firstborn in the land of Egypt, both man and beast. And the blood shall be to you for a token upon the houses where ye are, and when I see the blood I will pass over you, and the plague shall not be upon you to destroy you when I smite the land of Egypt. And this day shall be unto you for a memorial, and ye shall keep it a feast to the Lord forever.

One Dead in Every House.

The children of Israel did as Moses commanded, and it came to pass that at midnight, the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon, and all the first-born of cattle. And Pharaoh rose up in the night, he and all his servants and all the Egyptians, and there was a great cry in Egypt, for there was not a house where there was not one dead.

Then Pharaoh called for Moses and Aaron in the night, and said, Rise up and get you gone, and the Egyptians were urgent that they should leave in haste, for they said, We be all dead men.

Thus the children of Israel were delivered from the land of Egypt, and ever afterwards they met together once a year, in remembrance of the time when the Lord had smitten the Egyptians, but had passed over the houses on which the blood of the lamb was sprinkled. As at that first Passover, each family took a lamb and killed it, and ate it all together.

Little did the people think that this present Passover would be remembered as long as the world should last by the offering of a far nobler victim, even the Lamb of God, that taketh away the sin of the world.

It was some time during the second of the two days spent by Jesus at Bethany, that one of his disciples asked him, Master, where wilt thou that we prepare for thee to eat at the Passover?

He told them that he would eat it in Jerusalem, and that Peter and John were to go on before and make all things ready. Go into the city, he said, and there shall meet you a man bearing a pitcher of water; follow him. And where he shall go in, say ye to the goodman of the house, The Master all the other things that would be needed.

In the evening, when it was dark, Jesus left Bethany and came to the house with his disciples; and there in an upper chamber, they ate together the solemn meal.

It was the custom among the Jews to take off their shoes on entering a room, and to

JESUS WASHING THE FEET OF HIS DISCIPLES.

saith, Where is the guestchamber, where I shall eat the Passover with my disciples? And he will show you a large upper room, furnished and prepared. There make ready for us.

The two disciples did as they were commanded, and when they had reached the house, they procured a lamb, and prepared wash their feet and hands before eating, but on this occasion the washing had been left undone, for the disciples had been occupied in disputing as to which of them was the greatest and had a right to the most honorable place, and none of them had cared to render this service to the rest.

Jesus therefore determined to teach them

by his action that which was the lesson of his whole life, namely, that the greatest of all, is he who most truly serves his fellow-men.

He himself, though he knew that the Father had given all things into his hands, and that he had come from God and was going to God, rose from supper, and laid aside his upper garment, and took a towel and wound it round him. After that, he poured water into a basin, and, going to the disciples, one by one, he began to wash their feet, and to wipe them with the towel that was round him.

An Example of Humility.

This was usually the work of the humblest slave, and when Jesus came to Simon Peter, the disciple could not bear that his Master should render him this service. He said, Lord, dost thou wash my feet? Thou shalt never wash my feet. But Jesus told him that it was his will to do so, and then Peter yielded.

When the feet of all had been washed, Jesus put on his garment and sat down again, and then he explained to them the meaning of what he had done.

He said to them, Know ye what I have done unto you? Ye call me Master and Lord, and ye say well, for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given an example, that ye should do as I have done unto you. A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

After this, the supper continued. All the disciples were present, even Judas among the rest, but Jesus knew the treachery that was in his heart, and as they were eating, he became very sorrowful, and said, Verily, verily, I say unto you, that one of you shall betray me.

At these words, the disciples were filled with grief and astonishment, and they looked from one to another, wondering which of them it could be of whom he was speaking. They hardly knew what he meant, but one of them cried out with terror, Master, is it I? And then, one after another, they all said, Is it I? Even Judas followed the rest, and asked, Is it I?

Now it happened that he who was lying upon the couch next to Jesus, was John, the disciple whom Jesus loved above all the rest, and near to him was Simon Peter. The head of John was resting upon the breast of his Master; and Peter, who felt that it was intolerable not to know which of them it was that should do this dreadful deed, beckoned to him to ask Jesus. He did so, and Jesus answered, It is he to whom I shall give a sop, when I have dipped it.

The Broken Bread.

Then he took a piece of bread, dipped it in the dish that was in the middle of the table, and gave it to Judas Iscariot. At the same time, knowing that the devil had taken possession of his heart, and that he had hardened himself and would not repent of his evil purpose, he said to him in a low voice, That thou doest, do quickly.

Judas then rose up and went out; and after he had left them, Jesus took bread, and blessed it, and broke it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament which is shed for many, for the remission of sins.

Then he told them that he was going to leave them, but that they were not to be troubled. They believed in God, he said, and must believe also in him. He was going to prepare a place for them in heaven, and meanwhile he would send unto them a holy Spirit of truth, who would be their comforter and teacher. He said that it was better for them that he should go away, in order that the Spirit might come to them; and he told them that though he would not be present in the body, yet he would be very near them in spirit, and would comfort them, and give them peace in their hearts.

If ye keep my commandments, he said, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love. This is my commandment, that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friend.

CHRIST IN THE GARDEN OF GETHSEMANE.

Lastly, he poured out his soul in prayer

to God, asking that the Father would glorify him, and would enable the disciples to understand those things that he had taught them, and to keep themselves pure and free from sin, though they lived in a sinful world. Holy Father, he prayed, keep through thine own name those whom thou hast given me, that they may be one, as we are. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. Sanctify them through thy truth; thy word is truth.

Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me, and hast loved them as thou hast loved me.

After this they all rose up, and sang together some of the psalms appointed to be used at the Passover; and then they left the house, and went away to pass the night, as usual, on the Mount of Olives.

The Midnight Agony.

On the Mount of Olives there was a garden, called the Garden of Gethsemane, to which Jesus often went with his disciples. It was to this place that he now led them, and as they were going, he began to tell them how, that night, the Shepherd would be smitten, and the sheep of his flock would be scattered abroad. He was going to be betrayed, he said, into the hands of wicked men, and his disciples would all forsake him and flee away.

Peter could not believe that he should forsake his Master in the hour of danger, and he said, Though all should be offended because of thee, yet will not I. I am ready to follow thee both to prison and to death.

But Jesus answered, I tell thee, Peter, that the cock shall not crow, until thou hast thrice denied that thou knowest me.

When they had come to the garden, Jesus left the rest of the disciples at a certain place, saying to them, Sit ye here while I go and pray yonder, and went on, with only the three that he loved the most, Peter and James and John. They were the three who had gone with him to pray on Mount Hermon, when he was transfigured before them; and now that his soul was troubled, he again desired that they only should be with him.

He said to them, My soul is exceeding sorrowful, even unto death; tarry ye here and watch with me. Then he went a little farther, and fell on his face and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt.

The Bitter Cup.

After a time he went back to his disciples, but he did not find them watching. It was now far on into the night; they were weary and heavy, and sleep had overtaken them. He said to Peter, Could ye not watch with me one hour? Watch and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak.

Then he went away a second time, and prayed, saying, O my Father, if this cup may not pass away from me except I drink it, thy will be done.

It was the most awful suffering the world has ever seen, and to the disciples who were at a little distance, it seemed as if great drops of blood fell from him to the ground as he prayed. All the sins of men were pressing upon his soul, the wickedness of his enemies, the treachery of one who had been his friend, the want of understanding of those whom he loved the most, this and much more that we

can but dimly understand. But as he prayed, there came an angel from heaven to strengthen him, and in the strength of that heavenly consolation he again rose, and returned to the disciples.

They had watched for some time, but now they had again fallen asleep, and he went back, without disturbing them, and prayed again as before. When he came the third time, he saw in the distance the gleam of lanterns and heard the clash of swords, and knew that Judas had betrayed his resting-place, and that the soldiers of the chief priests were come to take him.

It was an armed band that now approached the garden, some of the men being servants of the High Priest, and others, Roman soldiers who were acting under his orders. At their head was Judas, who went before to show them the way. He had given a sign to the soldiers, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. When they reached the place, he hurried forward, and going up to Jesus, he said, Hail Master, and kissed him.

JUDAS BETRAYING JESUS WITH A KISS.

But Jesus said, Judas, betrayest thou the Son of Man with a kiss? Then he turned toward the soldiers, and asked them, Whom

seek ye? They said, Jesus of Nazareth. He answered, I am he; and as he spoke these words, they staggered backwards and fell to the ground, overawed by the majesty of his presence.

When they had recovered themselves, he again asked them, Whom seek ye? and when they answered as before, Jesus of Nazareth, he said, I have told you that I am he; if therefore ye seek me, let these go their way. Even at that terrible moment he did not forget to think of his disciples, and make sure that they were not also taken prisoners.

Meanwhile the disciples, who were now fully awake, had made some little effort to defend their Master, and Peter had drawn a sword with which he was armed, and had smitten one of the servants of the High Priest, whose name was Malchus, and cut off his right ear. But Jesus touched the man's ear and healed it, and he said to Peter, Put up thy sword into its sheath. The cup which my Father hath given me, shall I not drink it?

The Disciples Fled.

Turning again to the soldiers, he said to them, Are ye come out as against a thief, with swords and with staves to take me? I was daily with you, teaching in the temple, and ye laid no hands upon me. But this is your hour, and the power of darkness.

Then all the disciples forsook him and fled, and the soldiers bound Jesus, and led him away to the palace of Annas, who was the father-in-law of Caiaphas, the High Priest, and one of the chief men among the Jews.

Annas asked Jesus various questions about his disciples and his doctrine, but he refused to answer. He said, I spoke openly to the world, I ever taught in the synagogue and in the temple, whither the Jews always resort, and in secret have I said nothing.

Annas had no legal power to try the prisoner, and therefore he sent on Jesus, still bound to his son-in-law, Caiaphas, the High Priest, at whose house, although it was the middle of the night, the chief priests and the elders and the Scribes were even now sitting in council.

Witnesses Do Not Agree.

The chief priests desired that Jesus should be brought before them, in order that they might try the prisoner whom they had ordered to be arrested.

But though they had made up their minds that he was to be condemned to death, they could find no accusation to bring against him. They sought for some one who would bear witness against him—true or false, they cared not—and many false witnesses came forward; but according to the Jewish law, it was necessary that two witnesses should agree in their statements before any man could be condemned, and none of these agreed together.

At last there came two witnesses, who said, We heard him say, I will destroy this temple that is made with hands, and in three days I will build another, made without hands. But even so their statements did not agree, for one of them testified that Jesus had said, I am able to destroy this temple of God, and the other testified that he had said, I will destroy it.

All this time, Jesus answered nothing. He knew that it was of no use to tell them what he had really said, or what he had meant by saying it, and when the High Priest arose and asked him, Answerest thou nothing? What is it which these witness against thee? He still remained perfectly silent.

This was displeasing to the High Priest, who had hoped that, whatever Jesus might say, he should be able in some way to turn his words against him, and he was determined to break his silence. Standing up in the midst of the assembly, he said to him, I adjure thee by the living God, that thou tell us whether thou art the Messiah, the Son of God?

This solemn question required an answer, and Jesus answered, I am. And ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.

Accused of Blasphemy.

At these words, the High Priest rent his clothes as a sign that something terrible had occurred, and cried out, He has spoken blasphemy. Then he said to the rest, What further need have we of witnesses? Ye have heard the blasphemy; what think ye? They all answered, He is guilty of death.

The great Council of the chief priests and elders had now condemned Jesus to death, but this was not enough, for as their country was under the power of the Romans, the sentence had to be confirmed by the Roman Governor, Pontius Pilate.

It was still night, and they could not disturb Pilate until the next morning, so they departed for the temple, and meanwhile gave over their prisoner into the hands of the band of servants and soldiers who had arrested him.

Then did these servants and soldiers spit in his face, and buffet him, and did smite him with their hands. The very men who, when they first came to take Jesus prisoner, were so overawed that they went backwards and fell to the ground, now looked upon him merely as a criminal condemned to death, and amused themselves by smiting him and mocking him.

But a harder blow than any that could be smitten by Jewish servant or Roman soldier was to be dealt to Jesus from the hand of a friend that night.

When he was first taken prisoner, all the disciples had forsaken him and fled; but before long, two of them, Peter and John, had in some measure recovered from their terror, and had followed to the palace of the High Priest, to see what would happen to him.

John was known to the servants of the High Priest, and he was able to gain admission for Peter, who went and stood among the servants in the courtyard. The night was chilly, and they had lit a fire of coals, and stood warming themselves, when a certain maid looked steadfastly at Peter, and said, Thou also wast with Jesus of Nazareth.

The Sad Denial.

Peter was startled. He was among strangers in a strange place; his Master had been taken prisoner and condemned to death almost in a moment; he did not know what might happen to him if he were confess that he was one of his followers. He was afraid and his fear made him a liar and a coward. He answered, I know not the man.

Then he changed his place, for fear of further questions, but after a time another maid observed him, and said, This man was also with Jesus of Nazareth. But Peter denied again, saying, I know him not.

A third time the attention of the servants was called to him, for one of them said, Surely thou also art one of them, for thou art a Galilean; thy speech betrayeth thee, and a third time Peter denied. He even began to curse and to swear, saying, I know

not this man of whom ye speak. At this moment the cock crew, and at the same instant some movement in the crowd brought him within sight of Jesus, bound and mocked and buffeted by the rough soldiers. The Lord turned and looked on Peter, and across the memory of the disciple there flashed the recollection of how Jesus had said to him, Before the cock crow thou

PETER DENYING CHRIST.

shalt deny me thrice. In a moment he realized what it was that he had done, and he went out and wept bitterly.

In the meantime, another terrible scene was taking place not far off. The chief priests and Pharisees had left the palace after the trial of Jesus, but were still together in the temple, talking over the matter, while they waited for the morning.

Presently there appeared before them a man with bloodshot eyes and dishevelled hair, and a look of despair upon his face. It was Judas, the traitor. I have sinned, he cried, with a hoarse, broken voice, in that I have betrayed the innocent blood.

He had heard how they had condemned Jesus to death without an hour's delay, and now the horror of what he had done, had fallen upon him when it was too late. He had come to implore the Pharisees to change their purpose, but it was of no avail. What is that to us? they asked with looks of scorn. See thou to that.

The last time that Judas had stood before them, he had come to bargain for the sum of money for which he should betray his Master. Now the money which he had coveted so greedily had become hateful to him, and he could not bear the sight of it

THE BETRAYAL

JUDAS BETRAYING CHRIST WITH A KISS

He threw down the thirty pieces of silver in front of the chief priests, and then he went away and hanged himself.

When the morning was come, the chief priests and elders returned to the house of Caiaphas, and having again summoned Jesus before them, and confirmed the sentence by which they had pronounced him to be guilty of death, they led him away, bound, to the palace of Pontius Pilate, the Roman Governor.

Jesus Before Pilate.

Jesus was taken into a gorgeous room, called the Hall of Judgment; but the chief priests remained outside, for it was the time of the Passover, and they considered that they would be defiled and unfit to eat it, if they entered the palace of the heathen.

Pilate, therefore, went out to them in the courtyard in front of the house, and asked, What accusation bring ye against this man?

They had no true accusation to bring, and they knew that Pilate would not condemn him to death upon the accusation of blasphemy, for which they had themselves declared him to be guilty of death, so they cried out, We have found him perverting our nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ, a king.

Pilate went back into the Judgment Hall, and said to Jesus, Art thou the King of the Jews?

Jesus answered, My kingdom is not of this world. But Pilate repeated his question, and then he said, I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness to the truth.

Then Pilate asked him, What is truth? But without waiting for an answer, he went out again to the chief priests, and said, I find no fault in him.

At these words, they were more furious than ever, and cried out, He stirreth up the people, teaching throughout all Judæa, and beginning from Galilee, even unto this place.

Pilate was much perplexed. It appeared to him that Jesus was an innocent man, and he did not wish to shed his blood; at the same time, the Jews were fierce and violent, and he was anxious not to displease them. When he heard them speak of Galilee, and found that Jesus came from that province, he thought it would be a good way out of the difficulty to send him to King Herod, the ruler of Galilee, who happened to be in Jerusalem at that time.

Pilate's Wife Has a Dream.

Jesus was therefore led to the palace of Herod, who had long wished to see him, because he had heard of his miracles, and hoped that he might do some wonderful work in his presence. But Jesus would not work miracles to satisfy the curiosity of a wicked man, neither would he answer the questions of Herod, who therefore sent him back to Pilate, when he had mocked him and arrayed him in a gorgeous robe.

Again the prisoner was led through the streets to the house of Pilate, and the Governor came out into the courtyard, and sat upon the judgement seat. He had received a message from his wife that she had dreamt a dream about the just man who was standing bound before him, and begged that he would have no hand in shedding his blood.

He was therefore more anxious than ever to release Jesus, but he had not the courage openly to deny the Jews what they desired, and again therefore he thought of a device by which he hoped to accomplish his purpose.

It was a custom among the Jews, that

every year at the Feast of the Passover, one prisoner should be set free, and the people had the right of choosing who it should be. Pilate reminded them of this custom, and asked if he should release the King of the Jews. There was now a great crowd of people in the courtyard, but the chief priests and elders stirred up their minds to desire that another prisoner should be released—not Jesus, but Barabbas, a murderer and a robber.

With one consent they clamored forth, Not this man but Barabbas! And when Pilate asked, What then will ye that I do unto him whom ye call the King of the Jews? the horrible cry arose, Crucify him, crucify him!

THEY CRIED, "CRUCIFY HIM! CRUCIFY HIM!"

As soon as he could obtain silence, Pilate

asked, Why, what evil hath he done? But they only cried out the more exceedingly, saying, Let him be crucified.

Pilate was unwilling to condemn Jesus to this terrible death, but it was now more difficult than ever to take the straightforward course which he ought to have adopted at the first, and he again gave way to cowardice, and tried half measures. Hoping that if some lesser punishment were inflicted upon Jesus, the people would be satisfied, he told his soldiers to lead away the prisoner into the hall called the Pretorium, and scourge him.

Arrayed in a Purple Robe.

This was a cruel punishment, and the soldiers did not hesitate to add unnecessary cruelty, and cowardly insults. When the scourging was over, they again arrayed Jesus in the purple robe that Herod had put on him, and they twisted together a crown of thorns which they pressed upon his forehead, while in his hand they placed a reed instead of a sceptre. Then they all passed before him, one by one, and made a mock salute, calling out, Hail, King of the Jews! And as they did so, they spit upon him and smote him with the reed.

After this, they brought him back into the courtyard, faint and bleeding, and still wearing the crown of thorns and the purple robe. Pilate hoped that his enemies would now have pity, and would be willing to release him after this torture, but the chief priests had no pity. As soon as they saw him, they cried out again, Crucify him, crucify him! And when Pilate still hesitated, they said, If thou let this man go, thou art not Cæsar's friend. Whosoever maketh himself a king speaketh against Cæsar.

"His Blood Be on Us."

Once before, the Jews had written a complaint of Pilate to Tiberius Cæsar, the Emperor under whom he held his office, and he was afraid that if he refused to carry out their wishes, they would again write and accuse him of treachery towards the Emperor, and that then he would be disgraced, and perhaps made prisoner himself.

The conflict between good and evil which had been going on in his heart was now ended. He was conquered by the fear of man, and finding that the chief priests and the multitude whom they had excited were becoming more and more tumultuous, he delivered Jesus over into their hands to be crucified.

But even now he tried to shake off the responsibility of his action, for he knew that he was doing wrong, and he sent for water, and washed his hands before all the people, saying, I am innocent of the blood of this just person. See ye to it.

And the people answered him, His blood be upon us and upon our children.

CHAPTER XXXIII.

STORY OF THE CRUCIFIXION—BEARING THE CROSS—A PRAYER FOR ENEMIES—THE EARTHQUAKE AND DARKENING OF THE SUN—VEIL OF THE TEMPLE RENT—THE BURIAL—THE ANGEL AND WOMEN AT THE TOMB—SURPRISE OF THE DISCIPLES—JESUS AT EMMAUS—AGAIN IN GALILEE—THE GREAT DRAUGHT OF FISHES—SOLEMN CHARGE TO PETER—JESUS AT BETHANY—THE ASCENSION—AWE-STRUCK DISCIPLES APPEAR IN THE TEMPLE.

WHEN a man was condemned by the Romans to the cruel death of crucifixion, it was the custom to make him carry the cross on which he was going to suffer, to the place of execution. As soon therefore as Pilate had given his cowardly consent to the demand of the chief priests, the soldiers stripped off from Jesus the gorgeous robe with which they had covered him in scorn, put his own clothes upon him, and laid the cross upon his shoulders.

The place of execution, which was called Golgotha, or Calvary, was outside the city walls, and Jesus went out towards it, bearing his cross, with a great multitude following after him. But he was weak and faint after the sleepless night, the agony in the garden, and all the pain he had already suffered, and he could not carry the heavy cross, so the soldiers seized upon a man named Simon the Cyrenian, whom they chanced to meet, and compelled him to carry the cross instead of Jesus.

The crowd consisted chiefly of the priests and Pharisees, and the people whom they had stirred up to demand the life of Jesus, but there followed also many of those who had known and loved him. Amongst these were a number of women, who wept aloud, and filled the air with their cries of sorrow.

Of his enemies, who were hooting and reviling him, Jesus took no notice, but when he heard the lamentations of the women, he turned towards them, and said, Daughters of Jerusalem, weep not for me, but weep for yourselves and your children. The multitude had cried, His blood be upon us and on our children, and that innocent blood was going to be avenged upon their nation in rivers of blood, and in horrors of famine and pestilence.

He Prays For His Enemies.

They had now come to the place called Golgotha, or Calvary, and the soldiers took Jesus and nailed his feet and hands to the cross. But even at that moment of terrible pain, no groan escaped from his lips, only a prayer: Father, forgive them, for they know not what they do.

Then the cross was raised up and set between two other crosses, on each of which there hung a thief. Over each cross was written the crime for which he who was upon it had been condemned to suffer, and over that of Jesus, were the words, The King of the Jews. He who above all men honored God, had been condemned by the chief priests for blasphemy; he who had made himself the least of all and the servant of all, was condemned by Pilate for claiming to

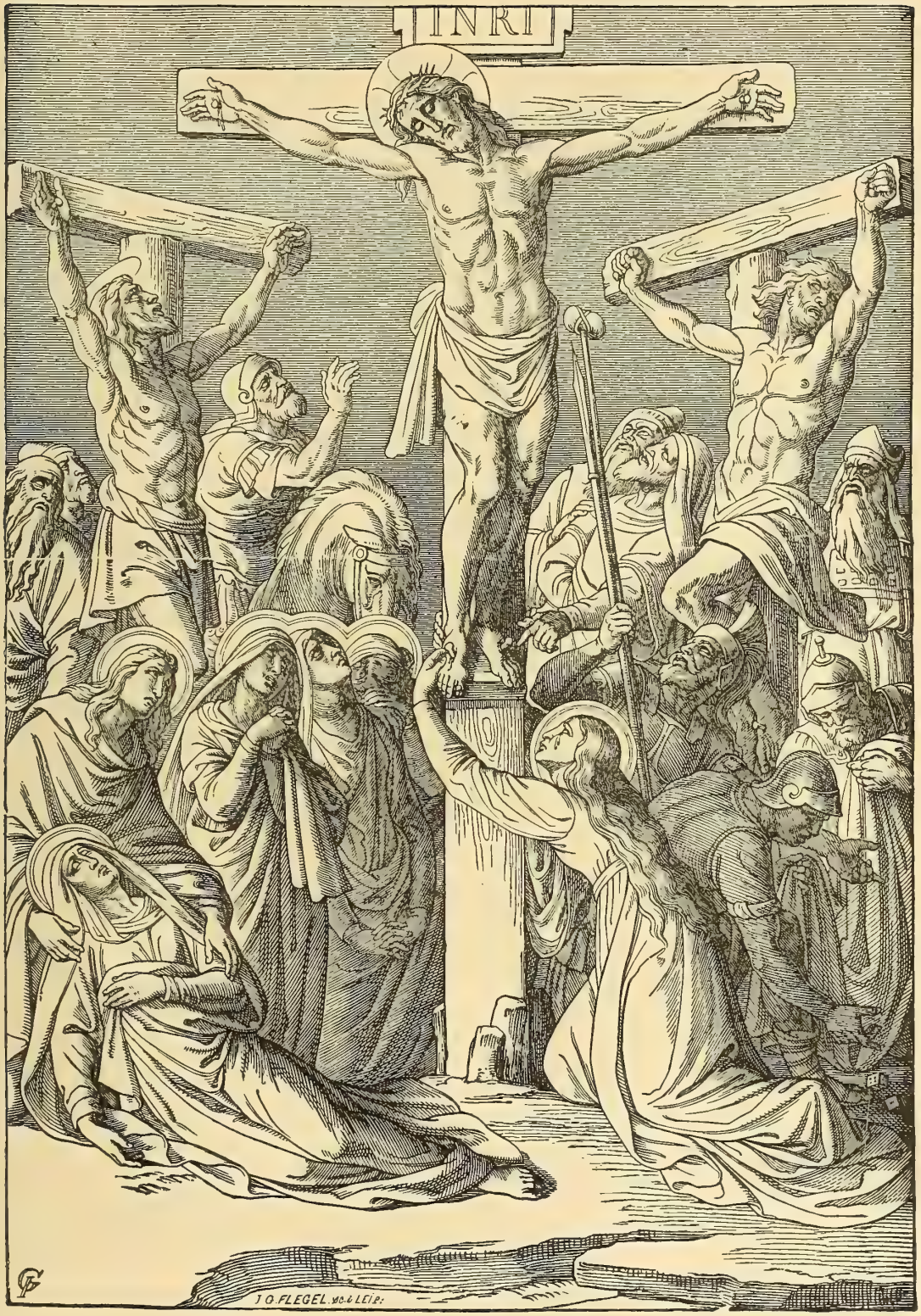
CHRIST SINKING UNDER HIS CROSS ON THE WAY TO GOLGOTHA.

be a king. A great crowd remained standing round the foot of the cross, and the chief priests, whose hearts were as hard as iron, continued to mock and revile Jesus. He saved others, they said; himself he cannot save. If he be the Christ, the King of Israel, let him now come down from the cross, and we will believe him.

Even the two thieves who were hanging by his side, joined in these scoffings, but Jesus heeded them not. His eye passed over the crowd till it rested upon the faces of his beloved disciple John, and his mother, Mary, who was there with some of the other women that had followed him from Galilee.

As always throughout his life, he thought not of himself but of others; and now that he was leaving those whom he had loved the most, it was well that they should love one another the more tenderly. He said to the disciple, Behold thy mother, and to his mother he said, Behold thy son. And from that hour, that disciple took her to his own home.

SIMON COMPELLED TO HELP JESUS BEAR THE CROSS.



THE CRUCIFIXION OF CHRIST. 459

Some time had now gone by, and one of the thieves, who was touched by the patience and the gentleness of Jesus, rebuked his companion for railing at him, and said, We indeed are justly punished, for we receive the due reward of our deeds, but this man hath done nothing amiss. Then, turning towards Jesus, he said, Lord, remember me when thou comest into thy kingdom. And Jesus answered him, Verily, I say unto thee, to-day shalt thou be with me in paradise.

It was now mid-day, but at the sight of Jesus hanging upon the cross, the sun hid his face, and there fell upon the land a darkness which lasted for three hours. The scoffing crowd was hushed and filled with awe; and in silence Jesus endured the agony of those terrible hours in which he suffered for the sins of men, until just at the end of the time he uttered an exceeding bitter cry, My God, my God, why hast thou forsaken me?

"It Is Finished."

But God had not forsaken him. Almost immediately the darkness rolled away from the face of the earth, and the cloud was removed from the soul of Jesus. Father, he said, into thy hands I commend my spirit!

A few moments afterwards, he said, I thirst, and one of the soldiers filled a sponge with the sour wine or vinegar that they were accustomed to drink, and put it to his lips. He just tasted it, and then with a loud cry, It is finished, he gave up the ghost.

Then was the veil of the temple—the gorgeous curtain that separated the holy of holies from the holy place—rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened. And the Roman centurion, and those who were with him, watching Jesus, when they saw the earthquake and those things that were done, said, Truly this was the Son of God.

And all the people who had come together to that sight, beholding the things that were done, smote their breasts, and returned into the city.

Among the Pharisees, there were two men who had not consented to the death of Jesus. One of these was Joseph of Arimathea, a good man and a just; the other was Nicodemus. They had been unable to prevent the murder, but they could at least give the body an honorable burial; and Joseph went to Pilate, and asked to be allowed to take it down from the cross.

Preparations for Burial.

Pilate gave him leave, and he hurried back with a long piece of fine white linen, which he bought to wrap round the body. The soldiers had meanwhile pierced it with a spear to satisfy themselves that life had left it, thus making a hole in the side, from which there had flowed out blood and water.

Joseph took down the body from the cross, with the help of the women who loved Jesus. They had been standing near it all the time, and now they were anxious to see what would be done. It was the day which we call Friday, and at six o'clock that evening the Jewish Sabbath would begin, on which no one was allowed to do any work, so that there was but little time for the burial.

In accordance with the Jewish custom of anointing the bodies of those whom they desired to honor, Nicodemus had brought a quantity of sweet-smelling spices and ointments; but all that could now be done was to wind the fine linen round the body, cover it with the spices, and lay it for the present in a garden close by, that belonged to Joseph. In the garden there was a new

CHRIST BEFORE PILATE

JESUS SINKING UNDER THE CROSS.

tomb which had been hewn out of the rock; here they laid the body, and closed up the entrance by rolling a great stone in front of it.

Then the women hurried home, intending to prepare more spices and ointments, and to return very early on the day after the Sabbath, to finish what had been left undone. They worked till sunset, but as soon as the Sabbath had begun, they paused and rested from their labor, according to the commandment.

Never has there been so sad a day as that Passover Sabbath in Jerusalem and Bethany, on the day after the death of Jesus.

It seemed to the disciples that everything had been taken from them at once. They had lost their Master and Teacher, him for whose sake they had given up their homes and their daily work, him whom they loved and honored far above all others. Of all that had passed since that terrible evening, less than two days ago, when he was taken from them, they could not bear to think.

THE BURIAL OF CHRIST.

Jesus had indeed told them beforehand that he would be betrayed into the hands of wicked men, and would suffer death upon the cross, but they had listened without attention, for they had been unable to believe that he really meant what his words seemed

to imply. Now it had all happened, just as he had said; and besides their friend, they had, as it seemed to them, lost their Messiah. They had learnt to know that the thoughts of Jesus were not as their thoughts, but still they had always looked forward to the day when he would allow them to proclaim him king, and would come forward, as the Redeemer of Israel, to drive out the Romans, and rule in righteousness.

The Tomb Guarded.

All these hopes were now forever ended, and though Jesus had spoken of his rising from the dead on the third day, they had paid but little heed to his words, and hardly dared to take any comfort from them.

The Pharisees, however, had a very clear recollection of what Jesus had said; and they went to Pilate and asked for a band of soldiers to guard the sepulchre, lest the disciples should come by night and steal away the body, and tell the people that he was risen from the dead.

Pilate gave them leave to do as they pleased about it, and they set a seal upon the great stone that closed up the sepulchre, so that nobody could move it without breaking the seal. They also placed a guard of soldiers round the tomb, to prevent anyone from coming near to it.

The Sabbath was over, and the sun was beginning to dawn upon the first day of the week. The women, who had risen very early, while it was yet dark, were on their way to the sepulchre, carrying with them the spices and ointments that they had prepared. They knew nothing of the guard that had been set, but they remembered the great stone at the entrance to the tomb, and as they went, they said one to another, Who shall roll us away the stone from the door of the sepulchre?

But when they had reached the place, they found that the stone had already gone. A great earthquake had shaken the garden, and an angel of the Lord had descended from heaven, and had rolled away the stone from the door of the sepulchre, and sat upon it. His countenance was like lightning, and his raiment white as snow, and for fear of him the guard of soldiers did shake, and became as dead men.

The women also were frightened when they saw the angel, but he said unto them, Fear not ye, for I know that ye seek Jesus who was crucified. He is not here, for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead.

This was indeed a wonderful message, and the hearts of the women beat high with fear and great joy, as they departed quickly from the sepulchre, and ran to take the good news to the disciples.

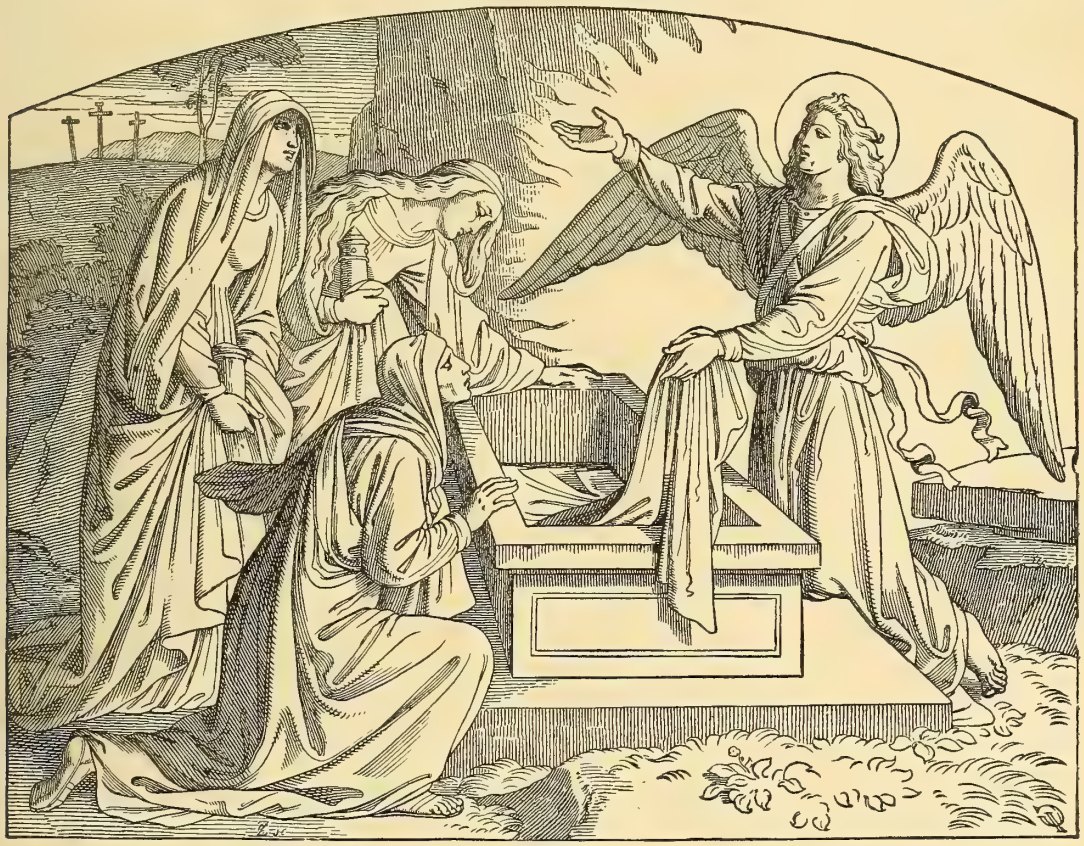
The Sepulchre is Empty.

But one of them, Mary Magdalene, had been too much overcome with grief at the sight of the empty tomb, to pay any attention to the words of the angel. She had come to seek the body of her Lord, and now it was gone! Sorrowfully she left the place, and finding Peter and John, she said to them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him!

When they heard this, Peter and John were filled with astonishment, and ran both together to the sepulchre, but when they had reached it, they found that it was even as Mary had said. They saw the long piece of fine white linen, and the napkin that had been wrapped about the head, but the body itself was no longer there. Then they remembered how Jesus had spoken of rising

from the dead on the third day, and believed that his words had been fulfilled.

They went away to seek for some of the other disciples, that they might tell them of the wonder that had come to pass, but Mary remained behind at the sepulchre, weeping. Presently she stooped down, and looking again into the tomb, she perceived



THE ANGEL AND WOMEN AT THE EMPTY TOMB.

that there were now two angels in it. One of them was sitting at the head, and the other at the feet, where the body of Jesus had lain. They asked her, Woman, why weepest thou? And she answered, Because they have taken away my Lord, and I know not where they have laid him.

She did not wait to hear what they would say, but, turning again towards the garden, she saw a man standing there, who asked her the same question, Woman, why weepest thou?

It was Jesus, her risen Lord, but Mary did not know him. Her eyes were blinded with her tears, and taking it for granted that he was a gardener, she cried out, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.

Jesus desired to comfort her, by convincing her that he was not dead, but alive, and for this one single word was sufficient. He called her by her name, Mary! and in a moment, her sorrow vanished, like a cloud before the sun. She knew his voice, and threw herself on the ground before him in an ecstasy of joy.

Then Jesus told her that she must not think too much of his visible presence, or suppose that he would remain with her always; he was going to ascend to his Father in heaven, and she was to remain on earth to comfort others, as she herself had been comforted. Go to my brethren, he told her, and say unto them that I ascend to my Father and your Father, and to my God and your God.

The first to see Jesus after he had risen from the dead was Mary Magdalene; the second person who saw him was Peter, who had denied his Master, and had afterwards wept so bitterly. Jesus also showed himself to the women who had been at the sepulchre; and on the same day, towards evening, he appeared to two of the disciples as they were journeying towards Emmaus.

The Walk to Emmaus.

The village of Emmaus is about seven and a half miles distant from Jerusalem, and as they walked towards it, the two disciples talked together sorrowfully about the death of their Master. Their hearts were not lifted up with joy at the thought that he had risen again, for although they had been told about the empty tomb and the vision of angels, they had not heard as yet that anyone had actually seen the Lord, and could hardly believe that he was alive.

Presently a stranger joined them. He appeared to be going in the same direction, and he began to talk to them, and ask why they were so sad. Then they told him all that was in their hearts, and how they were broken down with sorrow for the loss of their Master, whom they had believed to be the Messiah, the Redeemer of Israel.

The stranger listened to them for some time in silence, and then he began to talk to them in a wonderful way. He reminded them of all that had been written about the Messiah in the books of Moses and of the prophets, and how they had long ago foretold that he would suffer and die for the sins of his people, and that then he would be exalted to the right hand of God, and clothed with glory and honor.

By this time they had reached the village of Emmaus. The two disciples did not know who the stranger was, but they felt strangely comforted by his presence, and longed to continue in his company. They pressed him therefore to remain with them, and share their evening meal. Abide with us, they said, for it is towards evening, and the day is far spent.

Their Eyes Are Opened.

The stranger yielded to their wishes, and agreed to share their meal. Presently, while they were eating, he took bread, and blessed it, and broke it, and gave to them; and as he did so, their eyes were opened, and they knew that the stranger who had comforted their hearts, was the Lord himself. At the same moment he vanished out of their sight, and they rose up in haste and returned to Jerusalem, that they might tell the other disciples that Jesus was indeed risen from the dead.

When they reached the city, they found the eleven Apostles gathered together, and many others with them. They also had been assured in the meanwhile that their Master was alive, and were repeating over and over again the joyful news. The Lord is risen indeed, they were saying, and hath appeared to Simon Peter.

The disciples were still talking together on the evening of the same day, when suddenly their voices were hushed, for they perceived that Jesus himself was standing in the midst of them.

The doors of the room had been locked,

for fear of the Jews, but Jesus had not entered by the door. The disciples did not know how he had come; all they knew was that he was there, once more, in the midst of them.

Jesus said, Peace be unto you, and then he showed them his hands, which had been pierced by the nails, and the hole in his side which had been made by the spear of the soldier.

Then he breathed upon them, and spoke some solemn words—words similar to those that he had once before spoken to Peter when he had blessed him, and said that he gave unto him the keys of the kingdom of heaven. Now he said unto them all, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained.

It was a great privilege and a great responsibility, and though they did not understand as yet all that it meant, they listened in silence with bowed heads. When they again raised them, Jesus had disappeared, and they were left alone again as before

What Thomas Said.

But now they had seen the Lord for themselves, and their joy was still more full. All the apostles had seen him but two—Judas, the traitor, who before this had hanged himself, and Thomas, who had not been present with the rest when Jesus came.

When they again saw Thomas, the other disciples told him, We have seen the Lord. But he would not believe them. He thought they were mistaken, and he said, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

So it went on for eight days, and on the eighth day, the disciples were again assembled, and Thomas with them. As before, the doors were shut, and as before, Jesus suddenly appeared in the midst of them, and said, Peace be unto you.

Then he looked towards Thomas, for he knew that Thomas doubted what he had heard from the rest, and he said to him, Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless but believing.

In a moment the doubts of Thomas vanished, and, falling at the feet of Jesus, he worshipped him, saying, My Lord and my God!

Jesus answered him, Thomas, because thou has seen me thou hast believed; blessed are they that have not seen, and yet have believed.

No Shepherd for the Sheep.

The disciples did not remain long in Jerusalem after these things, but returned to Galilee, until they should receive some sign from their Master as to their future course.

They were now as sheep without a shepherd, for though they knew that Jesus was alive and had visions of his presence from time to time, still he was no longer with them constantly as before, leading them day by day.

For the last three years they had left their homes, and had followed him about from place to place; now they were uncertain as to how they were to spend the rest of their lives, and meanwhile they returned to their homes, and to the daily duties in which they had been engaged when Jesus first called them.

It was on a fair calm evening, that Simon Peter went down to the shore from his house at Capernaum, and asked some of his friends if they would go out with him, fishing. Six

JESUS CONVINCING THOMAS OF HIS RESURRECTION.

others all of them disciples of the Lord Jesus, agreed to do so; and soon the boat was launched, and the net let down into the sea. All that night they remained out upon the lake, but although this was usually the best time for fishing, on that night they caught nothing.

The Net Full of Fishes.

When the morning began to dawn, they saw a man, who appeared to them a stranger, standing upon the shore. He called out to them, Children, have ye anything to eat? And they answered, No. Then he said, Cast the net upon the right side of the ship, and ye shall find.

They did not know who the stranger was, but they did as he said, and no sooner was the net let down, than it began to sink with the weight of the fishes that came crowding into it.

Then John, the disciple whom Jesus loved, called to mind the day when once before Jesus had come to them after a night of fruitless toil, and had called the fish to their net. He said to Peter, It is the Lord; and with his usual eagerness, Peter threw himself into the water, without waiting for the rest, and swam ashore to cast himself at the feet of Jesus.

The other disciples followed in the ship as quickly as they could, dragging after them the heavenly laden net; and when they had reached the shore, they drew it up on to the beach, and sat down to count the fish. On the former day, more than two years ago, when Jesus had filled their net, it had broken by reason of the great strain upon it, but now it remained firm, although it was full of great fishes, a hundred and fifty and three.

On the beach they found a fire of coals ready prepared, and fish laid upon it, and bread. Jesus said to them, Bring now of the fish that ye have caught, and when the food was ready, he said, Come and eat.

It was a solemn meal that they ate together that morning in the early twilight. None of the disciples dared to ask the stranger, Who art thou? knowing that it was the Lord, but in silence they watched him, as he broke the bread, and distributed the fish also among them.

When the meal was ended, Jesus turned towards Simon Peter, and said to him, Simon, son of Jonas, lovest thou me more than these?

He meant to remind him of the time when, after just such a meal, in the darkness, not of the morning but of the evening, Peter had said, Though all should be offended because of thee, yet will not I, and had been warned that before cock-crow, he would deny his Master thrice.

Peter was more humble now. He had fallen, and had learnt his weakness, and he said nothing about loving more than others. But though he had sinned, he knew that he had been forgiven, and he answered, Yea, Lord, thou knowest that I love thee.

The Charge to Peter.

Jesus said to him, Feed my lambs. He, the Good Shepherd, was going to leave his flock on earth, and he desired that Peter should carry on his work.

Again, a second time, he asked the solemn question, Simon, son of Jonas, lovest thou me? And again Peter answered, Yea, Lord, thou knowest that I love thee.

Jesus said unto him, Feed my sheep.

Still once more, he asked, for the third time, Simon, son of Jonas, lovest thou me? And Peter, who was grieved that he should think it necessary to ask the question three times, answered, Yea, Lord, thou knowest

all things, thou knowest that I love thee.

Jesus said to him, as before, Feed my sheep; and then he went on to tell him that if indeed he loved him and was prepared to carry on his work, he must give up his own will, and obey the will of God in all things, even though it should lead him at last to a cruel death. This had been the rule of the life of Jesus himself, and he ended by saying to Peter, Follow me.

Three years ago, Peter had heard those same words on the same seashore, and he had risen up, and left all to obey the summons. Now again his whole heart answered to the call of the Master, and all through the rest of his life, he strove to follow in his footsteps, until at last he also was called upon to suffer the bitter death of the cross.

Again at Bethany.

It was now some weeks since the day when Jesus had risen from the dead, and the disciples had once more left Galilee and returned to Jerusalem, for their Master had told them that he would meet them there.

At the time appointed he came, and he led them out from the city as far as to Bethany, the village on the Mount of Olives that he loved so well, the home of his friends, Martha and Mary and Lazarus.

As they went, he told them that the time had come when he must be parted from them, and they would see him no more, but that though he would no longer be with them in bodily presence, he would always be near them in spirit. He said, too, that he did not wish them to return to their homes or their fishing-boats, but rather to devote the rest of their lives to the work that he himself had begun, and to go about teaching the good news of the kingdom of God, healing the sick, and casting out devils.

He told them also, that he would prepare them for this great work by pouring out upon them his Spirit of truth and holiness, and that after he had left them they were to return to Jerusalem, and wait for this Spirit to descend into their hearts. When they had received it, they were to begin and teach, first in Jerusalem, and then in all other countries. Go ye and teach all nations, he said, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things, whatsoever I have commanded you. And, lo! I am with you always, even unto the end of the world.

Carried into Heaven.

When Jesus had ended these sayings, he lifted up his hands over his disciples, and blessed them. And it came to pass, that while he blessed them he was parted from them and carried up into heaven, and a cloud received him out of their sight.

The disciples knew that he would never again appear to them in bodily form, either at the breaking of bread, or by the seashore, or as they talked by the way; and yet they were filled, not with sorrow, but with great joy.

Their Lord had conquered death, and had gone before them into the unseen world, with the promise on his lips that he would always be with them, and would send his Spirit to guide and comfort them. Henceforward they feared neither life nor death; and when they had lifted up their prayers and praises to their ascended Lord, they returned to Jerusalem to wait for the promised Spirit, and were continually in the temple, praising and blessing God.

CHAPTER XXXIV.

CASTING LOTS FOR ANOTHER APOSTLE—CHOICE OF MATTHIAS—WONDERS ON THE DAY OF PENTECOST—THE TONGUES OF FIRE—PETER'S REMARKABLE SERMON—THOUSANDS OF BELIEVERS—THE LAME MAN HEALED—TWO APOSTLES IN PRISON—STORY OF ANNANIAS AND SAPPHIRA—PRISON DOORS THROWN OPEN—CHOOSING SEVEN DEACONS—STORY OF STEPHEN—THE FIRST MARTYR—SIMON THE SORCERER—PHILIP IN AFRICA—A MAN IN A CHARIOT—A QUEEN'S TREASURER BAPTIZED.

VERY soon after Christ left his disciples they began the great work which he appointed for them to do. We know what they did, for a history of it has been written, called the Acts of the Apostles. It was Luke who wrote that history—the same Luke who wrote the history of Jesus called the Gospel of Luke. Luke was not one of the twelve apostles, but he knew a great deal about Jesus and his twelve apostles, and the Holy Spirit taught him what to write.

You know there were eleven apostles who saw Jesus caught up to heaven. Two angels stood near and comforted them by saying, This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

This sweet promise made them very joyful. It was on Mount Olivet they were standing when Jesus was taken up out of their sight. They had only a mile to go to Jerusalem. They went there and stayed there.

Why did they stay there? There were many in Jerusalem who hated them, and who wished to kill them. The priests and Pharisees were there who killed Jesus. Why, then, did the apostles remain in that city? Because Jesus had bid them wait in Jerusalem till he should send down the Holy Ghost.

They used often to meet together in a large room up stairs, and they used to pray very earnestly for the Holy Ghost. There were many more than the eleven apostles who met together. Mary, the mother of Jesus, came there, and other women who loved Jesus, and who once went to his tomb. And there were the brethren of Jesus, and many other holy men, who met in this room. Altogether there were one hundred and twenty people.

Choosing Another Apostle.

One day Peter stood up among the believers in this room and made a short speech. What was it about? It was about choosing another apostle in the place of Judas, so as to make up the number of the twelve again. Peter had read in the Psalms, Let another take his office. He knew that verse was about Judas. It was the office of Judas to be an apostle, and God said that another man should be an apostle instead, and so take his office.

You know, said Peter, that a field was bought with the money that Judas got for selling his Lord; and you know that in this field he fell down, and that his body burst in the midst, so that the field is called "the field of blood." God has said, Let another

take his office. Let us now fix on a man to be in the place of Judas. Peter knew it must be a man who had known Jesus well when he was on earth, and could tell people about his rising from the grave.

There were two men in the room who had known Jesus a long while. Their names were Joseph Justus and Matthias. Peter thought either of them fit to be an apostle, and he did not know which to choose. So Peter and the rest of the apostles prayed to God to let them know which he had chosen.

How did they expect God to answer their prayer? Did God speak? Did an angel come? No. The apostles cast lots.

How Lots Were Cast.

There were many ways of casting lots. Perhaps the apostles cast lots in this way: perhaps they wrote the name of Joseph Justus on one little piece of wood called a tablet, and the name of Matthias on another, and then shook these two tablets in the end of a robe till one tablet fell out. The tablet that fell out had the name of Matthais written on it. It was a great honor to be one of the twelve apostles. Yet we never hear again of Matthias.

Ten days had now passed away since Jesus had gone up to heaven. How long did Jesus spend on earth after he had risen? Forty days. Ten more days make fifty days.

It was now fifty days since Jesus rose. There was a feast of the Jews at that time, called the feast of first-fruits, when the Jews brought their first sheaves of wheat to present to the Lord. Thousands of Jews came up from all countries to keep this feast. One name for the feast was Pentecost.

It was now just fifty days after the Passover. It was the first day of the week. On that day the believers in Jesus met together in the large room to pray.

It was early in the morning—about eight o'clock. Suddenly a great sound was heard. It was like the sound of a very strong, high wind. This great sound filled the place where the believers were sitting, and shook the whole house. There came also what looked like fire—divided into many parts, each part appearing to be a tongue of fire; and these came and sat on each of the believers—on the women as well as on the men.

Spoke in all Sorts of Languages.

At the same time they all were able to speak many strange languages which they had never learned. Jesus had once told his apostles to preach the Gospel to every creature, and they may have wondered how they should be able to teach strange nations; but now they were made able to speak to every one in his own language.

The great noise which had shaken the house had been heard in all Jerusalem, and people came running towards the place. They could not all get into the house, but the people in the house could come out to the people in the street. There were Jews who lived in other countries, as well as Gentiles, and they heard the believers speaking in the languages they spoke in the countries where they were born. They were very much astonished, and said, How do these men of Galilee speak all these languages? Some thought this was a miracle, and said to each other, What is the meaning of it? But others only mocked, and said, These men have been drinking wine.

Then Peter stood up, and all the other apostles stood near him. He spoke in a very loud voice, that all the multitude might hear.

He began by saying, These men are not drunken, as you suppose; for men do not get

TONGUES OF FIRE RESTING ON THE DISCIPLES.

drunk so early in the morning. But, said he, God has sent down his Holy Spirit, as he promised. Hear my words, cried out Peter; Jesus of Nazareth, who did so many miracles among you, as you know, has been crucified by your wicked hands. But he has been raised from the dead and taken to God's right hand, and now he hath shed forth this which ye now see and hear.

Perhaps the multitude could see still the brightness of the Spirit. Many now believed that Jesus was the Son of God, and felt very unhappy for having crucified him; and they were pricked in their hearts, and came to the apostles, saying very sorrowfully, What shall we do?

Thousands are Baptized.

Then Peter answered, Repent and be baptized every one of you in the name of Jesus, for the forgiveness of your sins, and you shall receive the Holy Ghost. Three thousand were baptized that day!

Then was fulfilled what John the Baptist once said: I indeed baptize you with water unto repentance, but he that cometh after me shall baptize you with the Holy Ghost and with fire.

The three thousand people who believed lived very happily. They went often to see each other, and they all loved one another, and they prayed together.

Some were very poor and some were very rich. Those who were rich sold their fine houses and gardens, and with the money they helped the poor people.

The Apostles did a great many miracles. Let us hear the account of one of these miracles.

Peter and John went up to the temple one afternoon, about three o'clock, when the lamb was sacrificed on the altar. As they passed through a fine brass gate called Beautiful, they saw a poor beggar lying there. He was lame. He had been born with weak bones in his ankles and feet, so that he could never walk. He was now forty years old, and he had no hope of ever being cured. Every day his friends carried him to this gate, that he might beg money of the people passing through. In the evening his friends carried him home.

Peter Lifted Him Up.

When he saw Peter and John coming through, he begged them to give him something. Peter and John stopped, and said to the beggar, Fix your eyes on us. So the man looked, in great hopes of a little money. Then Peter said, Silver and gold have I none, but such as I have give I thee: in the name of Jesus of Nazareth, rise up and walk. Then Peter took the beggar by his right hand and helped him to get up. But the man sprang from the ground with a leap, though before he could not stand; his feet and ankle-bones had been made strong in a single moment.

The man followed Peter and John into the temple, leaping as he went, and praising God. There were a great many people in the courts of the temple who had come up to pray, and they saw the man leaping, and they knew him well as the beggar who had sat at the gate year after year.

The man was so fond of Peter and John, that he held them fast, lest they should go away. People in the streets heard what had happened, and came in crowds to see the man. They looked at Peter and John, admiring them, and thinking they were very great men to do such a wonder.

But Peter and John did not want to be admired. They wanted everybody to praise the Saviour. So Peter stood up to preach in the temple courts. He said, Ye men of

PETER HEALING THE LAME MAN AT THE GATE OF THE TEMPLE.

Israel, why do you look on us as though by our own power and goodness we had made this man walk? It is through believing on Jesus he was cured. You asked Pontius Pilate to have Jesus killed, and to let go the murderer Barabbas. But God raised him from the dead, and took him up to heaven, where he will stay till the happy time that God has spoken of. Repent ye, therefore, and be converted, that your sins may be blotted out.

Peter and John Put in Prison.

Peter had just preached his second sermon written in the Bible. He had preached it in the temple. His first sermon was preached in the street; this, in the temple. There were more enemies here in the temple than there had been in the street, for the priests were here who hated Jesus, and could not bear to hear that he was still alive, having risen from the grave. A whole troop of them came, seized Peter and John, and put them in a prison close by. They could not judge them that evening, for it was getting dark.

What a dreadful thing to spend a night in prison, a close, unpleasant, dark dungeon! This was the first night that the Apostles were imprisoned, but it was not the last.

The judges were called the Sanhedrim. There were about seventy of them. Their hall of judgment was close to the temple. Early in the morning Peter and John were taken out of prison and made to stand before the judges. These judges sat in a half-circle round the wall. Among them was Christ's great enemy—Caiaphas, the high priest.

But Nicodemus and Joseph of Arimathea were not there, though they belonged to the Sanhedrim. Many of the relatives of Caiaphas came to see the judgment.

But who is that man standing by Peter and John, looking so loving and so brave? He is a very poor man, yet joy is in his looks. It is the poor cripple who sat by the gate yesterday begging.

The Wonderful Name.

Looking towards this man, the judges said to Peter and John, By what name, or by what power, have you done this? That is to say, How have you cured that lame man?

Then Peter was filled with the Holy Ghost, and answered boldly: By the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand before you quite well.

Then he added these words: There is none other name under heaven given among men, whereby we must be saved. It is not only that this poor cripple is saved from his lameness by Jesus, but that precious name can save us all from sin and death, and no other name can do it.

The judges were surprised to hear Peter speak so boldly for his Master.

But though the judges saw that a great miracle had been done, they were determined not to believe in Jesus themselves and to prevent other people believing. This was the sin against the Holy Ghost. When you yourself believe, and yet try to prevent others believing, that is the sin against the Holy Ghost; as when the Pharisees saw the miracles of Jesus, and said he did them through Satan, to prevent others believing on him. This is the sin that cannot be forgiven. The priests did just the same now. They forbade Peter and John to teach any more.

The judges would have liked to punish Peter and John; but as the people saw the very man who had been cured standing before their eyes, the judges were afraid to

punish the apostles. All they could do was to command them not to teach or to preach in the name of Jesus any more.

But Peter and John boldly answered, Is it right in the sight of God to obey you rather than God?

God had told them to speak, and they said they would speak. How gladly now would the judges have killed them! But they were afraid of making the people angry, and so they let them go.

Peter and John hastened home to their own friends and told them all that happened to them during the night and in the morning. And then they prayed together, and thanked God for doing wonders in the name of Jesus.

As soon as they had done praying, the house was shaken by the Holy Ghost entering in once more and helping them to speak boldly about Jesus.

What a Rich Man Did.

There were now a great many people who believed in Jesus. Three thousand had turned to him after Peter's first sermon on the morning of Pentecost, and five thousand more had turned after Peter's second sermon in the temple one evening. Three thousand and five thousand made eight thousand. They lived very happily, sharing their things with one another. The rich sold their lands and gave the money to the poor.

One rich man, named Barnabas, sold his land and brought the money to the apostles and laid it at their feet, to do what they would with it. You will often hear again of this good Barnabas.

But were all the believers good? No; there were some who did not believe with their hearts. They wished to go to heaven, but they did not love Jesus: they tried to seem good and to get praised.

There was a rich man, named Ananias, who wanted to be praised. He had a wife named Sapphira. They thought they would like to seem as good as Barnabas, but they did not like to part with all their money. One said to the other, Let us sell our land and give the price to the apostles—but not quite all. Oh, then we shall not seem so good as Barnabas. Cannot we pretend to give it all? The apostles will never know what money we got for the land, and we will let them think we have given them the whole for the poor.

So Ananias took part of the money and carried it to the apostles and laid it at their feet, and hoped they would think he had given all.

Did the apostles know? You will see by what Peter said: Why has Satan filled your heart to lie to the Holy Ghost, and to keep back part of the price of the land? You need not have sold the land at all; and when you have sold it, you need not have brought us the money. Why have you thought in your heart of doing this?

A Sudden Death.

As soon as Ananias heard Peter's words he fell down dead. Some young men took up his body, wrapped round it linen cloths, and took it out and buried it. Every one who heard of this sudden death was filled with fear.

But Sapphira did not hear of it, so she was not frightened. About three hours after her husband's death she came in, perhaps expecting to be thanked and praised. Then Peter tried her, to see whether she joined in the lie. He said, How much did you sell the land for? She said they had sold it for the sum that Ananais had brought to the apostles though they had really sold it for more.

Peter replied, Why did you agree together to tempt the Spirit of the Lord? Behold, the feet of those who have buried thy husband shall carry thee out.

Immediately Sapphira fell down dead, and the young men who just returned from burying her husband buried her also. The people who had been frightened at hearing of Ananais' death were still more frightened now.

After the sudden death of Ananias and Sapphira, people honored the apostles more than ever. They brought numbers of their sick friends to be cured. They placed them in the streets on their beds, that if Peter should pass by, his shadow falling on them might heal them. People came from all the cities round about Jerusalem, and the sick were healed and the devils cast out. What did these miracles show? They showed that what the apostles said of Peter's Master was all true, and that he was really the Son of God.

The Prison Doors Unlocked.

The high priest and his friends could not bear to hear the apostles praised, and they sent men to seize them and take them to prison. This prison was the place where thieves and murderers were shut up. What a place for holy men to spend the night!

We do not know how many of the apostles were shut up this time. But they did not spend the whole night there, for an angel came in the darkness, and by his great strength unlocked the prison-doors, and yet so quietly that the soldiers, watching all around, never heard him come. The soldiers did not even see the apostles go out; therefore it seems certain that God had made them all sleep soundly that night, though they ought to have been awake.

The angel, after leading the apostles out, said, in parting, Go speak in the temple all the words of this life.

So, as soon as it was light, they went to the temple, and began to preach as usual. Perhaps they may have had time to go home first to refresh their weary bodies and to see their weeping friends.

But the high priest knew nothing about what had happend that night, neither did the other judges.

Could Not Find the Prisoners.

Early in the morning they all met together in the great council called the Sanhedrim. A great many judges were in the hall that day. They were very anxious to see the apostles, and they sent men to the prison to fetch them. But the men came back, saying, We cannot find the prisoners. We found the prison all locked up, and the keepers standing before the gates, but when we opened the doors we could not find any one.

The judges were very much astonished to hear this, and they could not think what had become of the apostles, till a man came in and said, Behold, the men whom you put in prison are standing in the temple, teaching the people. Here was another surprise. The priests had never thought that the apostles would go on teaching after having been put in prison. Of course, they felt very angry; but the soldiers who fetched them were obliged to bring the apostles gently, or the people might have stoned the soldiers.

When they were brought, and standing before their judges, the high priest asked them, Did not we command you not to teach in this name? And behold, you have taught all the people in Jerusalem; and you want to make us guilty of killing this man!

He did not like to mention the name of Jesus, so he called him "this man."

Peter and the other apostles answered, We

ought to obey God rather than men. God hath raised up Jesus, whom you killed and hanged upon a tree. The judges grew more angry than ever, and wanted to kill the apostles. But there was a wise man among them, named Gamaliel, who sent the apostles out for a little while; then he advised the other judges not to punish the apostles, lest they should really be God's people. So the rest agreed to let them go, after they had beaten them first. But the apostles did not mind the beating, and went away rejoicing that they were counted worthy to suffer shame for his name.

There were now thousands and thousands of believers in Jesus. Among them were many poor widows. The apostles had a great deal of money that rich people had given them for the poor. They spent some of this money in buying food for the poor widows, and they gave them a portion every day.

Seven Men Chosen.

This was a great deal of trouble, and took up a great deal of time. Yet the apostles could not satisfy all the widows. Some of these widows belonged to Jerusalem, and spoke Hebrew; others came from distant lands, and these widows spoke Greek. It was these Greek-speaking widows who grew discontented. Some of their friends took their part, and said they had not their right share of food daily.

When the apostles heard what was said, they called the brethren together to propose a plan to them.

They said, We cannot look after giving food to all these widows, because we must continually pray and preach the Gospel. So you had better choose seven good men to give out the food.

The multitude of believers liked the plan, and chose seven men who were known to be very good. The chief of the seven was named Stephen. He was indeed a holy and a wise man, and you will hear much about him. There was another named Philip. You will hear something more of him, but of the rest we are not told anything more.

All these seven men were to be called deacons, or servants, for they were to help the apostles to serve. There was an apostle named Philip, and now there was a deacon Philip also. The apostles prayed over these seven deacons, and laid their hands on them to give them the power of doing miracles.

Stephen Before the Judges.

Soon afterwards a great many of the priests believed on Jesus. To persuade the priests to believe was a wonder indeed, such as Christ had promised his apostles they should do through faith in his name, after he had gone up on high.

Stephen was the most remarkable of all the seven deacons. He was full of faith, and did great wonders among the people.

But the enemies of Jesus hated him the more for being so wonderful. Learned Jews went to him and disputed with him, but they found that Stephen was wiser than they were.

So they determined to bring him before the great council, called the Sanhedrim, and to bribe men to tell lies of him. And they went about among the people, and tried to set the people against him by saying false things of him.

One day they came suddenly upon him and caught him, and brought him to the great hall of the Sanhedrim, close to the temple, and set him before the judges.

False witnesses came in and said that Stephen had declared that Jesus of Nazareth

would destroy the temple. Stephen had never said this, for it would be the Romans who would destroy the temple.

After Stephen had been so falsely accused, the judges, who sat round, looked at him, and were surprised to see his face like the face of an angel, so bright, so glorious, so holy. But this sight did not turn the hearts of the wicked judges. They went on judging him.

The high priest was the chief among them. (It was not Caiaphas now who was high priest. He had been put out of his place.)

This high priest, after hearing the wicked men accuse him, said to Stephen, Are these things so?

Then Stephen began to defend himself against what the false witnesses had said of him. He made a very long speech; at last he told his judges that all of them had been murderers of the Son of God.

An Angry Mob.

This made the judges very angry. Stephen's words cut them to the heart, but did not make them repent. They gnashed upon him with their teeth. They were like devils; he was like an angel.

He lifted up his eyes towards heaven, and saw there the glory of God and Jesus standing on his right hand.

Then he cried out, Behold, I see the heavens opened, and Jesus standing on the right hand of God.

Then they cried out with a loud voice, and stopped their ears, that they might not hear Stephen's blessed words, and they ran upon him all together, as the men of Nazareth had once hunted Jesus. They ran beside the temple courts, along the street that led to a gate of the city, near the brook Kidron; and when they had got Stephen out, they took up great stones and threw them at him.

In order to hurl the stones with more force, they took off their outer garments, and asked a young man named Saul to take care of them. He was an unbelieving young man, who was glad to see Stephen killed.

Stephen went on praying all the time the stones were falling, calling out, Lord Jesus, receive my spirit. At last, when bruised all over and ready to die, he kneeled down and said, Lord, lay not this sin to their charge. Thus with his last breath he asked God to forgive his cruel murderers.

Death of the First Martyr.

As soon as he had offered this prayer he fell asleep.

This was the death of the first martyr. Thousands and thousands of martyrs have died like him, praising God and praying for their enemies, and they will all come with Jesus to reign with him in glory.

The dead body of Stephen was not left to be cast out by his enemies. It was buried by holy men, and with tears and sighs.

The Jews went on ill-treating the believers at Jerusalem; so that many of them went to other cities to get out of the reach of their enemies. Saul, that young man, who kept the clothes of the stoners, was the fiercest of all. He went into any house he pleased, and dragged the believers to prison—both men and women.

But the apostles would not leave Jerusalem. They went on preaching pardon to the murderers of Jesus, if they would repent.

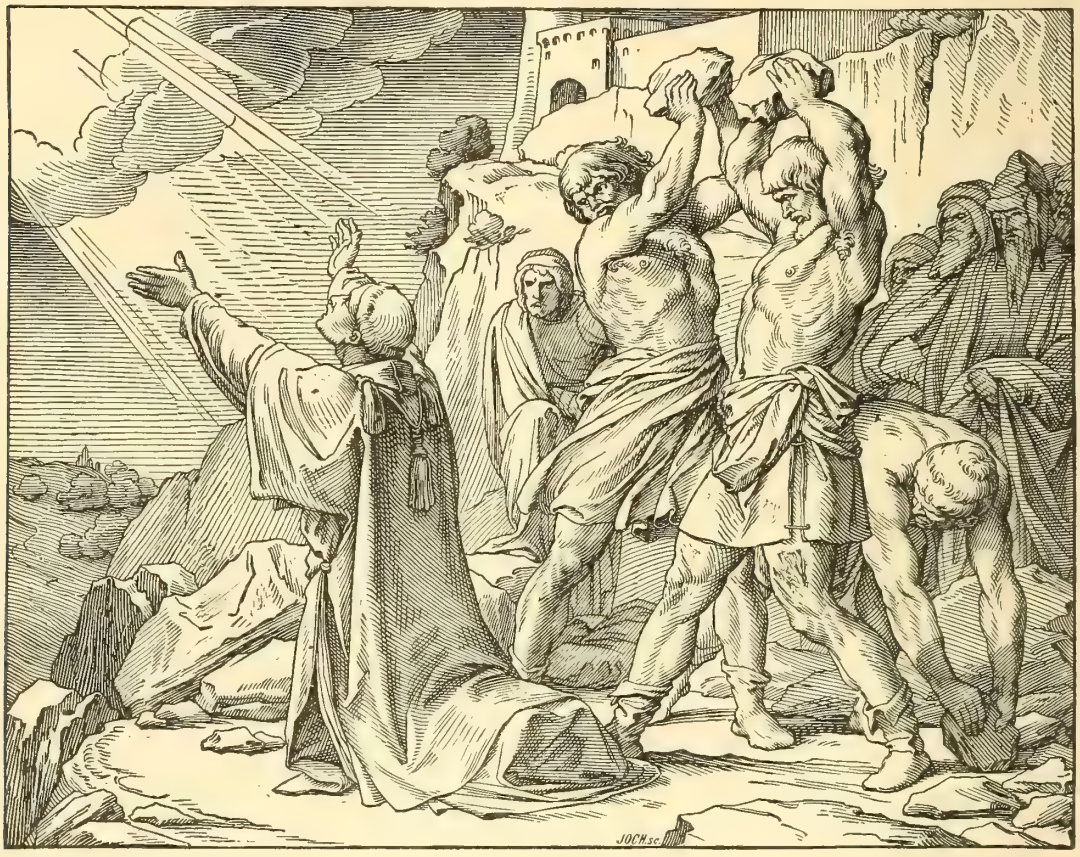
One of the deacons was named Philip. He went down to Samaria to preach. He did not go to Sychar, in Samaria, where Jesus had once preached to the woman at the well. He went to the finest city in Samaria. Its name was the same as the

name of the country—Samaria. It was built on a beautiful hill, that rises up in the midst of a sweet and fruitful valley. This city was a very wicked place. There were idol temples in it, and there were men who worshipped Satan himself.

Here Philip preached about Jesus; and he also did many great miracles, for the apostles had once laid their hands on him, and given this power to him, as well as to Stephen. Many unclean spirits and devils came out of poor creatures when Philip commanded them. Helpless creatures with the palsy rose up and walked at Philip's word, and lame people leaped like stags.

When men saw what wonders Philip could do, they believed what he told them about Jesus, and there was great joy in all the city. Why? Because they knew Christ and his salvation.

Among the men who believed there was one more wicked than the rest. His name was Simon. He had been a great deceiver and had made people believe he was very great, so that everybody said, This man is the great power of God. Little children said so, and old men said so, too: rich and poor—all admired and praised Simon. He was called a sorcerer. What is that? A man who trusts in Satan, and pretends to get help from him; a man who tells lies, and plays all kinds of deceitful tricks.



STEPHEN STONED TO DEATH BY HIS ENEMIES.

But now this wicked Simon believed what Philip said, and he asked to be baptized. People no longer thought him wonderful.

Every one listened to Philip, and wondered at his miracles. Philip thought that Simon was turned from his wickedness, and that he believed in Jesus with his heart. So he baptized him. But Simon's heart was not changed.

Good News from Samaria.

Though he believed that Jesus was the Son of God, he did not love him. He stood by Philip, wondering at his miracles and wishing that he himself could do more wonderful things than he had ever done when he was a great sorcerer. He did not repent of his past wickedness, nor pray to Christ for pardon.

The apostles, you remember, remained at Jerusalem. They were not afraid of the cruel hatred of the Jews. They heard the good news that the city of Samaria was full of believers. They thought that they could do them good by going to see them.

So the apostles sent Peter and John down to Samaria. These two apostles were such friends that they generally went together. When they came to Samaria, they found a great many men and women who had turned to God, and who had been baptized by Philip. But they found none who knew about the Holy Ghost and were filled with his power.

So Peter and John laid their hands on the heads of the believers, and prayed that God would give them the Holy Ghost.

Philip had not laid his hands on the believers, for he was not an apostle; he was only a deacon, and he could not bestow the gift of the Holy Ghost on other people. None but the apostles could do this.

When Simon saw what the apostles did to the believers, he thought he would like to be able to do the same, that he might be admired, as he used to be, and that he might get rich. So he took some money, and offered it to Peter and John, and said, Do give me this power, that when I lay my hands on any one he may receive the Holy Ghost.

He Cared for Nothing but Money.

The apostles were much displeased at Simon for thinking they would take money for the gift of God. They were grieved at his having such a wicked thought in his heart. Peter said to him, Thy money perish as wel as thou, because thou hast thought that the gift of God may be bought with money. Thy heart is not right in the sight of God. Repent of thy wickedness, and pray God, if perhaps the thought of thy heart may be forgiven thee. I see that thou are in chains of sin.

Simon seemed frightened by Peter's answer, for he said, Pray to the Lord for me, that nothing you have said may come to me. You see he did not ask to be forgiven, but only not to be punished. This was a sign that his heart was not right.

He had never really turned to God. He still wanted to get money, and to be praised by men for his power. He was like the two liars—Ananias and Sapphira—a hypocrite. He was like Judas—of the devil; and he had the curse of God upon him. His money was to perish, and he was to perish.

The apostles Peter and John soon left Samaria and returned to Jerusalem. They preached in many villages by the way. Perhaps they went to Sychar once more, and saw that woman who once stood by the well with Jesus.

Philip also did not remain in Samaria, but he did not return to Jerusalem. God had a great work for Philip to do. He was to bring the Gospel into Africa. There were

then three parts of the world: Asia, where Jesus had preached; Europe, where tne Gospel had not yet been preached; and Africa, where black people lived. To Africa God determined to send the Gospel.

The angel told Philip to go down to the Philistines' country, at the lower corner of Canaan. Gaza was in that part, but Philip did not go near the town; he went to a desert place near it, on the way to Africa.

It must have seemed strange to Philip to hear he must go to a desert. He might wonder whom he could preach to in a desert. But he went. While he was walking among the rocky hills he saw a very fine carriage going along. It was coming from Jerusalem. There were horses and servants. A great lord was sitting in the carriage reading. This great lord was the chief servant of a great queen called Candace. She was the queen of a hot country in Africa called Ethiopia, where the people are almost black.

This lord had charge of all the queen's treasure, and he was called her treasurer. But we do not know his name.

The Choicest Treasure.

The Spirit said to Philip, Go near to that chariot; and Philip went. He heard the treasurer reading out loud. He had a book, in the form of a scroll, in his hand. On that scroll, or roll, were written the words of the prophet Isaiah. Who would have thought that a lord from a heathen country would read the Word of God?

But this man had been up to Jerusalem to worship in the temple. He had not been allowed to go farther than the outer court of the Gentiles, but his prayers in that court were heard, as much as the prayers of the priests in the Holy Place. He had brought back a greater treasure than all his gold and silver, even the words that God once spoke to Isaiah. Philip had the courage to speak to this great lord. He said to him, Do you understand what you are reading?

If the treasurer had been a proud man he would have been affronted by that question from a poor stranger; but he was humble, and he answered, How can I understand it I have no one to teach me? And then he asked Philip to come and sit by him in his chariot. When Philip was sitting in the chariot, the rich man showed him what he was reading. It was that sweet verse in the fifty-third chapter: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

The Stranger is Baptized.

The treasurer, after having read this verse, said to Philip, I do not know the meaning of this. Does the prophet speak of himself, or of some other man?

Then Philip explained it all to him. He told him that Jesus was the lamb, and that he had lately been crucified in Jerusalem; and that he had been so meek to his enemies as a sheep who makes no noise when he is sheared. And he told him that Jesus had risen from his grave, and that he had told his disciples to go and teach people of all countries, and to baptize them in his name.

The treasurer listened very attentively, and wanted to know whether he might be baptized. Just at this moment the chariot passed by a stream. There are not many streams in the desert, and the treasurer was pleased to see water. He cried out, Here is water; may I not be baptized?

Philip said, You may, if you believe with all your heart.

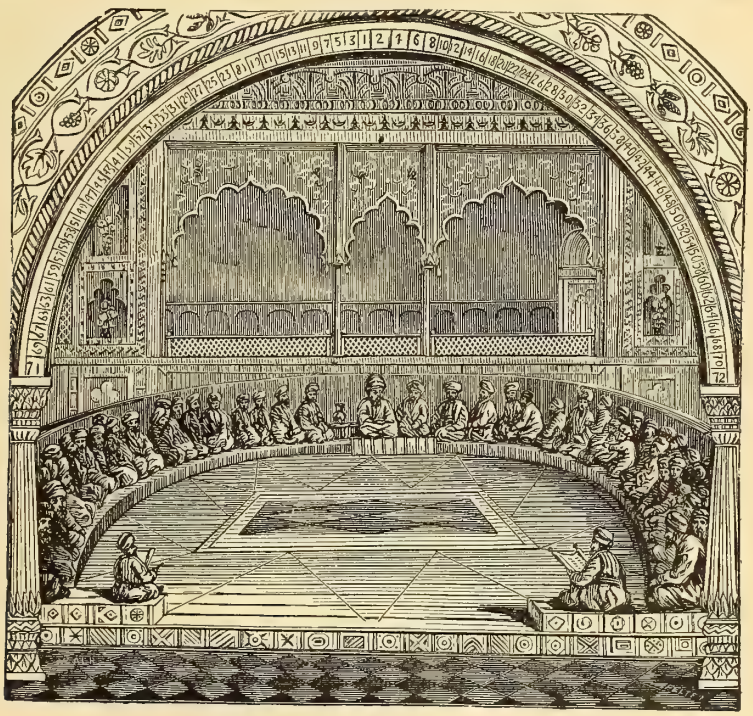
The treasurer replied, I believe that Jesus Christ is the Son of God.

When Philip saw that he believed, he

desired the driver to stop the horses; and Philip and the treasurer both got out and went together into the water. There Philip baptized this Gentile stranger.

As soon as they were come up out of the water the Spirit caught up Philip, and took him to a place by the seaside. The town where the Spirit left him was once called Ashdod. It was a place where they worshipped idols, Philip went along by the seaside, from place to place, preaching everywhere. At last he stopped at a fine city called Cæsarea, built by the Roman emperor, Cæsar, and named for him.

The treasurer must have been sorry to lose his teacher; yet he was so happy in his Saviour that he went to his home full of joy, ready to teach the Queen Candace and all her people. So the Gospel came into Africa, where many people turned to Jesus.



THE SANHEDRIM IN SESSION.

CHAPTER XXXV.

THE STORY OF SAUL—THE BRIGHT LIGHT FROM HEAVEN—A PERSECUTOR CHANGED TO AN APOSTLE—STORY OF BARNABAS—JEWS ATTEMPT TO KILL SAUL—STORY OF PETER AND DORCAS—PETER ON THE HOUSETOP—A REMARKABLE VISION—SIMON THE TANNER AND CORNELIUS—MARTYRDOM OF JAMES—PETER'S ESCAPE FROM PRISON—HEROD'S SPEECH—A BEAUTIFUL CITY—A NOTORIOUS WIZZARD—THE APOSTLES SUFFER PERSECUTION—PAUL STONED BY A MOB—SUCCESS OF THE GOSPEL.

A VERY wonderful event is now to be related. You remember there was a young man named Saul, who treated cruelly the disciples of Jesus. He took care of the clothes of those who stoned the holy Stephen. This young man thought he did right in ill-treating believers in Christ, for he thought Christ was a deceiver, and not really the Son of God. After he had done much harm in Jerusalem, he went to other cities to hurt the believers who lived in them.

There was a great city, called Damascus, more than a hundred miles from Jerusalem. He wished to go there. First, he got letters from the high priest at Jerusalem, giving him leave to seize the believers in Damascus, and to bring them in chains to Jerusalem. He meant to show these letters to the chief Jews in Damascus. But on the way such an event happened!

Saul was travelling with several men as his guard. They all arrived in sight of Damascus about noonday, when the sun is the brightest. Suddenly there appeared a light from heaven, brighter than the sun. This light was so dazzling that all the travellers fell down with their faces to the ground, quite unable to look up.

While thus lying prostrate, Saul heard a voice from heaven, saying, Saul, Saul, why dost thou persecute me? Saul answered, Who art thou, Lord? The voice replied, I am Jesus, whom thou persecutest.

Saul's Great Question.

Saul, still trembling and astonished, inquired, Lord, what wouldst thou have me to do? The voice replied, Arise, and go into the city, and it shall be told thee what thou must do.

All this time the other men did not speak a word, but they could not hear what Jesus said to Saul, only they heard a sound. After being struck to the ground they got up, and stood by Saul, but Saul himself did not get up till Jesus said, Rise, and stand upon thy feet. Then Saul arose, and opened his eyes, but behold! he could not see! the dazzling light had blinded him! The men were not blinded, and they led Saul by the hand into the city. They took him to a lodging in Straight street, at the house of a man named Judas. There Saul sat down, quite blind, and he refused to eat or drink for three days.

As he sat in darkness he was thinking of his sins against Jesus, and of his cruelty to his people. He felt so grieved at all he had done, that he could not eat. He thought of the poor creatures he had sent to prison, of

SAUL STRUCK TO THE EARTH ON HIS WAY TO DAMASCUS.

those he had beaten, and of Stephen, who had been stoned before his eyes. Oh, how could I be so wicked? I am the chief of sinners.

While Saul was in this sad state of blindness and misery, God sent him a dream. It was a comforting dream. Saul saw a man in his dream whose name was Ananias. He came into the room, and put his hands on Saul, and said, Receive thy sight. Till this dream came, how could Saul know that he should ever see again? He knew that he well deserved to be always blind. But he kept on praying to God for pardon.

A Remarkable Dream.

While Saul was praying, there was a man in Damascus who had a dream. This man was the same Ananias that Saul had seen in his dream. He was a very good man, and he had heard that Saul was coming from Jerusalem to sieze God's people, and to bind them in chains. He was much surprised when God said to him in a dream, Get up, and go into Straight street, and find the house of a man called Judas, and ask for a man called Saul: for Saul is now praying to me; and he had seen you in a dream coming in and putting your hand on him, that he may be able to see.

Ananias answered the Lord: Many people have told me of this man, and of how much harm he has done to the holy people in Jerusalem; and how he has come here with leave from the chief priests to bind all that call on the Lord Jesus.

But the Lord answered Ananias: Go thy way, for I have chosen him to tell many people about me—Gentiles, and kings, and the children of Israel—and I shall show him that he must suffer a great deal for my sake.

Then Ananias went to Straight street, and entered into the house of Judas, and went up into Saul's room, and put his hands on Saul, and said, Brother Saul, the Lord Jesus, who appeared to you as you came to this place, has sent me to you, that you may receive your sight. As he said this, something like skin fell from Saul's eyes, and Saul found he was able to see. Soon afterwards he was baptized, and then he ate food, and he grew strong again.

Saul stayed a good while in Damascus, and he became great friends with all the people of the Lord in that city. Those very people that he once meant to send to prison were now his dearest friends. He went to the synagogues, and preached there about Jesus Christ, that he was the Son of God.

After Saul had been preaching a little while in Damascus, he left the city to go and live in the desert. There was a desert place very near Damascus, called Arabia. You remember that Jesus himself went into a desert, or wilderness, for forty days, at the beginning of his preaching. Saul did the same, though he did not go into the same wilderness as Jesus did, for Jesus went into the wilderness on the border of Judea.

The Jews Try to Kill Him.

Jesus in his desert was tempted of the devil; but we believe that Saul in the desert of Arabia was taught by Jesus. We think he saw his face there, and heard his voice. How happy Saul must have been in the desert, if he met Jesus there; and we think he did, because he often tells us how he was taught everything by Jesus Christ, and nothing by man.

But Saul might not stay long in the desert. He returned to Damascus, to preach more boldly than ever about Jesus. The Jews grew very angry at hearing him praise Jesus so much, and declare he was alive.

They were so angry that they determined to try and kill him. But how could they do it?

They knew that the governor of Damascus was an enemy to Jesus. Aretas was the king of Arabia, and Damascus belonged to him. King Aretas lived far away from Damascus, but he had placed a governor in Damascus with many soldiers under him.

The Jews went to the governor and told him they wanted to kill Saul. They asked him to lend them soldiers to help them to seize Saul. They placed some soldiers at one of the gates, and some more soldiers at another of the gates, and they commanded them to stay there night as well as day, and to seize Saul if he came near. Saul heard of these soldiers being at the gates, so he did not try to go through the gates.

On His Way to Jerusalem.

The believers in Damascus loved Saul, and they found out a way of saving him from the unbelieving Jews.

They took him to a house built by the wall, with a window looking out of the city into the fields. To this house they took Saul secretly. There were large baskets in the city, used for holding rubbish before it was thrown away. Into such a large basket Saul got, and he was then let down by a rope into the fields. It was in the night when he was let down.

Saul got out of the basket and walked away—a lonely traveller.

He set his face to go to Jerusalem. Whom did he wish to see there? Peter. He wanted to see Peter, who had preached the first sermon after Christ's resurrection.

So he sat out on his journey, walking over the same ground that he had gone over three years ago. But how different he was three years ago from what he is now.

Then he was proud—now he is very humble; then he had all the priests for his friends—now he has them for his enemies; then he hated Jesus—now he loves him more than his own life. How thankful he feels to God as he walks along the road to Jerusalem! Though alone, he is not unhappy—though poor, he feels rich—though many want to kill him, he is not afraid.

After a journey of many days through the land of Israel, Saul arrived at Jerusalem. When he had last been there, what harm he had done in the city! But now he came to do good, and to save sinners by his preaching.

He wanted first to see Peter. But he did not know Peter. So he went to the disciples, or believers. There were so many of them that it was easy to find them. Some of them remembered his cruel conduct in old times when he lived there, and how he helped at the stoning of Stephen.

They Could Hardly Believe It.

When Saul told them that he had been changed, the disciples did not believe him; they thought he was deceiving them by pretending to be a believer; they thought he wanted to find them out, and then to give them up to the high priest. How much Saul must have been grieved at the sheep taking him for a wolf, when he was now a sheep himself!

One of the disciples was of a very kind disposition, kinder than the rest, though all were kind. His name was Barnabas. He had pity on Saul, and he believed all he said. He said to Saul, Do you want to see Peter? I will bring you to him. So Barnabas took him by the hand and led him to Peter's house. There was only one other apostle in Jerusalem—James (the brother of Jude)—who wrote the Epistle.

Barnabas brought Saul to Peter and James, and told them of the light that once shone near Damascus, and how Jesus was seen in the heaven, and how he said to Saul, Why persecutest thou me? He related the whole of the wonderful history. Then Peter believed that Saul was sincere, and he asked Saul to stay at his house fifteen days. And James, too, was kind to Saul. It was pleasant to see the apostles giving their right hands to Saul and Barnabas, and receiving them as brothers. From this time they might all be seen going about Jerusalem together.

There could not be a happier season than was enjoyed by the four believing friends going about Jerusalem. Peter and James, Saul and Barnabas, were now most affectionate friends.

Story of Barnabas.

I must tell you a little more of Barnabas. His name had been Joses. It was changed to Barnabas, or, rather, Barnabas was added to Joses, so that his name now was Joses Barnabas. Why? Barnabas means "Son of Consolation, or Comfort." This was his character, as he showed in his behavior towards Saul. He was a Jew, even a Levite. He had fields, and sold them that the money might be given to the poor.

He did not give it to the poor himself; he laid it down at the apostles' feet, that the apostles might give it to whom they chose. A man might do all this, and yet have no charity or love in his heart; then his gifts would be worthless, for it is written, Though I bestow all my goods to feed the poor, and have not charity, it profiteth me nothing. But Barnabas was full of love in his heart. How much Saul must have loved him for bringing him to Peter!

It was a great pleasure for Saul to get acquainted with Peter, for Peter knew the Lord well while that Lord was a man of sorrows on earth, but Saul had only seen him in glory. Of those four friends, two had known him well on earth, and two had believed on him after he was ascended; at least we suppose that Barnabas had only lately believed, and we know that Saul was an enemy until lately.

Jews Offended at His Preaching.

And where was the loving John. He was not in Jerusalem; so Saul had not the pleasure at this time of seeing him. Saul could not spend all his time in talking with his dear friends about Jesus. He desired to preach to the unbelievers.

Saul preached boldly in Jerusalem, and he made the Jews very angry by declaring that Jesus was the Son of God They began, like the Jews in Damascus, to make plans to kill him secretly, but the Lord saved him from being murdered.

One day Saul was in the temple praying, when the Lord sent him a dream, and said to him, Make haste, and go quickly out of Jerusalem, for the Jews will not believe what you say about me. Saul was surprised, and he said, Do not they know how I once put believers in prison, and beat them; and how I was standing by when the blood of the martyr Stephen was shed, and how I kept the clothes of those who killed him? But the Lord still said, Depart, for I will send you far away to the Gentiles.

Then Saul told his friends that he must leave Jerusalem, for the Lord had commanded him to go away, because the Jews intended to kill him.

When the disciples heard this, they were very anxious to send him away. They took him down secretly to the seaside. There was a fine town built in honor of the Roman Emperor Cæsar, and it was called Cæsarea.

Saul had to go about a hundred miles to this town. He must at first have travelled by night to hide himself from the Jews.

What good man was living there who would be glad to see Saul? Philip the deacon. Perhaps he had not seen Saul since the stoning of Stephen. How much changed Saul was since that time! That fierce, proud countenance was now gentle, afflicted, and humble.

But perhaps Saul had no time to visit Philip at Cæsarea, for his friends were in great haste to send him far away. There were ships in the harbor of Cæsarea. One was setting sail for Tarsus. That was Saul's native place, and there he wished now to go. How far off was it? Three hundred miles over the seas. Saul got into the ship. At last he came to land. He did not get out of the ship there; he had to sail twelve miles more up a river, till he came near to a great mountain. Here was Tarsus. Here was his home. Here he had played when a child in his parents' sight. What would his old playfellows say when they heard he believed in Jesus?

Peter at Lydda.

Now we must leave Saul at Tarsus, and return to Peter. We heard last of his being at Jerusalem when Saul paid his visit there. But Peter was not always there, for the apostles used to go on journeys to preach.

Once Peter went to a village among the hills, just twenty miles from Jerusalem. It was called Lydda. There were some of Christ's holy people living there, and Peter liked to visit them. One man was very ill indeed. His name was Æneas. He had the palsy, and he was so helpless that he had kept his bed eight years. Peter went to him, and said, Æneas, Jesus Christ maketh thee well. Arise, and make thy bed. Immediately Æneas arose, and made his bed.

You observe that Peter did not say, I make thee well; for he knew he had no power in himself. All the people round about wished to see Æneas; and when they saw this poor paralytic become quite strong, they turned to the Lord.

But Peter did another greater miracle. About twelve miles from Lydda there was a town by the seaside, called Joppa. Some people from Lydda went to Joppa, and said to the people there, The apostle Peter has come to see us, and he has cured a poor man who could not move a limb, and made him quite strong, by the power of Jesus.

Grief at the Death of Dorcas.

When the people of Joppa heard this, they wished much to see Peter, for a very good woman had just died at Joppa. Her name was Tabitha. She was so kind to poor people that many mourned her death. Her friends washed her dead body, and laid her in an upper room—the best room in the house. Oh, how they longed to bring her to life! Some one said, Oh, if Peter would but come! Oh, let us send to beg him to come!

So the disciples in Joppa sent two men to beg Peter to come very quickly before Tabitha was buried.

Peter came immediately with the two men. He was led into the upper chamber. He heard much weeping and sobbing as he was coming in, and he found the room full of poor widows and saints, the holy friends of Tabitha. The widows showed Peter a great many clothes that they held in their hands, and told him that Tabitha had woven the clothes while she was with them. The name they gave her was Dorcas. They loved Dorcas very much for spending her time in weaving for them.

Peter would not let the widows or the saints remain in the room. He wanted to pray to God alone. So he put the widows and saints out of the room, and when he was quiet and alone he kneeled down and prayed to God, and then he went up to Tabitha's bed, and said, Tabitha, arise! She opened her eyes, and she saw Peter. Then she sat up; Peter gave her his hand to help her up.

As soon as she was standing up he called the widows in, as well as the saints, and showed them their friend. What must have been the delight of all to see her alive! No doubt Dorcas made many more clothes for poor widows before she died again. It was sad for her to die twice, but then her being made alive caused many sinners to turn to the Lord.

Simon the Tanner.

Peter did not return to Jerusalem for a long time afterwards, but he took a lodging in Joppa. It was by the seaside, at the house of a man called Simon. This Simon was a tanner. His trade was to make skins into leather.

While Peter was living at Joppa he lodged with Simon the tanner. He went up one day to the top of the house, which was flat. He wanted to be alone. There was often a little tent in the corner of the housetop, where a man could be shaded from the sun and hidden from all.

Peter went up about twelve o'clock to pray to God. He had taken no breakfast that morning, for he wished to fast as well as to pray. After some time he became very hungry, so he asked the servants to get his dinner ready immediately. While they were getting it ready, he fell into a sort of sleep upon the housetop.

He had a very strange dream in his sleep. He thought that the sky was opened, and that there was let down out of it a great sheet, with the four corners fastened, so that the sheet could hold things. Inside there were all kinds of fourfooted beasts, and some of them were wild; and all kinds of birds, and all kinds of creeping things. What a strange heap they must all have looked in the sheet.

A Strange Command.

Then Peter heard a voice, saying, Rise, Peter, kill and eat. Peter was surprised at hearing this command, for God had given the Jews very strict rules about eating. He had forbidden them to eat of beasts called unclean, such as pigs, hares, horses, and asses. Among birds he had forbidden the Jews to eat of eagles, owls, swans, storks, and many others; and also he had forbidden them to eat of creeping things, lizards, snails, and moles.

So when Peter had looked well at these unclean animals, he answered the voice, Not so, Lord; for I have never eaten anything that is common or unclean. The voice from heaven replied, Whatever God has made clean, call not thou common.

Three times the voice spoke these words, and then the great sheet of animals was taken up again into heaven.

When the dream was over, Peter went on thinking about it, and wondering what could be the meaning of it.

At that time the Spirit spoke to his mind, saying, Three men are come to your house, and they want you to go with them. Go with them, for I have sent them.

Then Peter went down the stairs from the housetop, and he found three men waiting to see him, just as the Spirit had told him. He said to them, I am the person you want to see. Why are you come for me?

Then the three men replied: Cornelius, a

very good man, was told by a holy angel to send for you to come to his house, that you might tell him how he may be saved.

Peter found that these three men were the servants of Cornelius, and that Cornelius was a great captain. The three men were not Jews; and Cornelius, the master, was not a Jew. They were all Romans. Now they had slept on the way. Peter asked them to stop that night and to sleep in the house where he lodged, and he promised to go with them next day.

He went and told his friends in Joppa what had happened. He said to them, I wish you would go with me to Cæsarea to see Cornelius, the Roman captain.

PETER'S VISION ON THE HOUSETOP.

the Jews called all other nations Gentiles; and they despised them all as common or unclean. Peter saw why the dream had been sent to him; he saw that God did not call these men common or unclean. So Peter promised to go with them.

The three men told Peter they came from Cæsarea, a town fifty miles off. They had not been able to walk so far in one day; so Six of them consented to go with him. Next day the whole party set out on their journey. There were Peter and the six Jews, his friends; there were also the three servants of Cornelius—they were Gentiles.

The travellers walked about twenty miles along the seacoast, and then they rested for the night, though we know not where. Next day they set out again, and they arrived at

Cæsarea in the afternoon. Cæsarea was a very grand town among the rocks of the seashore. It was Herod who had made it so grand, and he had built a palace there. Peter did not go to that palace; he went straight up to the house of Cornelius.

It was four days since Cornelius had seen the angel in his house. Cornelius knew that his servants would be two days going to Joppa, and two days in coming back. So he was expecting Peter to arrive that afternoon, and he had invited all his relatives and his dearest friends to come to his house that day.

When he heard that Peter was at the gate, he went out to meet him. When he saw him, he did not shake hands (as we do with our friends), nor did he embrace him, but he fell at his feet and worshipped him. Peter did not approve this. He gave him his hand, saying, Stand up; for I myself also am a man.

At the House of Cornelius.

Then Cornelius led him into a large room filled with his friends and relatives. They were all Gentiles.

Once Peter would not have gone into a room with any Gentile; but now he would go to Gentiles, just the same as to Jews. He told these Gentiles of his dream, and how the angel had said, What God hath cleansed, that call not thou common.

Then Peter asked Cornelius to tell him why he had sent for him.

Cornelius spoke to Peter before all the company, saying, Four days ago I had taken no food, and at three o'clock I prayed in my house, and behold a man stood before me in bright clothing, and he said, Cornelius, thy prayer is heard, and thy charity to the poor is remembered by God. Send to Joppa, and ask for a man named Simon Peter. He lodges in the house of Simon, a tanner, by the seaside. Ask him to come here. When he comes he will tell thee what thou must do. So I sent immediately for thee; and thou hast done right in coming. We are all assembled here to listen to all that God has commanded thee to say to us.

Then Peter began to preach to these Gentiles. He told them about Jesus—how the Jews had killed him, and how God had raised him from the dead. Peter ended his sermon with these words: Whosoever believeth in him shall receive forgiveness of sins.

A Praise Meeting.

As soon as Peter had spoken, the Holy Ghost fell on all the Gentiles in the room, just as once he had fallen on the Jews; and these Gentiles began to praise God as the Jewish Christians did.

The six Jews who had come with Peter were very much astonished at seeing that God gave the Holy Ghost to Gentiles.

Then Peter said, Can any man forbid us to baptize these men with water, now they have received the Holy Ghost as we did? So he had them baptized. No doubt it was the six Christian Jews from Joppa who baptized them.

Ever since that time Gentiles have always been baptized when they believed in Jesus.

Peter stayed a good while with Cornelius and his friends at Cæsarea. He had a great deal to teach them, and they were anxious to learn. After a while he went again to Jerusalem. He told the saints in Jerusalem all about Cornelius, and these good men were very much pleased, and praised God, saying, God hath given repentance unto the Gentiles.

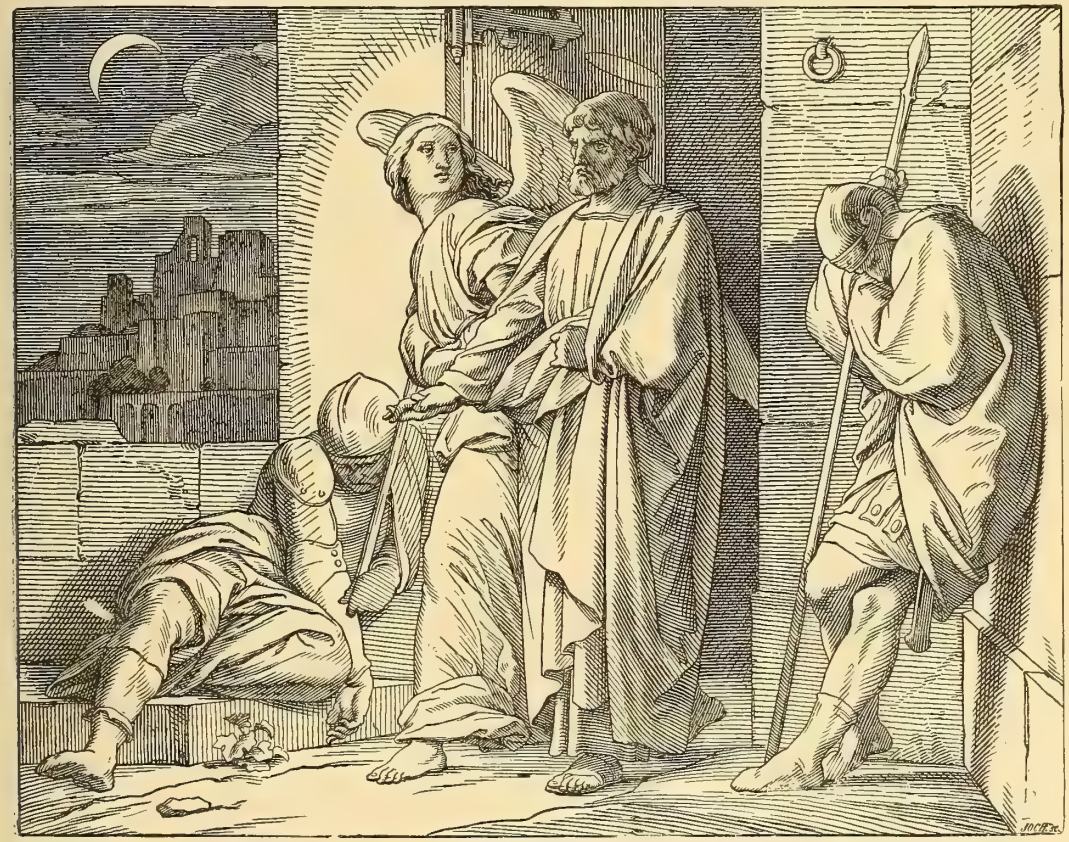
But very great troubles soon came upon the saints in Jerusalem. Cæsar at Rome appointed Herod to be king of Jerusalem and of all the land.

Who was this Herod? He was not the Herod who killed John the Baptist, and mocked Jesus the Saviour. That Herod had been sent far away by the Emperor Cæsar. This Herod was his nephew, and he was the grandson of the Herod who killed, long ago, the babes of Bethlehem. What a wicked family these Herods were! This Herod commanded his soldiers to seize James, the brother of John, and to cut off his head with a sword.

So now John lost his brother. Those two brothers had been with Jesus on the mount of glory and in the garden of agony. James was one of the three favorites of the Lord, though John was the most beloved of all. He was the first of all the apostles to be killed for the sake of Jesus.

Herod saw that the Jews were pleased with him for killing James, so he thought he would kill Peter too; and he sent soldiers to seize him and to put him in prison; but, as he had heard of his once escaping from prison, he ordered sixteen soldiers to guard him night and day.

Herod fixed the day when Peter was to be killed. The night before that terrible day the saints met together to pray for him. The other apostles had left Jerusalem, lest they also should be killed; but there were many saints still there. They met together in the house of a very good woman named Mary. She was not one of the Marys we have heard of before. She was the sister of that good Barnabas who had once been so kind



PETER DELIVERED FROM PRISON BY AN ANGEL.

to Saul. Mary and her friends were sitting up all the night. Peter was quietly sleeping in prison. It was the beginning of summer, and it was warm. Peter had taken off his sandals and his upper garment, but he could not take off a chain from each hand, which was fastened to a soldier's hand on each side of him. Suddenly an angel made the dark prison brighter than the day. Yet Peter was so sound asleep that he did not wake till the angel touched him, saying, Arise up quickly. And as Peter rose up the chains fell off his hands.

Peter's Escape from Prison.

Then the angel bade him tighten his clothes round his waist, put on his sandals, and wrap himself in his loose upper garment. All this time the soldiers slept.

The angel said, Follow me. Peter followed, feeling as if he were dreaming. The angel led him past many soldiers that had been placed to watch outside, and brought him to the great iron gate. Though it had bolts and bars, it opened without key and without hand, as if it had opened itself.

The angel brought him down one street, and then departed.

When Peter found himself alone he stopped to think of what had happened. He saw that God had set him free and saved him from death. He had heard that the saints were sitting up at night to pray for him in Mary's house. So he went there. He knocked at the door of the porch, and Rhoda the maid came to the door. You know the history—how, when she heard Peter's voice outside, saying, Let me in, her joy was so great that she forgot to open the door, but ran into the house to tell his friends that Peter was there, and how they would not believe her, but said it was some angel that took care of Peter.

Peter, however, went on knocking, till many friends rushed to the door and saw his face. They were inclined to make much noise in their joy, but Peter made a sign for them to be quiet, as noise might have been heard by their enemies. When they were quiet Peter told them how the Lord had delivered him. He then said, Go and tell this to James and the brethren.

It was James the brother of Jude that he meant—the same James that Saul had seen. Then Peter went away to some place that Herod did not know of.

As soon as it was day the soldiers were ready to lead out Peter to die, but they could not find him. They could not think what had become of him.

Herod heard that Peter was missing, just as he was expecting to see him led forth in chains. He sent for the soldiers who had the charge of him, and asked them where he was; and when they could not tell him, he had them all put to death, instead of Peter.

Herod On His Throne.

Afterwards this cruel man made a journey to Cæsarea. That was the place where Cornelius lived. It was a very grand city, and there was a grand palace in it for King Herod. There was another grand building in it, where the multitude often came to see shows of men wrestling and beasts fighting.

Herod's chief servant was named Blastus. This Blastus told Herod that some men were come from Tyre in a ship, and that these men wanted to ask the king's pardon for something they had done to affront him.

Herod agreed to see the men from Tyre, and he fixed a day for their coming to the grand building. A multitude assembled to hear Herod speak to the men of Tyre. There were stone seats for the multitude from the floor to the ceiling, all round this

vast hall, and there was a great purple throne for Herod in the midst.

Herod wished to look very splendid and glorious that day. He was dressed in glittering robes of silver, which when the sun shone dazzled the eyes of the beholders. Blastus brought in the men of Tyre to hear the king's speech.

Then Herod made a speech to the people, and he used such fine words that the people shouted and cried out, It is the voice of a god and not of a man! This was a wicked thing to say. I am sure if Cornelius was there he did not join in the shout. Herod felt pleased with the words. He liked to be thought a god.

Three Wicked Kings.

But God was so much displeased with the words that he sent his angel to make Herod ill that very moment. He felt such horrible pain that he could not stay on his throne, and he was carried by his servants to his bed. Then his flesh was eaten by worms while he was still alive. No doctor could cure him, and in five days he died. Thus every one saw how unlike he was to a god.

God showed, by sending him this loathsome disease, how much he hates pride—even a proud thought. His sin was, liking to be called a god, and not giving Jesus the glory.

We have heard of three Herods, and all were very wicked.

The first killed the babes of Bethlehem.

The second killed John the Baptist, and mocked Jesus.

And the third killed James, and would have killed Peter if he could.

They were all proud of being kings, and they all hated the true King of the Jews.

Do you remember where Saul had gone when he left Jerusalem? He had gone to his own country—his native city—Tarsus.

At Tarsus he had played when he was a little boy; at Tarsus he had sat on his mother's knee; at Tarsus he had been taught to repeat his first Jewish prayers.

Now he could tell his parents (if they were alive) about Jesus; now he could tell his old playmates about him who was crucified at Jerusalem a little while ago. But he knew he must not stay there always, for God had chosen him to preach to all nations.

One day a man arrived in Tarsus, inquiring for Saul. Who was this man? Saul's kindest friend. When the apostles had turned away from Saul this man had taken him by the hand, and begged them to receive him as a brother. This man was Barnabas. His name was Son of Consolation, or Comfort. Was not Saul glad to see him? Oh yes! glad indeed.

Barnabas had a great deal to tell him. He told him that he had come from a heathen city, where many people had turned unto the Lord. Come with me, said he, to the city of Antioch; for we want you there to teach the heathen who have just turned to the Lord.

A Beautiful City.

Saul willingly went with Barnabas to the city of Antioch, in Syria. It was a very grand city, full of fine houses, and beautiful gardens, and heathen temples; but there were quiet rooms in it, where many believers met together to worship the Father and the Son. In this city a new name was given to believers in Christ. They were called Christians, and they have kept that name, even to this day.

Saul and Barnabas spent a whole year in Antioch, preaching to the new Christians. Once only they took a journey to Jerusalem.

The Christians at Antioch sent them there to give money to poor saints, as bread was very scarce and dear. This was a proof of their love for Jesus, as it was at Jerusalem that Jesus died and rose again.

While Saul and Barnabas were living at Antioch, in Syria, the Holy Ghost said to the Christian teachers, Let Barnabas and Saul go to the work I have called them to do. So the other Christian teachers prayed, and sent them out to preach to the heathen.

And they took with them a young man, named John Mark. He was the nephew of Barnabas, and his uncle was fond of him, and liked to have him with him.

They Went to Cyprus.

Where did they first go? They went to the native country of Barnabas. Saul had once gone to his native place, Tarsus, and now Barnabas wished to go to his. Barnabas had been born in a very large and beautiful island, called Cyprus.

Saul and Barnabas sailed to Cyprus in a ship. They could easily get there in a day. When they landed at Salamis, the port, they found themselves among orange groves and apricot gardens. The hills were covered with vines, and the green pastures were sprinkled over with milk-white flocks. But this sweet country was made hateful by the wicked ways of its people. The two apostles preached everywhere they could. They went all through the island preaching. The island is about one hundred miles long.

At the farther end, there was a city called Paphos, where the governor lived. His name was Sergius Paulus. He was a Roman, and was king or governor under Cæsar at Rome, just as Pontius Pilate had been king in Jerusalem.

But he was a much wiser man than Pilate. When he heard of the preaching of the wonderful strangers, he wanted to hear them preach, and so he sent for them, that he might learn about the true God.

The two apostles went into the palace of the governor, hoping to lead him to believe in Jesus.

There was a very wicked man in the room, His name was Bar-jesus. He was a Jew, and had a Jewish name, meaning the Son of Jesus, but he was really the son of Satan. He had another name, Elymas, meaning Wise Man—for he professed that he got wisdom from the unseen world, and he pretended to do wonders. He was a wizzard, or one who knew the wise art. He was a sorcerer and a conjurer. This wicked Jew could not bear to hear of Jesus, and he tried to turn away the governor from believing in him. We do not know what he said, only that he spoke against the Gospel.

Punished with Blindness.

Saul then turned towards him and fixed his eyes upon him, saying, O full of all subtility and all mischief, thou child of the devil, thou enemy of all righteousness! the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season.

Immediately this wicked man found himself in darkness, and he spread out his hands, hunting for some one to lead him by the hand.

The governor, when he saw this miracle, believed in the Lord. What a just punishment this sorcerer had! He tried to keep the governor in darkness of heart, that he should not see the Light of the world. How this punishment must have reminded Saul of the time when he was made blind.

Saul hoped that this sorcerer might have his sight returned one day, for he said to him, Thou shalt not see the sun for a season. He did not say he should never see it again; but

no one knows whether Bar-jesus ever repented, or whether he died a blind sinner.

After this visit to Cyprus you will never hear Saul spoken of any more. From this time his name is Paul. No one knows why his name was changed; perhaps it was because Paul was a Roman name and suited him, now he preached to the Romans and other Gentiles. Saul was only a Jewish name.

Paul and Barnabas soon left the island of Cyprus. They wanted to go from land to land to preach the Gospel. They set sail from Paphos, crossed the sea in a ship, and came to the great country called Asia. They landed near a town called Perga, on the banks of a river, under high and steep rocks. Beyond they saw great mountains with tops covered with snow.

It was at Perga that John Mark gave great sorrow to his uncle and to Paul. He said he would go back to Jerusalem, where his mother Mary lived.

What was his reason? He was not ill. Then he would have had a good reason for going away.

Mark's Courage Fails.

It is possible he was afraid to go on. Perhaps he did not like the thought of climbing up those snowy mountains, nor creeping along dark, rocky paths, where robbers lay hid in the caves, ready to burst out upon travellers. Perhaps he was afraid lest other men as wicked as Bar-jesus should scoff at him, and put him in prison or kill him. We cannot tell what were the feelings of John Mark, but we think he had not courage to bear the troubles of the way.

He found a ship going from Perga to the coast near Jerusalem, and he sailed in it. Did not his heart reproach him for leaving the holy apostles in the midst of their journey? We know not how soon he felt sorry for what he had done; but we know that in the end he proved a brave and zealous man, and wrote the Gospel called by his name, Mark. This John Mark has the honor of being one of the four evangelists.

Paul and Barnabas went on their journey together. They travelled on foot over cold mountains to a country called Pisidia.

A Strange Building.

They had left the mountains behind, and they had reached a wilderness scattered over with lakes and bogs. At last they came to a large city on the top of a low hill. This city was called Antioch.

That is a name we have heard before. You have heard of Antioch in Syria; but this city was Antioch in Pisidia. The other Antioch was not far from the sea; this Antioch was on a flat land near the mountains.

On the Sabbath day the apostles go to the synagogue. It is a strange building of a round shape, with seats rising one above another. In the middle is a high wooden table, where an old man with a long beard reads out of a scroll he holds in his hand; he reads in Hebrew, and an interpreter translates into Greek: for all the people around understand Greek. After the old man, or the president, has done reading the scroll, he has it carefully rolled up and put into a large chest; he then sends a message to Paul and Barnabas, asking them to preach.

Paul rose up and began his sermon. He told the history of the Saviour's death and resurrection. He said near the end of the sermon these words: Through this man is preached unto you the forgiveness of sins.

The Jews were very angry at the sermon, and went out murmuring against Paul; but the Gentiles stayed behind to beg him to preach the next Sabbath about Jesus.

These Gentiles were called proselytes; they had already turned from idols to believe in the true God, and now they would not leave the apostles, but followed them about, hoping to hear more about Jesus. Paul and Barnabas during the whole week tried to persuade those who believed to continue firm and steadfast in the faith of Jesus.

The second Sabbath of Paul's visit there was a great stir in the place; almost the whole city came to the synagogue to hear the word of God.

The Jews were so angry to see such a large congregation that they spoke against Jesus, and contradicted all that Paul said. This wicked conduct displeased the two holy apostles. Before they left the synagogue they said, As the Jews will not hear the word of God, we return to the Gentiles. The Gentiles were glad to hear this, and many more believed. But the Jews grew more and more angry, till at last they made the preachers leave the city.

Persecuted at Iconium.

When the two apostles left Antioch in Pisidia they went to another city. God gave the name of apostles to both of them; for though they were not of the number of the twelve, they were both sent forth by the Holy Ghost, who is God. None are called apostles but those whom God himself—Father, Son, or Spirit—sent forth.

The apostles went on their way till they came to a city sixty miles off. It was called Iconium. The two apostles went again into a synagogue, and preached again to the Jews and also to those Gentiles who had turned to the true God—the proselytes. But the unbelieving Jews set the Gentiles against the apostles and all the Christians.

The apostles stayed a long while in Iconium, and preached very boldly about Jesus, and did many miracles to prove that their word was true. There was so much strife between the unbelievers and the believers, that it was very hard for the apostles to bear the treatment they met with; but they were ready to suffer persecution for the truth's sake.

At last they heard that a plan was made by their enemies to stone them. Then they thought it was right for them to escape. They left Iconium and passed through a country where shepherds fed their flocks, till they came to a town named Lystra. The people of Lystra had taken Jupiter for their god, and had built him a handsome temple, and had placed in it an ivory image of Jupiter—as a very fine, grand-looking man.

They were Called Gods.

In Lystra the apostles preached the Gospel. A poor cripple, who had never walked, sat at Paul's feet while he was preaching. He believed in Jesus crucified for his sins. Paul fixed his eyes on him, and seeing he had faith, he said with a loud voice, Stand upright on thy feet. Immediately the man sprang up and began to walk.

When the people saw what Paul had done, they cried out, The Gods have come down to us, looking like men! This was said in the common language of the country, and not in Greek. The apostles did not understand what the people said, or they would have told them at once that they were not gods.

So the apostles went to their home in the city, while the people went to the idol priest to ask him to bring oxen and garlands of flowers to the gates. When Paul and Barnabas heard that oxen were going to be sacrificed to them they were very much grieved.

The people thought Barnabas was Jupiter, the king of heaven, because he was tall and grand-looking; and they thought Paul was

Mercury, because he spoke well—and Mercury was the god of fine speaking.

The apostles were dreadfully hurt when they knew that the oxen were to be sacrificed in their honor, and they tore their clothes and ran in among the people, saying, We are men like yourselves, and we preach that you may turn to the true God who made heaven and earth. Yet the apostles could hardly persuade the people to give up their plan of sacrificing to them.

Stoned and Dragged Out of the City.

But they had not long to suffer from being too much honored; for those who would have been their worshippers were easily changed into their murderers.

And this is how it came to pass: Some Jews came from Antioch, and some Jews came from Iconium, full of hatred against the apostles. They easily set the people of Lystra against them. Nothing now would satisfy these wicked men but killing the apostles. They stoned Paul upon the spot. When he seemed dead they dragged his body out of the city. The believers would not leave that dear body, but stood over it lamenting; suddenly the body moved, rose up, and walked into the city. What joy for Barnabas and all who loved Paul!

He stayed one night only among his murderers. The next day he left for Lystra, accompanied by Barnabas. Paul must have felt great pain while he was being stoned. Did he not then think of Stephen, whose pain he once witnessed? Then he rejoiced at the sight; now he bitterly lamented the sin.

What a terrible event was the stoning at Lystra! Did Paul go on his journey after that? Yes, he did. He went to one city more, called Derbe. There the apostles preached the Gospel and taught many.

Then they determined to return by the way they came. They saw again the believers in Lystra, in Iconium, and in Antioch in Pisidia. Everywhere Paul and Barnabas entreated the believers to continue trusting in Jesus. They appointed elders to teach, and they prayed with them and commended them to the Lord. At last they came to Perga, where John Mark had once left them. From a port near Perga they set sail, and came back to Antioch in Syria.

When they returned they asked all the Christians to come together to hear them give an account of their journey. They told the Christians about Sergius Paulus, in the island of Cyprus, and of many more Gentiles turning to the Lord.

Paul and Barnabas lived in Antioch in Syria for a long while, teaching the word of the Lord. During the time they lived in Antioch they once paid a visit to Jerusalem. The reason they went there was to settle a dispute.

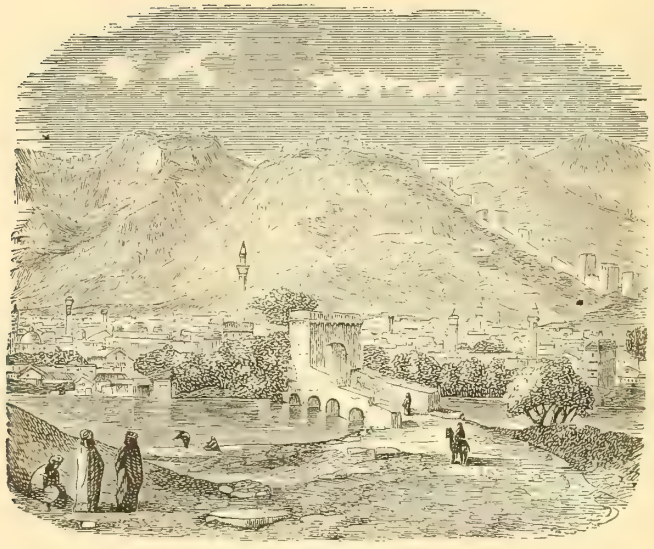
Great Rejoicing.

This was the dispute: Some Jews came down to Antioch, saying that Gentiles ought to observe all the ceremonies that Moses taught, such as sacrifices and circumcision. Paul and Barnabas said that Gentiles need not observe these laws of Moses. But the other Jews would not agree to what they said. So Paul and Barnabas, and some other holy men, went to Jerusalem to consult the apostles. As they went along they preached at places by the way, and told the history of the conversion of many Gentiles. What they related caused great joy among the brethren.

When Paul and Barnabas arrived at Jerusalem they saw many believers, and told them the same history. Paul had seen Peter and James before, but now he saw

John for the first time. What joy for Paul to see him who had leaned on Jesus' bosom!

All the apostles and elders agreed to meet together to consider about the Gentiles keeping the old laws of Moses. They were all of one mind about not troubling the Gentiles with the ceremonies of Moses. The brethren in Jerusalem wrote a letter to the brethren in Antioch saying what they thought. Paul and Barnabas and other brethren took this letter back to Antioch; they read it at a meeting of the Christians there, and all who heard this letter were much comforted.



ANTIOCH.

CHAPTER XXXVI.

PAUL AND BARNABAS SEPARATE—THE YOUNG MAN TIMOTHY—PAUL AND SILAS AT PHILIPPI—THE HOUSE OF LYDIA—CASTING OUT AN EVIL SPIRIT—LOCKED UP IN THE OLD PRISON—AN EARTHQUAKE—THE JAILOR'S FRIGHT—LEAVING THESSALONICA BY NIGHT—AT BEREA—ARRIVAL AT ATHENS—PAUL PREACHING ON MARS' HILL—THE CITY OF CORINTH—STORY OF GALLIO—A NEW PREACHER FROM EGYPT—AQUILA AND PRISCILLA—APOLLOS PREACHING IN GREECE.

ZEAL in the new cause made the disciples at Jerusalem ready for any toil or sacrifice, and so when Paul and Barnabas were leaving, they took with them several holy men. One of these was a prophet called Silas. He became a great friend of Paul's, and he liked to stay with him at Antioch when the other brethren went back to Jerusalem.

At last Paul said to Barnabas, Let us go again and see the people to whom we preached in our journey. Barnabas was quite ready to go. The next question was, Who shall go with us? Barnabas said, I will take my nephew, John Mark. No, said Paul, he shall not go with us. Why not? said Barnabas. Because he left us on our journey. Barnabas said that he would like to try him again. But Paul would not try him again.

Neither Paul nor Barnabas would give up to the other. At the end it was settled that they must part from one another. Barnabas took Mark with him and set sail for Cyprus, his own country, where he had once preached the Gospel.

Paul chose for his companion Silas, the prophet, and he went to his own native place, Tarsus, where he had once preached the Gospel.

He went over some very high mountains, called Tarsus (or the bull)—mountains with caps of snow on their heads—and he soon came to Lystra, where he had once been stoned. He was not afraid of going there again. This was his third visit. This time the people neither stoned him, nor wanted to offer sacrifice to him.

Young Timothy.

Here he found a young man named Timothy. He felt a great affection for this Timothy. Timothy's mother was a Jewess. She had taught Timothy to know the Scriptures when he was quite a child. His grandmother also had taught him. But he did not know about Jesus till Paul preached at Lystra the first time, just before he was stoned. Paul heard a very good character of Timothy from all the Christians at Lystra. He wished very much to have him as a companion on his journey. Timothy was quite ready to go. These two were like father and son. Paul had no son of his own, and he was glad to have Timothy for his son. He called him his dearly beloved son.

Now there were three travelling together—Paul, Silas, and young Timothy. On the first journey there were three also, Paul, Barnabas, and young Mark. But Timothy was more faithful than Mark had been. He was indeed a comfort to Paul.

Paul long afterwards reminded Timothy of persecutions and afflictions which came unto him at Antioch, at Iconium, at Lystra; what persecutions he endured: but out of them all the Lord delivered him.

A Wonderful Dream.

These three friends travelled about Asia together. I do not mean the great Asia, but the little Asia that you will see on the map just above Cyprus. One day they came to the town called Troas. It was by the seacoast.

One night Paul had a wonderful dream. He saw a man standing and speaking very earnestly to him, saying, Come over and help us. He knew that the man came from Macedonia. Perhaps the man in the dream said where he came from, or perhaps Paul knew by his dress and language to what country he belonged. When Paul awoke he told his dream to his companions. Luke was one of them.

We do not know where he first saw Luke. Paul must have been very glad to get Luke for a companion. Luke was a very learned, clever man, and he wrote this history we are reading from the Bible; yes, it was Luke who wrote the Acts.

He wrote also one of the histories of our Saviour, and for that reason he is called Evangelist—for the four men who wrote the four histories of Jesus are called the Evangelists. Luke was a physician and doctor. Paul called him the beloved Physician.

There were now four travellers. I need not repeat their names. They must have been happy together, praying and singing hymns to Jesus. The four friends set sail in a little ship. They were two days on the voyage. The second day they arrived at the seacoast of Macedonia, the country of the man in the dream.

They went to a fine city called Phillippi. It was built on a great plain close by a river. Very few Jews lived in this city, so there was no synagogue in it. But there was a little house for prayer close by the river side.

On the Jewish Sabbath-day—which was Saturday—the four ministers went to this prayer house. They found a few women at the prayer-meeting. The men, perhaps, would not come.

All at the House of Lydia.

The ministers sat down and spoke to the women. There was one woman there who listened most attentively. Her name was Lydia. Her trade was selling a purple dye fit for the robes of kings. This woman came from Asia to sell her purple dye, but she discovered in that meeting a treasure more precious than the purple of kings. She found the Lord Jesus. While Paul was speaking about his love, God opened Lydia's heart.

After the service she spoke to Paul and told him that she believed in Jesus, and that she wished to be baptized. Paul approved of her so well that he had her baptized; and also her family and servants. Probably they went down to the river close by.

Then Lydia asked the four ministers to do her a great favor. It was, to come to her house and live there as long as they stayed in Philippi.

It would cost a great deal to get food for four men, but Lydia loved them all for the sake of Jesus. At first they refused; but she pressed them so much that they consented to go to her house.

How happy were Paul and his friends when they first came to Philippi! You do not forget their names, Silas, Timothy, and Luke. Nobody ill-treated them, and Lydia loaded them with kindness. But soon there was a great change.

The four ministers went very often to the house of prayer. There they used to preach as well as pray. A young slave-girl once met them as they were going, and she followed them, crying out, These men are the servants of God, who show unto us the way of salvation.

How strange it was for a girl to cry out in this way in the streets! She was a poor, miserable girl. The devil had come into her, and made her say wonderful things. Her masters were wicked men, who sent her out to get money by saying what the devil told her. She was called a sorceress.

The four ministers were grieved to hear her words, but they said nothing at first.

Paul and Silas Arrested.

Another day the young girl met the ministers again. Another day she met them again; and so she went on, following them, and calling after them, day after day.

One day Paul knew that Jesus would give him the power to cast out the spirit in the girl, so he turned and said, I command thee in the name of Jesus Christ to come out of her. And immediately the spirit came out of her.

Was it not a happy thing for this poor girl to be delivered from the tormenting devil? For though what she had said of Paul was true, she told many lies, by which she had got money for her masters.

Those wicked men grew very angry. They said, We shall get no more money by our slave telling people what will happen. So they went to meet the good men. They caught hold of Paul and Silas, and dragged them to the market-place. They complained of them to the judges, saying, These men are Jews, and they are a great trouble to our city, for they teach us new customs.

The multitudes joined in abusing them. No doubt they did not like the girl's being stopped from telling them what she fancied was going to happen, so they were very angry with Paul and Silas.

Whipped with Rods.

The judges were ready to please the people, and so instead of judging them, they ordered their men to beat them. The clothes of Paul and Silas were torn off their backs, and they were beaten with rods. Every stroke of the rod left a red stripe upon the flesh of these holy men. I do not know what number of stripes they had to bear, but the number was more than forty. It was only the Jews who gave no more than forty. The Gentiles gave any number of stripes.

The cruel judges sent Paul and Silas to prison with their stripes all bleeding, and they ordered the keeper of the prison not to let them escape.

The keeper, or jailer, was as cruel as the judges. He gave them no food, nor did he bind up their wounds; but he thrust them into a dungeon under ground, and placed their feet in the stocks. There they sat—unable to move their legs or to draw their feet out of the holes in the board—unable to lie down or to stand up.

Where were Luke and Timothy? They had not been seized by their enemies. How much grieved they must have been when they heard what had happened to their dear friends! What must Timothy have felt for his father in the Lord. We were shamefully entreated at Philippi, said Paul to the Thessalonians.

Paul and Silas were sitting in the stocks at night, when a sound was heard from their dungeon. Was it the voice of weeping and wailing? No, it was the voice of singing! And what was the singing about? It was the praises of God the prisoners were singing.

What could they praise God for? Did they praise him for letting them be thrust into a horrible dungeon? Yes! They praised him for letting them suffer for the sake of Jesus, because they knew they should rejoice with him when he came again in his glory.

The other prisoners heard them sing. They were most of them thieves or murderers—wicked men, who deserved to be punished. But now we hope the singing turned their hearts to God; for the apostles sang about Christ. They sang such a song as, Worthy is the Lamb, for he was slain for us.

Suddenly a dreadful sound was heard: it was the earth moving up and down—God had sent an earthquake.

He Fell Down Trembling.

So great was the earthquake that it shook the dungeon, opened the doors, and undid the chains. The apostles found their feet were set free from the holes in the boards. They could easily run away. But they did not move, because they knew it was God's will they should stay. Nor did any of the prisoners escape, though they easily could.

The keeper was asleep, and was awakened by the earthquake. When he saw the doors standing open he felt sure the prisoners must be gone. He knew he had been wrong in sleeping, and he felt afraid that he should be condemned to die by the rulers.

So he took out his sword, and was just going to stab himself, when he heard a loud voice from the dungeon calling out, Do thyself no harm, for we are all here. Great was his surprise. He called for a light, and sprang into the dungeon, and fell down trembling at the feet of Paul aud Silas—those feet he had once cruelly thrust into the stocks.

Immediately he brought them out of the dungeon, and said to them, Sirs, what must I do to be saved? He wanted now to save his soul. Paul and Silas answered, Believe in the Lord Jesus Christ and thou shalt be saved, and all thy family and servants.

The jailer had heard before that Jesus had died to save him, and now he wished to be baptized. But first he washed the prisoners' stripes, and then was baptized with all his family. This must have been done without any delay.

Afterwards the jailer took the prisoners into his own house, and he brought them food. While they were sitting at supper he felt great joy at the thought of his Saviour, and so did all his family. Though Paul was very happy in the jailer's house, he wanted to go and preach in other towns in Macedonia. Would God deliver him and set him free?

The morning after the terrible earthquake, some men came to the prison with a message. They asked to see the jailer, and they said to him, The judges desire you to let these two men go.

The Judges Alarmed.

The jailer must have been surprised to hear this message, for he remembered that the judges had said to him the night before, Keep these men safely. What caused this change? Probably the judges had been frightened in the night by the earthquake.

The heathen thought that earthquakes showed the anger of their gods. These judges remembered how unjustly they had treated the apostles; and they hoped, if they set them free, they should not be punished by their gods, nor by the emperor of Rome.

The jailer went and gave the message to Paul. He said, The judges direct me to let you go. So depart, and go in peace.

But Paul would not go. He said, I am a Roman. What did Paul mean by that?

Was he not a Jew, born at Tarsus, not in Rome? Yes; but there were other men called Romans. It was a favor that the great emperor at Rome gave to some men as a reward; for if a man was called a Roman, no judge could condemn him, unless he first proved him to be guilty, and unless witnesses proved that he deserved punishment. All our people enjoy this privilege, but the heathen had no such privilege unless they were Romans.

Out of Prison.

The judges had condemned Paul and Silas without any trial, and the great Cæsar at Rome might have punished the judges for their behavior. So Paul sent back this message: Let the judges come themselves and fetch us out.

So the messengers went back to the judges and said, Those prisoners are Romans, and they say that you have beaten them openly, and that you must now come and fetch them out yourselves.

Then the judges were frightened lest they should get into disgrace at Rome. They did not like going themselves to the prison, but to avoid disgrace they went.

How strange it must have looked to see these judges in their handsome dresses, begging the two prisoners in their poor garments to come out of the prison! They begged them not only to come out of the prison, but to leave the city as soon as they could.

The prisoners left the prison with marks of cruel stripes on their backs, but with hearts full of joy to think that the jailer had turned to God.

Where did they first go? To the house where they had been staying before their beating and imprisonment. They went to the house of Lydia. There they found Luke and Timothy. How much grief all those friends must have felt the whole night long! But joy had come in the morning.

All the Christians in the town came to see Paul and Silas, and to hear about their imprisonment. It was sad news for them to hear that Paul and Silas must leave them; but then Luke and Timothy were to stay behind, and this must have been a great comfort.

Paul and Silas set out on their journey with the stripes still fresh upon their backs. In this state they travelled nearly a hundred miles.

A good road led to the largest city in Macedonia—Thessalonica. It was once built by a great general, who called it after the name of his wife, Thessalonica. The apostles must have been three days on their way

When they arrived they found themselves in a grand city. It was close by the sea, and ships from distant countries brought many fine things to the shore. The shops were full of gay clothing, handsome furniture, and precious jewels.

Paul Works at His Trade.

There was also a synagogue in the city. Paul and Silas went there on the Sabbath, and tried to show the Jews that all the prophets had spoken of Jesus before he came into the world.

A few of the Jews believed, and they were very kind to Paul and Silas. A great many Gentiles turned from idols, and became the servants of God. Paul often went to the houses of the Christians, and taught them more about Jesus.

But he had hard work to get bread; for he did not like to ask for anything, as it would seem as if he preached for the sake of money. But he had been taught a trade when he was a boy. All young Jews were taught to make something when they were young, even those

who had rich parents, for they could not tell how soon they might become poor.

Paul knew how to weave goats' hair into cloth fit for tents. In the evening Paul and Silas would begin their work, and sit up very late, that they might earn enough to buy food for the next day. They worked in the day-time also, when they had time.

But they could hardly earn enough, and so they were very thankful when a kind friend came from Philippi with a present for them. Perhaps it was Lydia sent the present, or it might be the jailer. Very likely it was Timothy who brought it, for he soon came after Paul, though Luke did not come yet.

There were many spiteful, envious Jews at Thessalonica. They were so angry with Paul and Silas that they got a great number of bad men to come with them to seize the apostles. They heard that Paul and Silas were in the house of a good man named Jason. They came to his house, making a great noise, and they tried to break in.

They are Sent Away by Night.

Jason heard the noise, and he hid Paul and Silas. So when the riotous mob rushed into the house, Paul and Silas could not be found. Then the fierce fellows seized Jason and his friends, and brought them to the judges.

But this good Jason was not punished, for the judges let him go.

When he went home, Jason and his friends agreed together that it would be best to send away Paul and Silas that night. They were very sorry to part with them, but they feared lest the wicked people would murder the apostles if they stayed.

That very night Paul and Silas set out in the dark, intending to go to a quiet little town among the fruitful hills. We do not know whether Timothy went with them, or whether he followed them afterwards. The apostles, as they walked, thought of the dear Christians in Thessalonica, and prayed that they might one day see them again.

Paul and Silas had to go nearly fifty miles before they reached the quiet city among the fruitful hills. They could not walk so far in one night.

What the Books Said.

The name of the town was Berea. It was a lovely place, built on the side of a hill, among gardens, streams, and groves. It was not a place often visited by travellers, nor were there many rich people in it.

There was a synagogue in Berea. Paul and Silas went to it on the Sabbath. They must have expected to be scoffed at and contradicted; but these Jews were quite different from the Jews at Thessalonica. They listened to the preaching about Jesus, and they looked in the books of the old prophets to see what was written in them about Jesus.

They found all was true that the apostles told them. In one of the books they saw it was written that Jesus would be born in Bethlehem; in another book, that he was led as a lamb to the slaughter. Then Paul told them that such a lamb was Jesus, when he was crucified for our sins.

Then many of the Jews of Berea believed in Jesus. Many of the Gentiles also believed. The apostles must have felt very happy among these believers; but they soon were made sorrowful.

The wicked Jews of Thessalonica heard that Paul was preaching at Berea. They came over the hills to Berea, for they did not care for a journey of fifty miles, if they could only hurt Paul. When they reached Berea, they tried to set the people against the apostles.

The kind Christians of Berea were so much afraid of these wicked men, that they

thought it best to send Paul quite away. Silas and Timothy were to remain at Berea, and Paul was to go away secretly, for fear any other wicked Jews should seize him by the way.

It was very sad for Paul to leave his two dear companions behind, but it was better for the Bereans that Silas and Timothy should stay.

Silas and Timothy: Come to me very quickly.

Paul determined to wait at Athens till they came, for he did not like to be separated long from his dear companions, though he was glad to think they were teaching the new believers at Berea. Timothy had himself been taught when a child to know the Scriptures, and he could help the Bereans to

ANCIENT SHIPS.

Could Paul go quite alone upon his journey? Oh no. The kind Bereans would not let him go alone. Some of them went with him to the seashore, about ten miles off. There they found a ship ready to sail. His kind friends went in the ship with him. They all made a long voyage, and after many days arrived at Athens, a very grand city. Then Paul parted from his Berean friends, and he gave them this message to deliver to

understand what the prophets had written about Jesus.

Paul found himself alone at Athens. This was the first time he had been alone since he had begun this missionary journey. Athens was in Greece. Paul had now left Macedonia, and had entered Greece, often called Achaia.

There was a great deal to be seen in Athens. It was the most famous city of Greece. There never was a city with so many beautiful statues,

pictures, temples and altars. Was Paul pleased at beholding them? No; he was filled with grief, for most of the statues were the images of false gods, and all the temples were the houses of idols.

There was indeed one synagogue where the true God was worshipped, but no place where Jesus was honored as the son of God. Paul went to the synagogue on the Sabbath. In the week he went to the grand market-place.

Sermon on Mars' Hill.

There were many wise heathens in Athens, who were always in the market-place, talking and teaching, under the shade of trees and marble colonnades. Paul went there to talk with them and to teach them about Jesus. These pretended wise men laughed at Paul, and called him a babbler, or prating fool. Some were offended, and said, He wants to set up new gods.

But at last they proposed a plan which pleased Paul very much. These Athenians were fond of hearing new things, so they thought they should like to hear Paul preach about the new things he told them. They led him up a hill in the city, where the judges often sat to give judgment. There were stone seats for the judges. There was a very fine temple on the hill, where Mars, the god of war, was worshipped.

Paul stood up on Mars' Hill to speak of the Prince of Peace. He spoke first of the one true God, who made all things, and of the sin of worshipping idols. He said God commanded them to repent, and that he would judge the world one day by the Man whom he had raised from the dead. Christ was the man that Paul meant.

This is what he said: Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, To The Unknown God. Whom therefore ye ignorantly worship, him declare I unto you.

God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

And the times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Many Scoffers.

When the Athenians heard of the resurrection, some began to laugh. Others, who did not mock, said, We will hear about this another day. But there were a few who really believed in Jesus. One of them was a wise and great man, even a judge. Another was a lady.

The Lord showed Paul when he ought to leave a city and where he ought to go

Paul did not stay long among the scoffers of Athens; for he could do more good in other cities. He set out on his journey, meaning to go to a very large city about fifty miles off.

His way lay by the seacoast. There was the great sea on each side of him, as he travelled alone to Corinth.

Corinth was a far richer city than Athens. It was now the capitol of Greece. The chief pleasure in Athens was to talk about new things; but the chief pleasure at Corinth was to feast and dance and play at games. Once in three years people came from far countries to Corinth to see the games. At these games men ran races, and wrestled together, and and threw spears, and hurled stones, and leaped over fences.

In Corinth there were many gluttons and drunkards, many disorderly people, and many vain, foolish women; but there were not as many learned people, or as many scoffers, as in Athens.

When Paul arrived there he looked out for a lodging. He found two people who were tent-makers, as he was. He thought it would be convenient to live with those of the same trade as himself. These two people were travellers like Paul, and they were also of the same nation. Aquila was a Jew, and his wife Priscilla was a Jewess. Paul sat with them and wove his goats' hair into coarse cloth, close by their sides. As they worked they talked.

PAUL PREACHING ON MARS' HILL.

Aquila and Priscilla had not believed in

Jesus crucified for their sins till Paul told them the wonderful story. But when they did hear about him they believed in him, and they tried to please him in everything.

Every Sabbath Paul went to the synagogue and showed that Jesus was the Christ —the promised Saviour. Aquila and Priscilla heard Paul preach in the synagogue, and they listened very earnestly.

One day Paul had the delight of seeing again his dearest friends, Silas and Timothy. They were just come from Macedonia. Perhaps you wonder they had not come to Paul while he was at Athens. They did come while Paul was at Athens, but he had sent them back to Macedonia, and now they came to Corinth.

Good News from Macedonia.

It was not their fault that they had not come sooner. Paul had written to them to bid them teach the new Christians at Thessalonica and other places, as he was afraid the new Christians might turn back to Satan.

How glad he was to see his dear son Timothy again! He was more glad when he heard good accounts of the believers in Macedonia. He sat down one night, and instead of working at his loom and weaving the goats' hair, he took his pen and began to write on parchment a letter to the believers at Thessalonica. The letter is in the Bible, and is called The First Epistle of Paul to the Thessalonians. There were no postmen in those days to take letters, and Paul sent it by the hand of the first faithful messenger he could find.

After this time Paul wrote a great many letters, and some of them we can read in our Bibles. He did not write all these letters with his own hand; for it is very likely that his eyes were so weak that he asked his friends to write for him.

At the time that Silas and Timothy arrived the apostle was in want of food. Though he worked so hard he could not earn enough to support him, for there was a famine in the land, and the price of food was six times as much as usual.

Presents from Philippi.

But did not the Corinthians give him anything? Paul would not accept any presents from them, because he knew they would be ready to say he preached in order to get money.

Silas and Timothy brought in their hands presents from Philippi—perhaps from Lydia and the jailer.

The Philippians were the most generous of all the people to whom Paul preached, and they were the only people who sent him presents in his distress. Paul was very grateful for their kindness.

You have heard that Paul was much comforted by the arrival of Silas and Timothy. He was more earnest than ever to preach Jesus in the synagogue. But he could only persuade a few Jews to believe on him as the Son of God.

Most of the Jews grew more and more angry. At last Paul shook his clothes in their sight, and said, that if they perished he was clear of their blood. From this time he would go to the Gentiles. So he went no more to the synagogue, but he did not leave the city. All that believed in Jesus came to hear Paul in a house close by. This house belonged to a good man named Justus.

Among the believers who came to this house was the chief ruler of the synagogue, a man named Crispus. Who would have expected that the chief ruler of the synagogue should believe? All the family of Crispus believed, as well as himself, and they were all baptized by Paul.

A great many more people believed and were baptized. Soon there was quite a large congregation meeting in the house of Justus. But the unbelieving Jews were enraged at seeing so many believe, and Paul feared he should be seized, and beaten and imprisoned.

However at night he had a dream that cheered him much. The Lord appeared to him, and said, Be not afraid, but speak, and do not be silent; for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

Now Paul knew that many people would turn to the Lord, and that no one would hurt him. He stayed in Corinth a year and a half, and went on teaching the Gospel.

At this time a new governor came to Corinth. His name was Gallio. The Jews seized Paul and dragged him before the governor. What has he done? asked Gallio. The Jews replied, he has been teaching us to worship God in a wrong way.

Paul was just going to open his mouth to defend himself, when Gallio cried out, If this man had done anything wicked I would have judged him, but as it is only about what he says, I will not hear you. The Jews did not like this answer, and wanted to speak more. But Gallio drove them out. Go away! go away! said he. So Paul was set free. In this way God kept his promise that no one should hurt him.

A Splendid City.

After a good while, Paul said he should leave Corinth. He could not always stay in one place, as he must preach the Gospel to many heathen nations. Priscilla and Aquila also wanted to go away. The five friends agreed to sail in the ship.

The first place the ship stopped at was Cenchrea. Paul landed there to have his hair and beard shorn, for he had made the Nazarite's vow a month before. That vow was not to drink wine, nor to be shorn, for a month. He made the vow when delivered from the Jews at Gallio's judgement-seat. He wished to show the Jews that he kept their customs, though he trusted in Jesus for salvation.

There was a good woman at Cenchrea, named Phebe, who received him, and was kind to him while at Cenchrea. She was ready to help all the Christians she saw.

Then Paul returned to the ship and crossed the sea, till he came to Asia. He stopped near a fine city called Ephesus. It was the grandest city in all Asia, with the most splendid temple ever built in honor of an idol. At this grand city Priscilla and Aquila said they must stay and live. Paul and his other companions just landed and rested there for a few days.

He Promises to Return.

Paul preached in the synagogue. The Jews liked what he said so much that they begged him to stay, but Paul told them he could not, as he was hastening to Jerusalem to keep one of the holy feasts. But, said Paul, I will return to you if God will. So, bidding farewell to Priscilla and Aquila, and the kind Ephesians, Paul and his companions set sail again.

He landed at Cæsarea, and went up to Jerusalem. He saw his friends there, and worshipped the Lord in his holy city. It must have been delightful to relate his wonderful history to any apostles who were there. But he did not stay long; he hastened back to Antioch in Syria, the city from which he had set out several years ago.

Thus ended his second missionary journey. It had been indeed a blessed journey, for thousands of heathens had turned to God.

512 HALL OF PILLARS—RUINS OF KARNAK, EGYPT.

In this journey the Gospel was first preached in Europe, for Macedonia and Greece are in Europe.

Story of Apollos.

Leaving Paul at Antioch in Syria, let us go back to Ephesus in Asia.

Soon after Paul left Ephesus, a new preacher appeared at the synagogue. He was a Jew, born in Egypt, who travelled about, and was just come from Rome. It was remarkable that a man so strong in the faith and so earnest in his preaching should come from such a place. The people in Egypt worshipped all sorts of idols. Some of these were animals, and others were the most disgusting reptiles.

At the same time Egypt had many beautiful temples and other buildings. These were very large, had tall and massive pillars, and were covered with inscriptions and figures, which told the story of events long past, or described the idols that were worshipped. One of the famous cities of ancient Egypt was Thebes. On the site of this city, which is now called Karnak, are some of the most remarkable ruins in the world. Here is the Hall of Pillars, which consists of two rows of immense columns standing side by side.

The new preacher who was making a stir at Ephesus had heard of the Jewish religion and believed it, although all around him were people who were ignorant of the true faith. Aquila and Priscilla listened to him, and were much struck, for he was very eloquent; that is, he spoke in beautiful language, and very earnestly. He knew the Old Testament well; he could refer to the prophecies and explain their meaning.

He knew even more than this, (for many Jews knew the Old Testament;) he knew the preaching of John the Baptist, what he said about repentance, and about baptism, and the coming of Jesus: but here he stopped. He knew not that Jesus had been crucified, and risen again, and had sent down the Holy Ghost upon believers.

Aquila and Priscilla listened attentively and they were sorry to find Apollos did not know about Christ; so they got him to come to them, and they told him all about his sacrifice for our sins. How did they know about these things? Paul had instructed them while they were sitting weaving together.

The Gospel in Greece.

This preacher's name was Apollos. You see he was a very humble man, for he was willing to listen, even to a woman, when he found Priscilla could teach him about Christ.

He wished very much to go into Greece, that he might preach in the synagogues, for whenever he preached many came to hear him on account of his eloquence. But he was afraid the brethren in Greece would not know he was a Christian, and would not receive him.

Aquila, Priscilla, and others, said they would write letters to the Christians they knew in Greece. In these letters they said Apollos was a good man, and knew about Christ; and they said, Pray receive and listen to him.

So Apollos took these letters and showed them to the Christians in Greece, and then he preached in the synagogues. The believers were much comforted by all he said. When he preached he showed the Jews what the prophets had said about Jesus in the Scriptures; and he convinced a great many.

The chief cities in Greece or Achaia were Corinth and Athens. The first city in Greece where Apollos preached was Corinth. He heard at Corinth a great deal about Paul, but he had not yet seen him, for Paul was still at Antioch in Syria.

CHAPTER XXXVII.

JOURNEY THROUGH LITTLE ASIA—AT EPHESUS AND CORINTH—WIZZARDS AND DECEIVERS—DIANA'S GORGEOUS TEMPLE—WILD UPROAR AT EPHESUS—THE APOSTLE TRAVELS IN GREECE—STORY OF EUTYCHUS—A SAD PARTING—THE GOSPEL AT TYRE—PAUL AT JERUSALEM—A FURIOUS MOB—PAUL BOUND WITH CHAINS—SCENE BEFORE THE COUNCIL—AN INFAMOUS PLOT—PAUL FINDS FRIENDS IN HIS DANGER.

UITE ready now was Paul for another missionary journey, although he had made two already—the first when he set out with Barnabas and Mark, and the second when he set out with Silas. From both these journeys he had returned safely, after suffering many afflictions. He spent some time at Antioch with the brethren, and then set out again. Whom did he take with him on this third journey?

One of his companions was a young man named Titus. He was a Greek. His native city was Corinth, the Capital of Greece, or Achaia. Paul loved Titus much, and called him his son. It seems he loved Timothy still more, for he called him his dearly-beloved son. We are not sure whether Timothy set out on this journey with Paul. Silas was left behind at Jerusalem, as we think. Some Macedonians may have accompanied him, but we are not sure of their names.

Where did Paul and Titus go? They went through Little Asia. This Little Asia was divided into Provinces. One was called Cilicia. Tarsus was in Cilicia. There Paul was born; his relations lived there. It is probable Paul visited his native city.

He went afterwards into a province called Galatia. It was a wild, but warm-hearted people who lived in it. Paul had visited Galatia some years before. The people were very fond of Paul at first, till false teachers came and set them against him for a time.

But they readily granted Paul's request. What was it? He had promised the brethren that he would collect money for the poor saints in Jerusalem who were in great distress. You remember there was a famine in most lands, and besides the famine there were persecutions at Jerusalem; so the poor saints were often in great distress.

Meeting Old Friends.

When Paul left Galatia he went to other parts of Asia, and visited Lystra, which was dear to him as Timothy's birthplace. We know not whether Timothy's pious mother, Eunice, was still living

Paul went through the province of Phrygia, and then went down towards the great city of Ephesus. When he had landed there on his last journey he had promised to return soon, and now he had come; not by sea, as before, but by land. He found there many believers, and among them Aquila and Priscilla, his old friends, whom he had left there at his last visit.

It was a great joy to meet them again: Paul could sit with them as he used, and weave goats' hair into cloth for tents. Thus he earned bread for himself and his companions, and he gave to the poor all he could spare.

Timothy was now with him, and Titus was with him still, and the believers who had followed him from Macedonia. Very happy was this party of Christians. In the evening, while they wove cloth, they would talk about the labors of the day, and praise God for the blessing he gave to their words.

Twelve Ignorant Men.

When Paul arrived at Ephesus, he did not find Apollos there. That eloquent preacher had gone to Corinth a long while before, and was still there. It must have disappointed Paul not to see him.

But there were twelve men at Ephesus, very much like Apollos in not knowing about Jesus, but they had not met with any such teachers as Apollos had found. Why had not Aquila and Priscilla taught them? Perhaps these twelve men had not preached, and so their ignorance had not been seen.

Paul began to talk to these twelve men. He found they believed in the true God, and in the Old Testament, and in the preaching of John the Baptist—but that was all. They did not know about the resurrection of Jesus. Paul said to them, Have ye received the Holy Ghost since ye believed? They replied, We never heard of the Holy Ghost.

Perhaps they meant that they had never heard of the Holy Ghost being given at Pentecost. Unto what, then, were you baptized? inquired Paul. We are baptized unto John's baptism, answered the twelve. Paul then said, John verily baptized with the baptism of repentance, telling the people they should believe on him who should come after him, that is, on Christ Jesus. When they heard this they were baptized in the name of the Lord Jesus.

Thus these men were twice baptized. Afterwards Paul laid his hands on them. Then the Holy Ghost was given to them, and they began to speak with other tongues and to prophesy. You remember that none but apostles could bestow these wonderful gifts.

Then Paul appeared again in the synagogue. Those who liked to hear Paul preach, when he paid his first short visit, must have been glad to see him enter the synagogue again. But they liked him less when they heard him boldly declare Jesus to be the only Saviour. They contradicted him, and made objections to all he said.

Paul went on preaching there for three months. At last he could not go any more to the synagogue, for the Jews tried to set the people against the way of salvation by Jesus.

When Paul departed from the synagogue, a man, named Tyrannus, lent him a large room, in which wise men used to give lectures about worldly knowledge. Perhaps this Tyrannus was converted, but we know not his motive for lending this room. Paul invited people to come there every day to be taught; and many came.

A Wonderful Touch.

This teaching went on for two years, and all that lived at Ephesus, and in other cities, could hear the word of the Lord Jesus—Jews as well as Greeks.

And God enabled Paul to do very great miracles. Not only did he cure sick people when he saw them, and touched them, and spake to them, but he did still more. If Paul touched a handkerchief or apron, and it was brought to a sick person, he was made well by touching it; or, if he had an evil spirit, the poor creature was delivered from it. Just as people who had fevers and plagues give their diseases to others, if healthy people touch clothes they have toucned; so the body of this apostle cou'd

give health to the sick and afflicted, by clothes he had touched being sent to them. It was Christ's promise that his apostles could do greater works than he had done.

At last Paul had the comfort and delight of seeing Apollos. He had heard much of him, and now he saw that eloquent man and blessed preacher. Apollos came to Ephesus while Paul was still there. He had just come from Corinth, the capital of Greece. He had a great deal to tell Paul about the Corinthians—some good, but more evil.

Paul was made so uneasy by hearing of their sins, that he went over the sea that he might reprove the offenders.

Wicked People at Corinth.

He stayed at Corinth a very short time, and was much grieved to find that Apollos' account was only too true. There were many there very fond of Apollos, who said, I am of Apollos; many others said, I am of Paul; yet they did not follow what Apollos taught or what Paul taught.

Paul soon returned to Ephesus. He thought it would be best to send some good men to Corinth, that they might bring the Corinthians to repentance. He fixed upon Timothy as one messenger, and on Erastus as another, a man born in Corinth. He told them to go round by Macedonia, and to collect money for the poor saints in Jerusalem as they passed through Philippi, Thessalonica and Berea.

While the messengers were absent Paul wrote a letter to the Corinthians. He wrote it with many tears, flowing from the anguish of his heart. This pain was worse to him than all the labor of his hands to earn bread.

When he had finished his very long letter he sent it by Titus, who was a native of Corinth. Titus was afraid lest he should be ill-received by the sinful Christians at Corinth. But Titus obeyed Paul's wishes, and went with a companion to Corinth. He took Trophimus as his companion.

When Titus arrived at Corinth he was received most affectionately. The Corinthians were quite penitent, and ready to obey Titus in everything. Paul's letter was read to them, and it made a great impression; for the Corinthians attended more to what Paul wrote than to what he spoke, for he was not a fine speaker, nor was he grand-looking.

Titus did not soon come back to Ephesus. Paul continued to feel great anxiety about the Corinthians, and kept longing for Titus' return.

As Athens was famous for learning, as Corinth was famous for games, so Ephesus was for sorcery. The city of Ephesus was full of deceivers. The devil had great power in Ephesus, and enabled people to deceive others by their pretended wonders.

These deceivers were called sorcerers, or conjurers, or wizzards, or magicians, or charmers, or exorcists. These names all mean nearly the same thing.

One Against Seven.

When these sorcerers heard of Paul's miracles, they tried to do miracles of their own. There was one old man named Sceva. He was a Jew, and he was a chief priest. He had seven sons, and he ought to have brought them all up to serve the God of Israel.

But these seven sons served the devil. They wanted to do the same miracles that Paul did, without believing in Jesus.

There was a man who had a very fierce, evil spirit. The seven brothers went to his house to cast out the evil spirit. They stood over him, and said, I command thee by Jesus whom Paul preaches to come out of him. The evil spirit, instead of coming out of the

man, made this terrible answer, Jesus I know, and Paul I know; but who are you?

Having said this, the man jumped up suddenly, seized hold of the brothers, struggled with them all seven, tore their clothes and bruised their bodies, and conquered them all; so that the frightened brothers ran from the house with hardly any clothes, and many bleeding wounds.

This overthrow of the sorcerers was much talked of by the people of Ephesus; and it made many praise the Lord Jesus by whom Paul did such real wonders.

There were many other sorcerers in Ephesus, who came to Paul and confessed the wicked tricks they had played through Satan; and they brought their books about their charms and burned them in the streets before all the people. They would not sell the books because they were wicked books. They might have got fifty thousand pieces of silver for them if they had sold them, but they loved Jesus more than silver.

Many more people believed in Jesus when they saw the burning of the books.

A Magnificent Temple.

In the city of Ephesus there was an immense and beautiful temple, the finest idol temple in the world. It was built of white marble, and it was surrounded by green marble pillars. But to whose honor was it built?

To the honor of an ugly idol called Diana. There were many beautiful statues called Diana; but this idol was a mere block of wood, with something like a head at the top, and short arms at the sides, leaning on two iron sticks to keep it from falling. This block was adorned with a splendid crown and girdle, and carefully preserved behind a rich curtain, in a kind of little temple in the midst of the great temple. The priests who waited on the idol taught the people that it came down from heaven.

People came from all countries to worship Diana and to join in her riotous feasts, and they used to carry little shrines to their children at home as a remembrance of her. These shrines were made of silver, and were like little temples with the idol inside.

There was a man named Demetrius; he had grown rich by making these silver shrines. He found that people did not buy so many as they used. He knew that Paul had turned multitudes from the worship of idols. This made him very angry, for he felt that he should not get much money by his shrines.

The Uproar at Ephesus.

He wished to stop Paul from preaching. The way he took was to call together all the silversmiths in the place and to make them a speech. In his speech he told them that Paul was turning every one away from their great goddess Diana, and that soon they would have no more shrines to make.

The silversmiths were so much enraged that they began to cry out with all their might, Great is Diana of the Ephesians!

The people in the city heard the cry, and seized two of Paul's companions, called Gaius and Aristarchus. The people then dragged them into a large place called a theatre. Paul heard the uproar, and wanted to go into the theatre after his companions, but the Christians in Ephesus would not let him go in, lest he should be torn to pieces.

It was one of the amusements in this theatre to see wild beasts tear each other to pieces. Who could say what those fierce men might do to Paul? For two hours the people continued to cry out, Great is Diana of the Ephesians! At last a chief man of the city rose up and spoke.

518 DEMETRIUS RAISING AN UPROAR AT EPHESUS AGAINST PAUL.

The riotous bawlers stopped when they saw him. He spoke to them very wisely, and advised them to be quiet, and to go home.

What a comfort it was when this uproar ceased! Those two friends, Gaius and Aristarchus, who had been dragged into the theatre, had not been torn to pieces by the furious mob! This was God's deliverance of his own servants from men more cruel than wild beasts.

I have fought with beasts at Ephesus, said Paul to the Christians at Corinth.

Paul Takes His Departure.

After the uproar was over at Ephesus, Paul prepared to leave the place, for it was dangerous to remain. He called all the believers together, and took leave of them with much affection. He had been much shaken by the uproar, and had almost died from fear and trembling.

Then he set out with his own companions. Their names are not mentioned in the Scriptures. Timothy was not one of them, for he was gone on before to the very country where Paul was now going. What was that country? The country to which the man in the dream had called him long ago —Macedonia.

On the way to Macedonia, Paul went to Troas, hoping there to meet Titus. Day after day he waited there, but he was cast down by Titus not arriving. Why was he so anxious? He wanted to know whether the Corinthians had minded the letter he had sent by Titus. He feared lest they were going on in their sinful ways.

Weary of waiting for Titus at Troas, Paul set out for Macedonia, hoping to meet him there. He went to that city of Macedonia where he had first preached the Gospel—Philippi. There he saw friends who had often sent him presents in his distress. Lydia may have been one of those friends, and the jailer another.

But he did not find Titus there. At last the much-longed-for one came. After Paul had been waiting some time, Titus arrived with most joyful news. The Corinthians had repented. So Paul wrote them a comforting letter, and sent it by the hands of Titus. That young minister's heart now burned with affection for the Corinthians, and he gladly went back to Corinth with Paul's letter of forgiveness.

Paul now travelled about Greece, and to other countries beyond, still collecting for the saints at Jerusalem. He was accompanied by many brethren. At length he determined to visit Jerusalem, and he set sail, with many companions, and landed at Troas, on the way to Jerusalem.

There were eight brethren now assembled with Paul at Troas (among them were Luke and Timothy). Paul spent a week at Troas.

The last day of his stay was the Sabbath.

On that evening all the Christians met together in an upper chamber on the third floor. There were many lights in it. A young man, named Eutychus, sat near a large window that was open. Paul preached a great while, even till midnight, and the young man fell asleep. In his sleep he fell out of the window.

The Young Man is Alive.

The little congregation saw him fall, and they rushed down the stairs outside, going through the window. Paul stopped preaching, and went down also. All the Christians were much grieved to find the youth lying dead upon the ground.

But Paul stretched himself over the body, and held it in his arms, and said to the weeping friends, Do not be grieved, for his life

is in him. The young man was indeed alive, and his friends were comforted. They all went up again with Paul.

It was now past midnight. During the dark hours of the morning the happy Christians broke bread, in remembrance of their crucified Lord; and they talked about him a long while. When the beams of the rising sun shone upon them, Paul and his eight companions took leave of the fellow-Christians, and left Troas. The eight companions went down to the ship and set sail, but Paul preferred walking alone.

Paul's companions got into a ship, while Paul himself walked across the land about twenty miles. The way was through groves of oak-trees, which shaded the apostle from the sun, while the little birds on this spring day filled the air with their warblings.

He Sails Away in a Ship.

Why did Paul wish to go this day's journey all alone? How gladly would Luke, or Timothy, or any of the brethren, have walked with him! No doubt he wished to speak as he went along to his Father in heaven. Had not his God that very night enabled him to revive the dead?

He found the ship at the place he had fixed upon. The place was Assos. He got into the ship, and he sailed away in it.

As the ship did not belong to Paul he could not make it stop where he pleased. Though he would have liked to have the ship stop at Ephesus, yet for some reasons he was glad that it sailed past the great city, and stopped at Miletus.

When Paul heard that the ship would stay some time at that place, he sent a message to Ephesus to ask the elders of the church to come and see him. The messengers had thirty miles to go. But these Ephesians loved Paul so much that they quickly came to him. They saw again their beloved apostle, and they saw also two of their own countrymen who had travelled with him by sea and land, named Tychicus and Trophimus. Paul spoke to them in a most affectionate manner. He told them he was going to Jerusalem, and that he knew he should be put in prison. But, said he, I am ready to give up my life for Jesus. Then he said, I know that you shall see my face no more.

A Sad Farewell.

He reminded them how he had taught them night and day for three years, and how with his own hands he had earned his bread. Then he kneeled down and prayed with them all. They all wept very bitterly, and fell on Paul's neck and kissed him. What grieved them most was Paul's saying that they should see his face no more. Their love to him was very great. They would not leave him, till they saw him get into the ship and sail away. They had a long journey home, and they must have shed many tears by the way.

Neither count I my life dear unto myself, so that I might finish my course with joy, was one of the sayings of this remarkable man.

Paul went sailing on, first in one ship and then in another, till he came to the city of Tyre. That city is just above the land of Canaan, and from it a poor woman once came to ask mercy of the Lord Jesus when on earth.

The ship stopped here to unload, for it was filled with good things for the people of Tyre to buy. We do not know for certain what they were; very likely sacks of wheat and barrels of wine, from the fruitful fields of Asia.

Paul and his companions landed, and spent

seven days with the Christians of Tyre. That woman who had so much faith in Jesus must often have talked of her beloved Lord, but perhaps she was dead now.

Among the Christians of Tyre there were some prophets, and they told Paul that if he went up to Jerusalem he would have much sorrow; but Paul would go, for he was ready to suffer for Jesus' sake.

When the week was over, Paul and his companions walked towards the seashore. The Christians of Tyre walked with them, and even their children. When they were out of the city they all kneeled down on the seashore and prayed. Would the children ever forget seeing Paul go away? There was an affectionate parting by the side of the ship. The Christians from Tyre went home.

Soon the ship came to the end of its voyage, just at the foot of Mount Carmel—that mount where long ago Elijah had prayed for fire to consume the sacrifice.

A Good Old Man.

The ship went no farther. Paul and his companions continued their journey on foot along the seacoast. They went thirty-five miles, and then came to the fine city of Cæsarea. At this place once lived Cornelius, the Roman centurion—the first Gentile who received the Holy Ghost from heaven. That was more than twenty years ago. Probably he was not there, for soldiers do not remain long in one place.

But one old man was there whom Paul had seen. Yes! he had seen him once in Jerusalem, when Stephen was stoned. This old man was Philip the deacon. He was one of the seven deacons, Stephen was another. This deacon had once been sent to talk to the rich Ethiopian in his chariot some twenty years ago.

Philip was still at Cæsarea. He was living there with his four daughters. They were all prophetesses. It was indeed a holy family—such a father and such daughters!

Paul liked to stay in the house of this good man. His companions stayed there too. Some of them may have left him, but of this we are sure, Luke was with him, and the two Ephesians, Tychicus and Trophimus.

The Apostle's Girdle.

There came one day to Philip's house a prophet named Agabus. He took off Paul's long girdle and bound his own hands and feet with it. What could he mean by this? Paul must have wondered. He said, So shall the Jews at Jerusalem bind the man that weareth this girdle; and they shall deliver him to the Gentiles.

When Paul's friends heard these words they began to entreat him not to go to Jerusalem. Luke and Philip and all the rest joined in the entreaty, while they shed many tears. Paul answered, Why do you weep and break my heart? For I am ready not only to be bound, but to die in Jerusalem for the Lord Jesus.

When his friends could not persuade him they left off begging him saying, The will of the Lord be done. Then Paul and his companions went on, walking to Jerusalem.

Paul left Cæsarea with more companions than he brought with him. Christians loved Paul, and liked to be with him. They wanted also to keep the Feast of Pentecost at Jerusalem.

The distance was seventy-five miles, which must have taken them three or four days to travel. They had to pack up their luggage to send by some way to Jerusalem. They had also much money to take to the poor saints in that city. Their journey must have been tiresome, for it was now summer, and the climate was hot.

When they arrived at Jerusalem they went to the house of a very good old man, who had long believed in Jesus. Mnason was living at that time somewhere in Jerusalem, and the disciples led Paul and Luke, and their companions, to the house of this good old man.

The brethren in Jerusalem were very glad to see this famous apostle Paul. Luke, also, they must have been glad to see, for he had already written his precious history of Jesus. We do not know how many apostles there were now at Jerusalem. One there certainly was, James. He was the ruler of the Christians in Jerusalem.

Paul knew they wished to hear about his travels, and he related how God had turned the hearts of many Gentiles from idols to Jesus.

The brethren were all delighted to hear this account; and they praised God for his wonderful works. Paul gave them also the money for the poor saints—the gift of the Gentiles. This was a joyful beginning. But soon all that the Holy Spirit had said by the prophets came true.

A Thrilling Address.

The day after Paul's arrival a great meeting was held in Jerusalem. The apostle James was chief over the assembly; many elders were there. Christians brought large sums of money, collected in distant countries, for the poor saints in Jerusalem.

When they had presented these gifts, Paul began to address the assembly. He told them the history of his travels, and of the conversions the Lord had wrought among the Gentiles. What praises flowed from the lips of the believers, when Paul had finished his speech!

Then some elders arose and began to give the apostle their advice. What, did they think that Paul needed their advice? Yes, they did. They had met with Jews who bore false witness of Paul, and who said he set the people against the law of Moses. Was this true?

Then they gave this advice: Brother, show that you honor the law of Moses by doing what we desire. We have here four men who have made a vow, probably the vow of the Nazarite; see that they shave their heads, and let them purify themselves with you, and do you pay the expenses. Thus you will show thousands of Jews that you keep the law, and teach the Jews to keep it.

Uproar in the Temple.

Paul followed this advice. He took the men into the temple, for they were Jews. Did this satisfy the fierce Jews? No, it only made Paul's accusers more violent.

The men were purified during seven days. When the seven days were almost over, some Jews from Asia (probably from the city of Ephesus), seeing Paul in the temple, stirred up the people against him, and seized him, saying, This Paul is the man who goes about speaking against the temple; and he has now taken Gentiles into the temple.

Paul had never done this. These wicked Jews had seen him walking in the streets with Trophimus the Ephesian; but Paul had never taken him into the temple.

But most people believed what the Jews from Asia said; and they all ran together into the temple. They found Paul in the court of Israel, near the altar, where he had a right to be. They seized hold of him, and dragged him out of the court, down the steps. The Levites shut the great brass doors behind him. His enemies hurried him into the streets, and would soon have stoned him—as they had stoned Stephen more than

twenty years before—had they not been suddenly stopped in their wickedness.

There was a great tower just above the temple, where a thousand Roman soldiers lodged. The captain heard that there was an uproar in the city, and he ran down in haste, with many soldiers, to the place where Paul was. He found the Jews beating him, but when these men saw the captain they left off beating Paul; for they knew they had no right to do so.

The chief captain came near, and ordered his soldiers to bind Paul between two, with two chains, as Peter had once been bound.

Now the prophecies about Paul began to come true. Here is Paul in chains. Will he not soon be in prison? May he not soon be led forth to die? This was one reason why he said, The Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

When the captain had bound Paul, he inquired what he had done to make the people so angry with him.

The people gave so many answers to this question that the captain did not know what to believe. Some cried out one thing and some another, and there was such confusion that the captain ordered the soldiers to take him into the tower or castle.

PAUL BOUND WITH CHAINS.

The soldiers led him along till they came to the stairs up to the castle. As they went up those stairs the people pushed the soldiers so much that Paul was lifted off his feet and carried up the stairs in the soldiers' arms. All the time the people, who were pressing up the stairs kept on crying out, Away with him! These people were ferocious as hounds ready to seize upon a harmless deer.

Allowed to Speak.

The captain had gone up the stairs first, for as Paul was on his way he saw the captain, and respectfully said to him, May I speak unto the people?

The captain wanted to know who he was, Paul answered, I am a Jew of Tarsus, and I beseech thee suffer me to speak unto the people. There was something so pleasant and honest in Paul's manner, that the captain gave leave for his prisoner to speak.

Then Paul stood on the stairs, rather near the top, and made a sign to the people below that he was going to speak. The fierce multitude wanted to hear him speak, wondering what he would say; and so they suddenly became quite silent.

Then Paul spoke. He told the multitude his history—how he once cruelly treated the Christians—and how he saw a light from heaven, and heard Jesus speak—and how he was made blind—and how Ananais restored his sight—and how he preached about Jesus in Jerusalem, till God said, Depart I will send thee far away to the Gentiles.

As soon as Paul had uttered these words, there arose such cries and shouts from the people beneath as you never heard. Amid their yells they screamed, Away with such a fellow from the earth; for it is not fit that he should live! As they cried out, they took off their upper garments to prepare for stoning him, and they threw dust in the air, in their rage.

The captain began to think that Paul must have committed some very dreadful crime to make the Jews so angry with him. So he ordered a centurion to take him into the castle, and to have him scourged till he would confess what he had done. What a horrible command this was! For what crime could Paul confess? He might have died under the scourge before he could confess. But Paul remembered that he was a Roman; that is, he had the privileges of a Roman citizen, though he was a Jew.

That privilege was, not to be punished without being tried first and found guilty. What was thought so great a privilege in those countries, is now enjoyed by every American. No one can be punished unless found guilty.

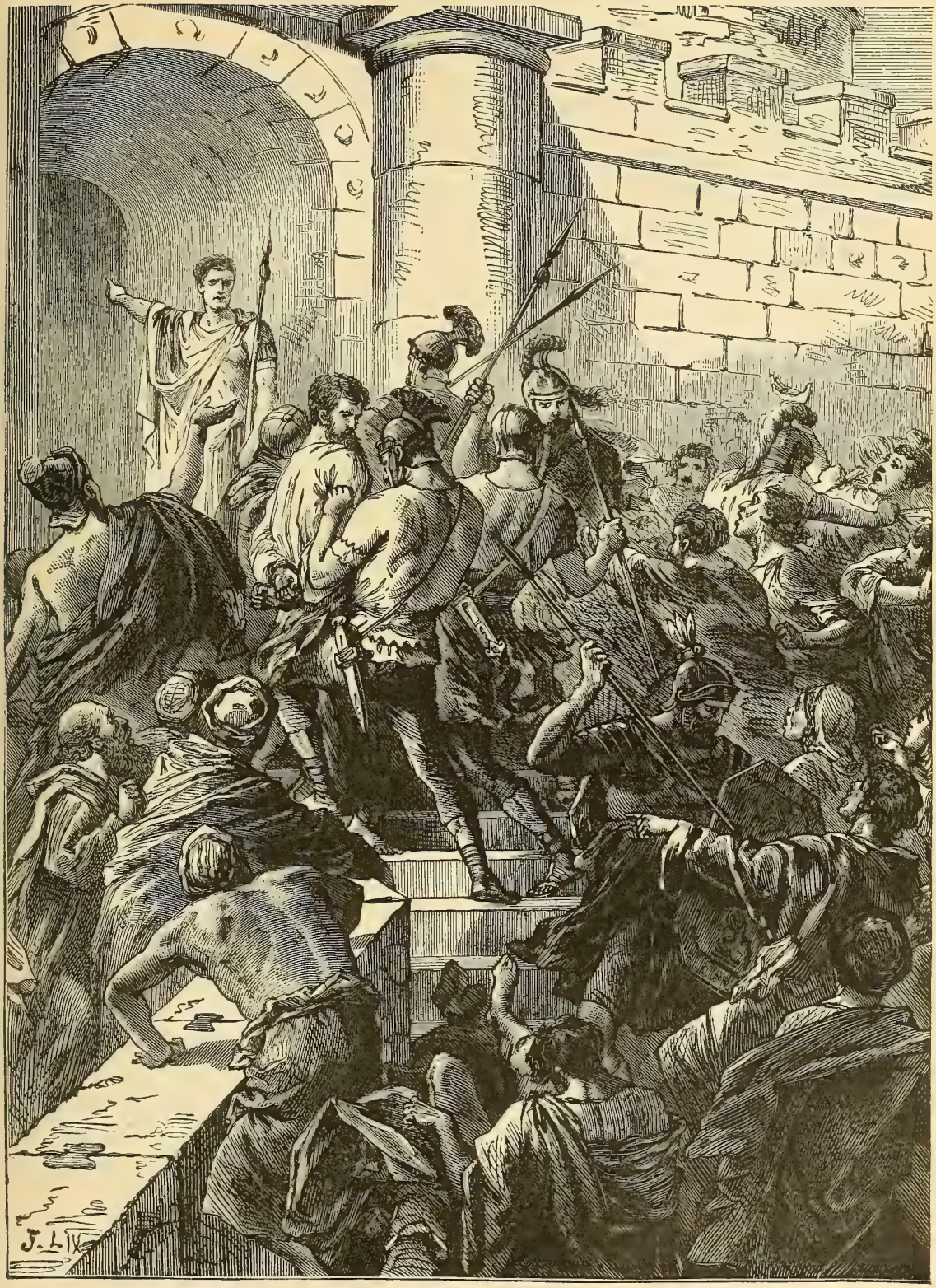
The Captain Frightened.

The soldiers were binding Paul with straps of leather to the whipping-post before they beat him with rods, and the centurion was standing near, when Paul said to the centurion, Is it lawful for you to scourge a man who is a Roman, and who has not been condemned?

When the centurion heard this, he told the soldiers not to go on with their work, and he went to the captain and said, You must take care what you do, for this man is a Roman.

Then the captain was quite frightened at having bound him with straps or thongs, and he went quickly to Paul, and said, Tell me, art thou a Roman? Paul said, Yes. The captain said, I paid a great deal of money to be made a Roman.

But I, said Paul, was free-born. He meant that his father had the privilege, and so he, his son, inherited it from him. The captain then sent away the soldiers, and made them put away their straps and their rods.



PAUL CONVEYED INTO THE CASTLE. 525

But he thought it best to let Paul sleep in the castle that night, for had he sent him back the Jews might have torn him in pieces. So Paul slept that night in the castle; but he was not treated as a common prisoner, because he was a Roman. Yet he still wore his chains, for even a Roman might wear chains.

Now Paul knew that his enemies would not be able to kill him, and that he would go to the great city Rome, the grandest city in all the world, where Cæsar, the emperor of the world, reigned.

Paul had long wished to go to Rome, that he might speak for Jesus there and turn many to the Lord. But he did not yet know how he was to get there.

Visit from Paul's Nephew.

The next morning a young man went up the stairs leading to the castle. The place was well guarded by soldiers. The young man asked the centurion at the door whether he might see Paul. The centurion gave him leave.

Who was this young man? Was it Timothy? No; it was none of Paul's fellow-travellers, but it was a young man who loved him, and a young man well known at Jerusalem as a gentleman and a Christian.

When this young man entered Paul's prison-room, he said, Uncle, I have something very important to tell you. You see this young man was Paul's nephew. He was his sister's son, but we do not know his name.

Paul wanted to know what he had to tell him so important. It is a dreadful plan that has been made by forty Jews to kill you, my uncle. These forty have made a vow, or promise, that they will not eat or drink till they have killed you. But how can they get at you? They have been to the chief priests, and have begged them to ask the captain to bring you to the council to be judged by the Sanhedrim. Then they intend to hide themselves on the way, and suddenly to burst forth from their hiding-place and to kill you on the spot.

The Young Man Tells His Story.

Paul thought that he ought to try to prevent this wickedness, though he well knew he should not be killed, for God had told him he should see Rome. He called a centurion who was close by, and said to him, Will you take this young man to the captain? For he has something to tell him.

So the centurion brought him to the captain. The captain took the young man by the hand and led him into a room where he could be alone with him. Now, said he, what have you to tell me?

The young man told him all. He ended by saying, When the chief priests send to ask you to let Paul come down to the council, do not consent. The captain answered, You may now go. Do not mention to any one that you have told what the Jews intend to do.

The young man readily promised this; for if the Jews had known that he had told the captain, they would surely have torn the nephew in pieces instead of his uncle. This nephew had acted faithfully to his uncle and had saved his life.

THE SOLITARY PLACES MADE GLAD.

THE GLORY OF THE NEW JERUSALEM.

CHAPTER XXXVIII.

PAUL SENT BY NIGHT TO CÆSAREA—THE ROMAN GOVERNOR FELIX—WICKED DRUSILLA—A NEW GOVERNOR—PAUL BEFORE KING AGRIPPA—A POINTED SERMON—TWO YEARS IN PRISON—PLOT TO TAKE THE LIFE OF PAUL—THE VOYAGE TO ROME—FURIOUS STORM—THE SHIP WRECKED—ESCAPE OF ALL ON BOARD—A DEADLY VIPER—ASTONISHMENT OF THE HEATHEN—MIRACLES OF HEALING—PAUL'S ARRIVAL AT ROME—A NOBLE MARTYR—THE APOSTLE JOHN—WONDERFUL VISIONS.

YEARS before this, Paul had persecuted Christians; now he is persecuted in like manner, yet his friends do not forsake him. The captain had a great deal to do before evening. His plan for saving Paul's life was to send him away secretly to another city. There was a city called Cæsarea, seventy miles from Jerusalem. At that time the Roman governor was living there. The captain thought of sending Paul to be judged by that Roman governor; for that was a privilege that Paul enjoyed as a Roman citizen.

But if the Jews knew that Paul was going to leave the city they would waylay him. Therefore the captain meant to send Paul by night, and to have him well guarded by soldiers.

The captain called two centurions and said to them secretly, Get ready immediately two hundred soldiers. Each centurion had a hundred under his command. But that will not be enough, thought the captain. Get ready besides seventy horsemen and two hundred men, with spears and pikes. Be ready at nine o'clock, said the captain. Take care that there are horses for Paul to ride on, and take him safe to the governor Felix at Cæsarea.

Having given these orders the captain sat down to write a letter to the governor. He began his letter thus: Claudius Lysias unto the most excellent governor Felix sendeth greeting.

He went on to say that Paul had done nothing deserving of death, or even of imprisonment, but that the Jews had accused him of disobeying their law. He ended his letter nearly in these words: When it was told me that the Jews meant to lie in wait for the man, I sent him to thee; and I commanded the Jews to go down to tell thee what he had done. Farewell.

This letter the captain gave to the centurions to take to the governor.

Chained to a Man on Each Side.

At nine o'clock that evening, when it was dark, Paul mounted a horse, and a man chained to him rode on each side of him. Thus Paul left Jerusalem, accompanied by four hundred and seventy soldiers. This was a little army, and this army was to guard one weak man. But that weak man had so many enemies that it was necessary to guard him well.

Softly and silently the little army departed from Jerusalem, and took the road to Cæsarea. During that night they went forty miles, and then they came to a town that lay on the way, where to rest. After resting during

the day the four hundred foot-soldiers returned to Jerusalem, leaving only the seventy horsemen to guard Paul.

The next day Paul set out again on horseback, and in due time arrived at Cæsarea, by the seacoast. He was taken by a centurion to the governor's palace — a magnificent palace, built of white marble.

Governor Felix.

Paul was led into the grand room, where the governor, Felix, was sitting. This Felix was indeed a wicked old man. He was once a slave, but had been set free and made great. Why? Because he was ready to do any wicked thing that great men asked him to do. This old man was clothed in purple, and seated on a throne. Before him stood the holy prisoner, with chains on his hands.

The centurion presented the captain's letter to Felix. When the governor had read it, he asked where Paul came from. When he was told it was from Tarsus in Cilicia he looked towards Paul, and said, I will hear thee when thine accusers come down.

Then he commanded him to be kept in the judgment-hall. He did not put him in a prison, but in a fine room close to the palace. In that room Paul slept that night.

Paul was again in Cæsarea. He had stayed there a little while ago in the house of Philip the deacon, with his four holy daughters; and he had seen Agabus the prophet. Did Paul now remember how Agabus had tied the girdle round his hands and feet, and shown that Paul would be chained in the same manner? Oh yes! Paul remembered it well; for it was only ten days ago, since Agabus had done this.

Now Paul found himself with the real chains around his wrists and his ankles. But though he was in chains, he was in a pleasant prison—for it was a fine, handsome, airy room—and kept cool by the sea-breezes. He waited there three days before his enemies arrived. In the text five days are mentioned, but they are counted from Paul's leaving Jerusalem, not from his arriving at Cæsarea.

Ananias, the high priest, came, and the elders of the Sanhedrim. There must have been a grand train of horses and servants, when such honorable men travelled.

One morning Paul in his chains was called to appear before Felix, to be judged. A whole host of enemies was assembled in the place. How full of malice they felt when they saw the poor prisoner, who had escaped out of their hands a few days before!

They had brought with them a man who could speak well; he was called an orator, or speaker. His name was Tertullus. The Jews promised to pay him well for making a fine speech against Paul.

Tertullus began his speech by praising Felix. He continued it by abusing Paul. He pretended that Paul had gone about the world trying to make the Jews rebel; and that he had come to Jerusalem to profane the temple.

Felix Afraid of the Jews.

When Tertullus had finished his speech, Felix made a sign for Paul to speak. The prisoner declared that he had done nothing wrong, and that no one could prove anything against him, except this one thing, that he had said: There will be a resurrection of the dead!

When Felix had heard Paul's answer, he did not know what to say. He thought that Paul was innocent. Why, then, did he not let him go? For the same reason that Pontius Pilate would not let Jesus go. He feared to displease the Jews. Still he was afraid to condemn a Roman citizen such as Paul. So he said to the Jews, I will wait till

I know more of this matter; perhaps the captain may come down and tell me more.

The Jews were very much disappointed by this answer; for they wanted to get Paul down to Jerusalem. But they were obliged to go home without him.

Felix liked Paul better than before, since he had heard his speech. He directed a centurion to take care of him, and to be kind to him, and to make him comfortable. He told him that Paul might be allowed to see his friends, and to have them stay with him.

Allowed to See His Friends.

This was a great delight to Paul. His friends were very dear to him. He might see Philip, who lived in Cæsarea. His daughters might come and bring him any food or clothes that he might want. His friends at Jerusalem could easily come down and see him. Seventy miles are not a very long journey. Perhaps the apostle James came down—perhaps Peter—perhaps John.

It is certain that Luke was often with Paul. Some think that he wrote his history of Jesus while sitting by Paul's side. Timothy was sure to come; he was like a son to Paul, and was his greatest earthly comfort. There were many more who loved to be with the apostle. Would not Silas come and sing psalms with him, as he once did in a worse prison, a long while ago?

Very likely Paul was thinking of the chains he wore at this time when he wrote to the Hebrews, saying, Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body. Day after day passed away, and Paul continued in his pleasant prison. Sometimes Felix went away for a while. Once he returned, bringing with him a beautiful young lady, whom he had just married. Her name was Drusilla. She was a Jewess. She was a daughter of that Herod who put Peter in prison, and who was eaten by worms.

Yet, though a Jewess, she had just married a heathen, and she had committed many crimes; for though so young, she had been married before, and she had left her husband to be the wife of Felix. The husband she had left was a king.

It is reported that Simon Magus, whom Peter rebuked, had managed by his arts to set her against her right husband, and to turn her to like Felix.

When Felix brought Drusilla to Cæsarea, he told her of the wonderful prisoner he was keeping there. He told her how well Paul spoke about Jesus Christ, and his power to save those who believed in him. Felix thought that Drusilla would like to see this Jew, as she was a Jewess. So he told the centurion to bring Paul out of prison into his room.

Paul was glad to speak of his Saviour to very great sinners. He knew that he stood before a wicked Gentile governor, and a false, faithless Jewess. He spoke not only of Jesus as the Saviour, but also of Jesus as the Judge. He declared how terrible it would be for a sinner to stand before that Judge at the last day.

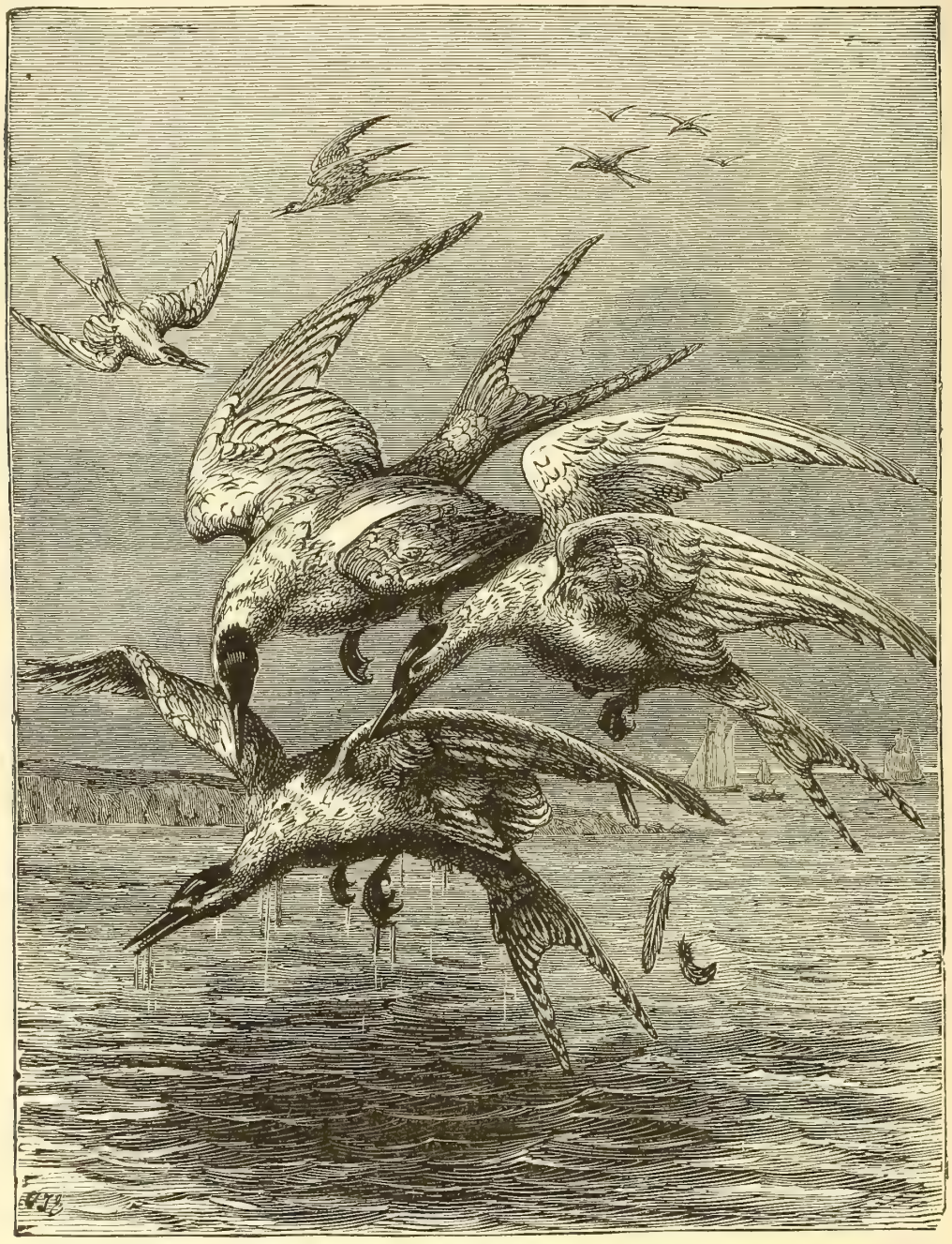
What Felix Did.

While the prisoner spoke of his heavenly Judge, his earthly judge was seen to tremble. This was a good sign. It might be that he would not only tremble, but fall down and implore mercy, as Paul himself had once done. Oh, how he had trembled when he had said, Lord, what wilt thou have me to do?

But this aged sinner, Felix, when he trembled, commanded the preacher to depart. Go thy way for this time. When I

have a convenient season I will call for thee. Paul was obliged to leave him, though he

Felix often sent for Paul again and talked to him, but I do not hear that he ever trem-



THE STRONG SUPPORTING THE WEAK.

would gladly have stayed to persuade him to repent, and join the band of Christians.

bled again. His heart was set upon getting money, and so he sent often for Paul, in

hopes that Paul would offer him money to set him free. But Paul would not offer a bribe to a judge, even if he had the money, for it is wicked to offer bribes.

No doubt Paul's friends would have given him the money, if he had asked for it.

A New Governor.

Felix went on in his covetousness for two years, and then another governor was sent by Cæsar at Rome to take his place.

Felix might have released Paul before he went away, but he thought it would please the Jews more if he left Paul in prison, and so he did. Thus he went on adding sin to sin, getting more and more hardened. We do not know he perished in this world, but we know that his wife Drusilla, with her son, perished in an earthquake. When Felix went away, a new governor came in his place. His name was Festus. He stayed only three days at Cæsarea on his way to Jerusalem. During that short time he did not see Paul. But when he came to Jerusalem he heard a great deal about him. The chief priests and his friends came to Festus, and told him about a very bad man who lay in prison at Cæsarea.

Oh, he has done so much harm! they said. When he was free, he went from place to place, setting people against Cæsar; he wants us all to rebel, and only to mind the laws of a man who once was crucified, Jesus of Nazareth, who, he says, is the true King. What do you want me to do, said Festus.

We want you to send soldiers to fetch this wicked man, that you may judge him at Jerusalem. Do grant us this great favor, we entreat you—do let him come to Jerusalem.

What made them so very anxious that Paul should come down to Jerusalem? They wanted to hide themselves in the road, and to burst forth upon him and kill him.

Those forty Jews, who lately made the same kind of plan, were among his accusers now, with Ananias at their head. Festus did not know the real motive of the Jews in wanting Paul to come to Jerusalem, but he did not grant their request, for he saw no use in bringing Paul back to Jerusalem.

Festus answered: I am going down to Cæsarea very soon, and when I go you can come with me, and you can accuse him before the judgment-seat there, of all the wicked things you say he has done. The Jews were much disappointed at this answer, but they were obliged to submit.

Festus stayed ten days at Jerusalem, and then he returned to Cæsarea. There went with him the chief priest, and a troop of Paul's enemies. The next day Festus sat on his judgment-seat in the palace, and the prisoner was brought forth to stand before him.

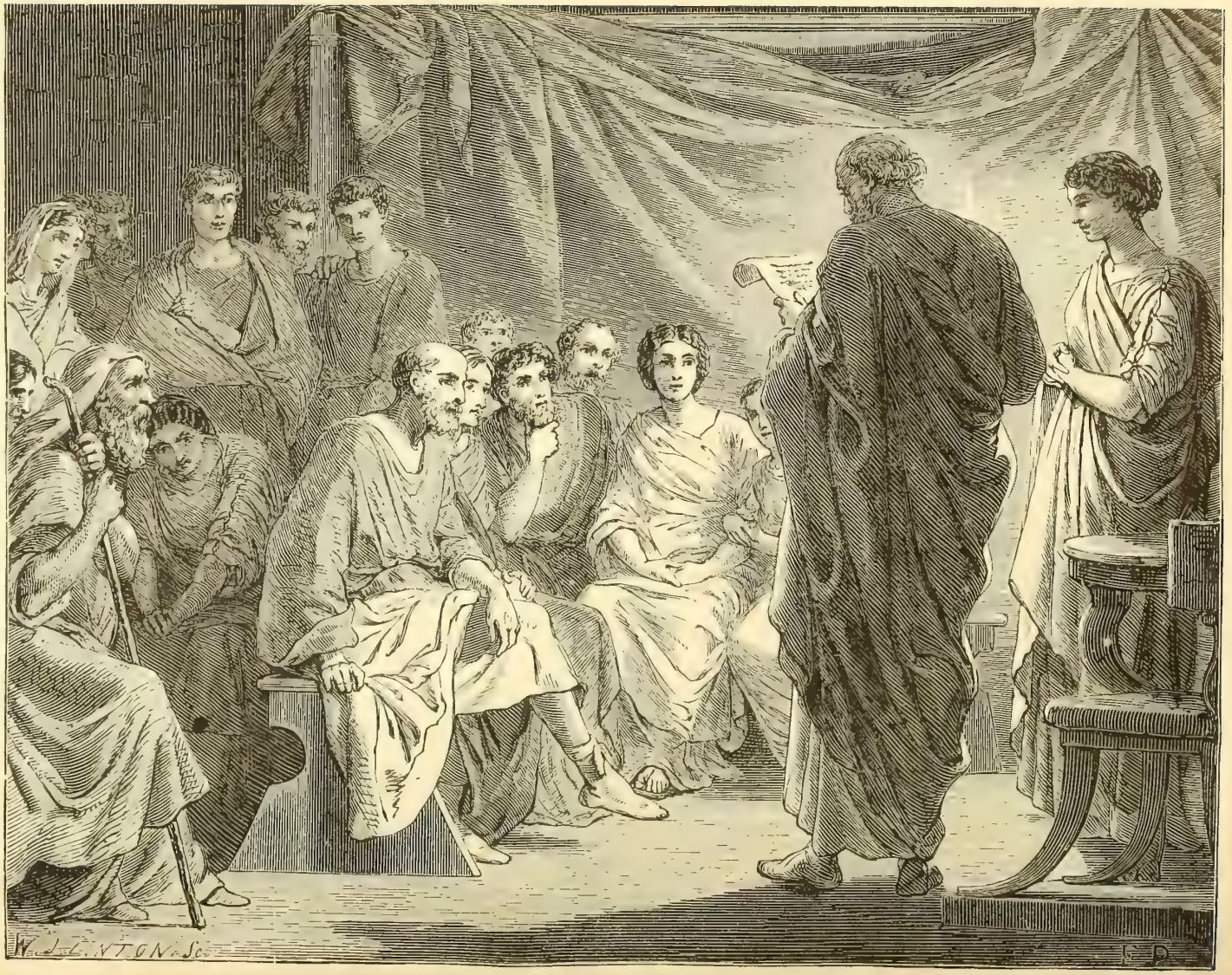
Would Not Go to Jerusalem.

That prisoner saw once more his deadly enemies, who were panting for his blood. They had brought no great speaker with them this time, but they stood round about, pouring out of their spiteful lips, loud and bitter complaints against Paul.

When Paul was allowed to speak, he said plainly, I have done nothing at all against any of them, nor against Cæsar. All I have done is to declare that Jesus, whom they crucified, is risen again from the dead.

Festus saw that Paul had done nothing really wicked; but he was anxious to please the Jews, so he said to Paul, Will you go up to Jerusalem, and there be judged before me? This was just what the Jews wanted. They must have been pleased when they heard Festus say this.

No, said Paul: I will be judged before Cæsar.



THE FIRST CHRISTAINS AT HOME READING PAUL'S LETTER.

Paul was wise to refuse to go to Jerusalem. He chose to go to Rome instead, and God had told him (as you know) in a dream that he should go to Rome.

Festus could not refuse Paul's request, and he replied, As you wish to go to Cæsar, to Cæsar you shall go.

Ordered Back to Prison.

Then Festus ordered the centurion to take Paul back to his prison, and to keep him there, till he could send him in a ship to Rome. Paul had long been anxious to visit the great city that ruled the world. We do not know exactly how the Gospel reached Rome, but there were Christians there even before Paul was blinded by the bright light near Damascus.

Perhaps some of those persons who were in Jerusalem on the day of Pentecost were from Rome, and returned with the wonderful story of Christ. Perhaps some of the disciples who were scattered abroad after the martyrdom of Stephen went there, at any rate there were Christians in Rome, and Paul had written them a letter and had sent it by Phebe who belonged to the church at Cenchrea.

The Jews went back to Jerusalem from Cæsarea more disappointed than ever. They had lost their prey, they would never be able to stone him or to crucify him. He was to be taken far away. Paul remained in prison while Festus, the governor, waited for a ship to carry the prisoner to Rome. While Festus waited, a king came to see him. It was the son of that Herod who was eaten with worms. His name was Herod Agrippa, but he is generally called Agrippa only.

He was a very great man—greater than Festus, for he was a king who could do what he would, while Festus was only a governor under Cæsar.

Agrippa brought with him his sister, Bernice. Do you remember he had another sister, called Drusilla? But she was gone away with Felix. The whole family were very wicked. As Agrippa was a Jew, he knew more about the Jew's religion than Festus, who was a Roman. Agrippa paid a very long visit to Festus.

One day Festus said to him, I should like you to see a man I have here in prison named Paul. The Jews hate him very much, and yet I cannot find out that he has done anything wrong. They chiefly quarrel with him about one Jesus, who, the Jews say, is dead, and who Paul says is alive. I would have taken him to Jerusalem to be judged, but he wishes to go to Rome, to be judged by Cæsar.

Agrippa said he would like to hear the man speak. To-morrow, said Festus, you shall hear him. The next day King Agrippa came into the great court, accompanied by the princess Bernice, dressed in a very grand manner. All the chief men came also.

Then Festus commanded that Paul should be brought forth. He came with his chains on his hands, a poor prisoner, mean and low in his appearance, but with Christ in his heart.

Before King Agrippa.

There were no accusers this time to speak first, so Agrippa commanded Paul to begin.

The prisoner stretched forth his chained hand, and spoke respectfully, saying, King Agrippa. Then he told his history to the king, declaring how he had seen Jesus, as a light brighter than the sun, and how he had heard his voice. Therefore, said he, I tell every one that Jesus died and rose again.

When Festus heard him speak of rising from the dead, he cried out in a loud voice that Paul was mad. Paul replied, I am not

mad, most noble Festus! but speak forth the words of truth; and the king has heard about these things.

Then Agrippa said, You almost persuade me to be a Christian.

Paul gave him the most beautiful, loving answer, I would that you were not only almost but altogether such as I am, except these chains. These were the chains upon his hands.

Then the king and the great people rose from their seats, and went into another room. They said to one another, This man has done nothing to deserve death, or even chains.

Paul Sets Sail for Rome.

Agrippa said to Festus, If he had not asked to be judged by Cæsar, he might have been set free.

But was Agrippa ever quite persuaded to be a Christian? No, never. He heard the truth, but he did not follow it at the moment he heard it. He was not like the jailer at Philippi, who said, What must I do to be saved? and who believed that moment and was saved.

At last a ship came to Cæsarea in which Paul could sail towards Rome. The ship was only going part of the way, but another ship might be found for the rest of the voyage.

Paul was given into the charge of a centurion named Julius. Was Paul to sail with none but strangers? Oh no; he had two loving friends to accompany him, two friends who had travelled with him before, and who had probably been much with him in his prison. These were Aristarchus, a man of Macedonia, and Luke, the writer of Paul's history. What a comfort for Paul to have such friends, especially Luke!

The people who sailed in the ship were the captain and his sailors, who worked the ship; the centurion and his soldiers, who guarded the prisoners; Paul and his two friends. Besides Paul there were other prisoners, who may have committed great crimes. The prisoners were all to be judged at Rome.

The ship sailed along the coast of Cæsarea till it came to Sidon, just above Cæsarea. Here the ship stopped. Paul had Christian friends in Sidon. He longed much to see them and to bid them farewell.

Julius, the centurion, was very kind to Paul, and he readily allowed him to go on shore and see his friends and to get any comforts for the voyage that he needed. His friends would be sure to remember to give him some good food to take with him.

A cheering walk it was for Paul to go with Luke and Aristarchus to see those friends; it was so long since he had paid a visit to any one; but there went with him a soldier, fastened to him by a chain, to see that he did not escape. The way was among hills covered with fig-trees, orange-trees, and vineyards. Paul returned to the ship and set sail again.

After going a long while by the shore of Asia, the ship met another that was going to Rome. The centurion made all on board get into the other ship.

Danger Ahead.

And now the ship sailed very slowly for many days, for the wind was against it. The ship sailed south of the great island of Crete, and took shelter in a large harbor there, where it was sheltered from the high wind. This harbor was called The Fair Havens.

The summer was now ended, and it had become rather dangerous to sail. The chief men on board consulted together about the voyage. Shall we stay here, or go on?

This is a good haven where we are, said one; shall we pass the winter here?

Oh no, said another; there is a much better haven a little farther on.

Let us start and try to reach it, said another. Then Paul, though a prisoner, gave his advice. He said, Sirs, I perceive that in this voyage there will be danger to the goods in the ship, and to the ship itself, and to our lives.

But the centurion would not follow his advice, for he thought that the captain and the owner of the ship knew better than Paul. Most of the sailors and soldiers on board wished to go on. Surely we can go forty miles more to the good port, said they.

Ah, they knew not that Paul was a prophet, and that he would not have given his advice except by the will of God.

A Storm Comes On.

Just at this time the wind blew very softly. The crew set sail, aud they went along so pleasantly that they must have been glad that they did not follow Paul's advice. In a few hours they hoped to reach the well-sheltered haven at the farther end of the island of Crete.

The soft south wind was soon changed for a very high and terrible northeast wind. And now the ship was tossed up and down like a mad thing.

In all haste the sailors got her under the shelter of a little island named Clauda, and then tried to get up the boat which floated after them tied by a rope. It was hard work to get this boat on board. When they had got it up, they wound a rope round the ship to keep it together, for they were afraid the boards would split and the ship go to pieces. What straining of arms, what pulling, what dragging, were seen that day on deck, as the wretched crew bound the ropes around their battered vessel!

The tossing of the waves continued till the sailors thought they must make the ship lighter by casting away all heavy things; so beds and boards, chains and poles, were thrown into the sea. But the ship seemed nothing the better for it all, as the wind was as furious as ever.

And now the men on board began to give up all hope of being saved. But Paul knew that he himself could not be lost, because God had declared to him long ago that he should see Rome. But this was not enough for Paul; his loving heart desired that all in the ship might be saved, and he made continual prayer to God for every one.

And God answered him by sending an angel in the night to comfort him.

For some time past the sun had never been seen in the sky through the dark clouds overhead, nor had the moon or stars appeared. No one could sit down to take a meal; all were too wretched and too ill. Even Paul did not eat, for his heart was full of care for the rest.

What the Angel Said.

One day he stood up on deck in the midst of the trembling troop of sailors and soldiers, and spoke. Amid the howling of the winds and roaring of waves he spoke, and all now listened to every word: Sirs, you should have listened to me, and not have left that haven in Crete. But now be of good cheer; there shall be no loss of any man's life among you, but only of the ship; for there stood by me this night the angel of God, whose I am and whom I serve, and said, Fear not, Paul; thou must be brought before Cæsar: and lo, God hath given thee all those who sail with thee. So, sirs, be of good cheer, for I believe God that it shall be as it was told me, only we must be shipwrecked upon an island.

Paul knew not the name of that island. All the ship's company now saw that Paul was a prophet. We may be sure that he

told them of Jesus, who died for them and rose again; for Paul never forgot that he was God's servant, as he said, Whose I am and whom I serve.

Day after day the ship continued to be tossed about by the waves. Fourteen days had now passed away since the ship had left the Fair Havens in Crete. All this time it had been rolling upon the stormy sea, the crew not knowing when it would reach land.

The sailors often let down the plummet to measure the depth of the ocean. This plummet was a cord, with a stone or some weight at the end. The sailors knew that if land was near, the sea would be less deep.

One night when the plummet was let down, the sailors found that the sea was not very deep. When let down again, they found the sea was still less deep.

They now hoped that land was near. They were glad, yet they were frightened, for there are often rocks near the shore. They dreaded lest the ship should be dashed against rocks and broken to pieces. So they thought it best to make it stop its course. They let down four anchors to hook it fast to the bottom of the sea; for one anchor would not have been strong enough in such a rough sea.

The Ropes are Cut.

After this was done the people in the ship longed very earnestly for the sun to rise. The sailors did very wrong this night. They made a plan of escaping in the little boat. Yet they knew that the other people in the ship could not do without them, as none but sailors can manage a ship.

Though it was dark, Paul knew what those selfish sailors were going to do, and he told the centurion. He said to him and to the soldiers, Except those sailors stay in the ship, you [soldiers] cannot be saved.

Then the soldiers cut the ropes that fastened the boat to the ship, and soon the boat was tossed to a distance. Now the sailors could not get in it. The darkness was not yet gone. All on board were watching for the light with anxious hearts, and the light was beginning to come.

Then Paul spoke to them all. He said they had now been fourteen days without eating a meal, and that they needed food. No doubt every one had taken a morsel now and then, but not a meal.

Paul Cheers Those on Board.

Then Paul begged them to eat. For, said he, there shall not a hair fall from the head of any of you. It was his God who told him this.

Then Paul took some bread, and gave thanks to God in the presence of all on board. The heathen men heard Paul give thanks to the God of heaven, the father of the Lord Jesus Christ. After grace Paul broke the bread, and began to eat. Then all on board felt cheerful and happy, and they also ate bread.

There was a great number to eat bread—two hundred and seventy-six—and many loaves must have been eaten in that night-breakfast.

Afterwards they were strong enough to throw some more things into the sea, especially a quantity of wheat. They were in hopes of keeping the ship from sinking, but Paul had told them some time ago that it must be lost. Oh, how they longed to know where they were!

But it was now November, near winter and the sun did not rise till half-past six. At last the day dawned. The ship's company looked up and saw land at a short distance.

The shore was rocky and dangerous. In

the midst of it was an opening, called a creek. At the entrance to the creek—a heap of mud and clay was concealed. The sailors tried to drive the ship into this creek. First they lifted up the anchors, to set the ship free, and then they unfurled the chief sail to get forward.

They did not know there was a mass of clay and mud under the water, till the ship stuck fast in it, and so they could get no farther. Very soon the violence of the waves broke the hinder part of the ship, and quite destroyed it.

All Are Saved.

The soldiers then made a very wicked proposal. They said to the centurion, Is there not a risk of the prisoners escaping into the sea, and running away? Will not the judges of Rome be very angry? Had we not better kill the prisoners? For if we tell the judges at Rome that we killed them, they will not punish us, but they will if we say the prisoners got away.

This plan was very selfish and cruel. Shall Paul be killed? There were other prisoners besides Paul. They may have been wicked men, but still they ought not to be killed before they were tried.

The centurion did not agree to the soldiers' plan, for he loved Paul and wished to save him. Well he might, for had not Paul saved all their lives? For it was he who hindered the sailors from getting off in the boat, as they meant slyly to do.

No, answered the centurion to the ungrateful soldiers; none of the prisoners shall be killed. Let them swim to land if they can.

So they did swim to land. I believe Paul could swim, for he had once—a long while ago—been a night and a day in the deep. Those who could not swim caught hold of boards and broken pieces of the ship, and got safe to land.

Not one of the two hundred and seventy-six was lost in the wreck. No, not a hair of their heads was hurt. They were wet and cold, but they had not a limb bruised or a bone broken. Only the ship was lost.

Thus all that Paul said came true. Perhaps Julius, the kind centurion, may now have believed, but the deceitful sailors and the cruel soldiers had not believed.

When all the shipwrecked men came to land they saw people on the shore. They found that the place was an island, called Melita. Its name now is Malta.

The inhabitants were rather wild. They were neither Greeks nor Romans; so they were called barbarians by those proud nations. They were ignorant of books, and they wore rough clothes, but they were kind-hearted. When they saw the poor, shivering, dripping strangers on the shore, they quickly lighted a large fire, and gave to all whatever they needed. It was now raining, and the poor creatures must have wanted dry clothes.

A Deadly Viper.

Paul, instead of warming himself by the fire, went about gathering sticks to keep it up. He did not think that a great apostle ought not to help, but let others gather sticks. No; he was ready to do anything, he was so humble. He brought a bundle of sticks and laid it on the fire, when suddenly out of the flame sprang a viper, and lo, it fastened on Paul's hand!

That viper had been coiled around some sticks that Paul had gathered, and perhaps it was then asleep, or half frozen; but the heat had revived it and made it spring out of the fire. There it was, with its fangs on the apostle's flesh, hanging down from his hand.

The barbarians looked at it, and knew it to be a viper whose bite would kill. They

THE SHIPWRECK OF ST. PAUL ON HIS WAY TO ROME.

said to each other, No doubt that man is a murderer who has escaped drowning in the sea, but justice will not allow him to live. They thought that their gods were angry with him, and were going to punish him.

But Paul shook off the viper from his hand into the fire, and he felt no harm at all from the bite.

The barbarians kept on looking at Paul, expecting to see him swell and fall down dead suddenly; but they looked a great while and saw no harm come to him. Then they changed their minds, and said that he was a god.

We are sure that Paul would not let them worship him. You remember how he forbade the men of Lystra to worship him and Barnabas; and he had the same feelings still. He desired nothing but to bring the barbarians to worship the true God, the Father of the Lord Jesus Christ.

A very rich man lived close by the place where Paul was shipwrecked. His name was Publius. We believe he was the governor of the island. This island belonged to the Romans, and had a governor from Rome.

But though Publius was a Roman and a heathen, he was very kind to the apostle, and invited him and his friends to stay three days in his house.

The Sick Are Healed.

What a change it was for Paul, after being so long in prison, to come to a fine house, and to be treated with honor! Luke and Aristarchus, of course, came with him, and probably Julius, the kind centurion. It is certain that he praised Paul, and that he told Publius that he did not deserve to be a prisoner.

It was a good thing for Publius that he invited Paul to his house, for the poor old father of Publius lived there, and he now lay ill of a very bad fever. When Paul heard it he went into the old man's room and prayed, and laid his hands on him and healed him.

The news of this miracle soon spread wide, and a number of sick people flocked around Paul to be healed; and they were healed. When Paul left the house of Publius there were many doors open to him. Every one wanted to have such a wonderful man in his house.

Paul stayed in the island three months. During all that time he preached and prayed, and he showed many poor barbarians the way of salvation. At the end of three months the spring was come and the sea was smooth. The centurion hired a ship to take his whole company to the shores of Rome.

They Reach a Harbor.

Paul now parted from his new friends in Malta. He found them very grateful. They loaded Paul and his friends, Luke and Aristarchus, with many presents.

Paul and his friends were much in need of clothing, for they had lost all at sea. But everything they wanted, whether clothing or nice food, was supplied to them.

There are many dried fruits, such as figs and raisins, in hot countries; and there is abundance of oranges. Everything refreshing was put into the ship by the generous barbarians. We may be sure that a blessing rested upon them for all this kindness to God's people.

The ship sailed with a fair wind to the shores of Italy till it came to a fine harbor, called Pu-te-o-li, more than a hundred miles from Rome.

This harbor was a grand place. Ships from all parts rode on its smooth waters. The shore was beautiful, for its hills were

planted with gardens. Here Paul landed, still chained to a soldier, accompanied by his friends. Great was his joy to find Christians ready to receive him. The kind Julius allowed him to spend seven days with his friends.

had come from from Rome on purpose to welcome him. Seeing them pleased his heart so much that he thanked God and took courage. At last he arrived at Rome, with a troop of loving friends around him, as well as the soldier to whom he was chained.

ST. PAUL'S ARRIVAL AT ROME IN CHAINS.

The day came for the centurion to lead his prisoner to Rome. He took him along a well-paved road, very near the seacoast. Every twenty miles there was a kind of inn for the travellers to rest.

On the road Paul met some friends who

When Paul was arrived in Rome, where did he go? As he was a prisoner, he ought to have been taken to the place where the soldiers lived. It was a great square with buildings on every side, and a great ditch outside. But he was not taken to that noisy,

crowded place, like the other prisoners. Paul was allowed to live in a lodging of his own, though he was always to be chained to a soldier.

Do you ask why he was allowed this great privilege of living in a lodging? I suppose it was through the kindness of Julius, the centurion.

Do you ask how it was that Paul could pay for a lodging? I suppose it was through the kindness of his friends in Rome. There were a great many in Rome who loved Paul much. When Paul had stayed three days in Rome, he sent a message to the chief Jews in the city. The message was—to ask them to come to see him in his lodging.

The chief Jews were soon on the way to see Paul. They had often heard of him, but very few had ever seen him; and they must have longed to see such a wonderful man. They found him weak and worn, bowed down with age and sorrow, but full of love and kindness. The soldier was chained to his arm.

Paul thought these Jews might have heard from other Jews that he had done something wicked. Paul assured them that he had done nothing at all to deserve being in chains. All he had done to offend the Jews was to preach about the resurrection.

The Jews told Paul that they should like to know what he preached about. Then Paul fixed a day for them to come again to hear him.

The Jews Have a Dispute.

Early in the morning they came. Paul then began to explain to them out of the prophets all about Jesus. He showed them how Isaiah called him a lamb brought to the slaughter; how David said his hands and feet should be pierced, and many other such things.

All day long Paul spoke about Jesus. When the evening came the Jews talked together. One said: Paul speaks the truth. I believe that Jesus died and rose again. Another Jew said: But I do not believe what Paul says.

In this way they disputed together. Before they went away, Paul told the unbelieving Jews that the Gentiles would hear of the Saviour, and would believe in him. The Jews went home, talking all the way about what Paul had said.

For two whole years Paul dwelt in his own lodging. Any one, who wished to be taught, might come to him. Though Paul could not preach in the synagogues, or in the streets, or on the hills, he could preach in his house. No one forbade him to preach, and many people came to him. This is the last thing said of him in the Bible.

The Noble Martyr.

Luke did not write any more of Paul's history. Still we learn from other books that Paul was at last beheaded at Rome. We know that he wished to die for Jesus, and he had his wish. We read nothing more in the Bible about any of the apostles, except John. The last book in the Bible gives an account of the wonderful things he saw in his old age.

After Nero Cæsar was dead, another wicked Cæsar reigned, named Domitian. He sent John to a little rocky island near Greece. It was named Patmos, and there wicked men, who had committed great crimes, were often sent to work hard at digging up stones.

The island is only a quarter the size of Malta. Any one could walk round it in a day. It is full of mountains. There are caves among the mountains.

In this rugged island John was made to live. But on the Lord's day he heard a

voice behind him as of a trumpet, and looking back he saw his Saviour, the Lord Jesus. He wore now a glorious body, quite different from that suffering body on which John once leaned his head. Now John was so filled with fear that he fell at his feet as dead. Then Jesus laid his hand upon him and said, I am he that liveth and was dead, and behold, I am alive for evermore. Then he told John to write seven letters to Christians who lived in seven places in Asia.

The first letter was to Ephesus, where Paul had preached, and where John had lived a long while. It was a short letter, praising the Christians for some things, and blaming them for not loving Jesus as much as they once did.

After John had written the seven letters in the words of Jesus, he looked and saw a door opened in heaven, and he heard a voice saying, Come up hither, and I will show thee things which shall happen hereafter.

The Rainbow Round the Throne.

So John was in the Spirit, and saw a throne in heaven, and one shining on the throne; a rainbow round about the throne; and a Lamb, as it had been slain in the midst of the throne; and many glorious saints and angels round the throne, singing the praises of the Father and the Son.

They praised the Father—because he created all things; and they praised the Lamb—because he had redeemed his people by his blood.

John saw many terrible sights. He saw hail, and fire, and blood, and smoke, and brimstone, and plagues, and devils, and earthquakes.

At last he saw Jesus come like a great warrior, on a white horse; followed by armies on white horses, clothed in linen white and clean.

He saw the old serpent shut up in a pit, so deep that it had no bottom, for a thousand years.

He saw the righteous dead reign with Christ for a thousand years.

The Beautiful City.

He saw Satan let loose for a little while, and in the end he saw him cast into the lake of fire and brimstone, to be tormented for ever and ever.

He saw the great white throne, and all men stand before God to be judged. He saw the dead rise from their graves, and he saw some cast into the lake of fire.

He saw a city come down from heaven to the earth, shining like precious stones. He heard that all whose names were written in the Lamb's book of life shall live in this city.

An angel showed him all these things, and told him about them.

But Jesus spoke to him also and said, All liars shall have their part in the lake which burneth with fire and brimstone.

Jesus ended by saying, Surely I come quickly.

And John answered, Even so, come, Lord Jesus.

BOOK IV.

New Testament Story in Verse.

By ANNE FLETCHER.

The Archangel's First Visit.

'TWAS in the days of Herod—
First king of that proud name—
Who reigned over Judea,
The land of Scripture fame.

A certain Zacharias,
Of the large, priestly force,
The temple of Jerusalem
Was serving in his course.

His wife, Elizabeth, belonged
To Aaron's favored line;
And they were righteous before God,
And kept the law Divine.

But this couple had no children,
And they were very old;
And lived alone, nor ever hoped
A son they should behold.

And it came to pass one morning—
As Scripture doth record—
That Zacharias burned incense
On the altar of the Lord;

And outside the people waited,
And stood in silent prayer;—
For in this way they worshiped
In that holy temple fair.

And, in that solemn season,
To Zacharias' sight—
Standing beside the altar—
Appeared an angel bright.

And the good priest was troubled,
When he saw the spirit form,
And fear fell on him, and he shook
Like willow in a storm.

But the angel said to him: "Fear not,
Thy prayer is heard in heaven,
And to thy wife, Elizabeth,
A son shall now be given.

"And thou shalt call the baby John,
And thou shalt have great joy;
And many shall rejoice with thee
Over this precious boy.

"And he shall, in the holy sight
Of God, be great and high;
And wine, or ardent spirit,
His lips shall ne'er come nigh.

"The Holy Ghost shall early
Spread through his heart abroad,
And many of your ancient race
Shall he turn to their God.

"And in the power and spirit
Of Elias, he shall go
Before Him who is coming
To save the world from woe."

Then Zacharias, in surprise
And overwhelming bliss,
Demanded of the angel:
"Whereby shall I know this?"

And the angel, answering, said:
"I am that Gabriel,
Who stand in God's high presence,
And am sent glad news to tell.

"And, now, because thou doubtedst,
Behold thou shalt be dumb,
And shalt not speak, until the child
I have foretold has come."

Meanwhile the people waited till
The priest should come outside,
And marvelled at his long delay—
What could to him betide?

And, when to them he did appear,
And could not speak a word,
They knew that he had seen, within,
A vision from the Lord.

And so he served the temple
Until the day had come
When, his ministration over,
He departed to his home.

The Archangel's Second Visit.

SIX months, and, sent again from God,
The angel Gabriel came
To a city of fair Galilee,
And Nazareth by name,

To a virgin, spouse to Joseph
Of David's royal race;
And the virgin's name was Mary,
Whose life was truth and grace.

The angel entered softly,
Where Mary sat alone,
Saying: "Hail! the Lord is with thee,
Thou highly favored one."

But, when she saw the stranger,
Mary was troubled sore;
For such a salutation
She ne'er had heard before.

But: "Fear not," said the angel,
"For, Mary, thou hast found
Favor with God, whose goodness
And mercy doth abound.

"And thou art greatly honored,
For God hath chosen thee
To nurse the high, anointed One
Whose name shall Jesus be.

"He shall be great, and shall be called
The high Jehovah's Son
And the Lord God shall give to Him
His father David's throne.

"And he shall reign o'er Jacob's house
For ever, evermore;
His Kingdom still shall flourish
When earthly reigns are o'er.

"Behold," he said, "Elizabeth,
Thy cousin, good and kind,
I've also promised her a son,
And the promise true she'll find.

"For God is the omnipotent,
All power is in His hand,
And nothing is impossible
To His Divine command."

Then Mary meekly said: "Behold
The handmaid of the Lord;
And let the honor be to me
According to thy word."

The angel then departed—
Ascending up above—
And left the gentle virgin bowed
In humble trust and love.

Mary's Visit to Elizabeth.

NOW Mary felt a longing
To see her cousin dear,
And with Elizabeth to spend
A season of good cheer.

And so in haste, and early,
She started forth one day,
And journeyed to a city
In Judea's hills away.

THE ANNUNCIATION.

For there dwelt Zacharias,
And Elizabeth so pure,
And, entering in, the virgin found
A welcome, warm and sure.

For the Holy Ghost gave token
To Elizabeth's glad heart,
That her visitor, in God's wise plan,
Should have a happy part.

Then out she spake, exultant,
"O, why to me accord
The honor of a visit
From the mother of my Lord?

"And blessed is she for evermore,
Who humbly hath believed,
For every word shall come to pass
Which she from God received."

And Mary said: "O, how my soul
Jehovah magnifies!
And how my spirit joys in God,
My Saviour, 'bove the skies!

"For He hath had regard unto
His handmaid's low estate,
And henceforth all shall call me blest—
The humble and the great.

"For He, the high and mighty One
Hath done to me great things,
And holy is His honored name;
His praise my spirit sings.

"His mercy they that fear His name
Enjoy from day to day;
From age to age it is the same,
And shall be so alway.

"And He hath shown abroad the strength
Of His almighty arm;
For He hath chased the proud, who sought
To do the humble harm.

"He hath put down the mighty
From their haughty seats on high;
And lifted up the lowly to
The region of the sky.

"His hand hath filled the hungry poor
With daintiest of food,
And the rich he hath sent empty
Away from hope of good.

"He hath come to the assistance
Of His servant Israel's race;
In remembrance of His mercy,
His promise and His grace,

"As He spake, in the beginning,
To Abraham, our head,
And to Jewish tribes for ever—
Naught hath failed of all He said."

After this the virgin Mary
With Elizabeth, so true,
Made a pleasant three months' visit,
Then to her home withdrew.

Now that great thing did come to pass,
Which Gabriel had foretold,
In the sacred temple service,
To Zacharias old.

And soon Elizabeth received
The promised baby boy;
And gazing on the heavenly gift,
Her heart was filled with joy.

And all her friends and cousins,
To whom the tidings went,
Came with their gratulations,
Upon the glad event.

Then on the day of naming,
The parents both agreed
That John the infant should be called,
As Gabriel had decreed.

And the speech of Zacharias
Immediately returned;
He praised and glorified the Lord,
His heart with fervor burned.

And fear came on the neighbors all,
As these things were noised abroad;
And they said: "What kind of child is this,
Who comes, foretold of God?"

But the hand of God rich blessings
On the babe, each day, bestowed;
And the heart of Zacharias
With the Holy Ghost o'erflowed.

And he burst forth in thankfulness,
And praised, and prophesied
Of all the wondrous goodness
That should to men betide.

For the light of inspiration
Had shown to him, indeed,
That his son was the Elias,
Who should the Lord precede.

The Holy Child.

ROME was the world's proud mistress,
And would tax her subjects all:
Thus every man, to his own town,
Received Imperial call.

And Joseph, wed to Mary,
Must go to Judah's land,
And, with the sons of David,
Must take his lineal stand.

Then, from Nazareth, he journeyed,
With his fair and gentle spouse
To Bethlehem of Judea,
The place of David's house.

But when—their journey ended—
They sought repose to win,
Their lodging was a stable,
So crowded was the inn.

And to that stable, lowly,
In humble, human guise,
There came a babe most holy,
Descended from the skies.

'Tis written that the angel
Had to the virgin come,
And told her that this Holy Child
With her should make his home.

And now a rosy light from heaven
On Bethlehem's city shone;
And this was the first Christmas
The world had ever known.

For Jesus was the promised Christ,
So long ago foretold—
The King that all the Jewish race
Were longing to behold.

The Shepherds.

THE men, who watched the sheep that night,
Were seated on the ground,
When a glorious light from heaven
Shone brightly all around.

And, lo! an angel of the Lord
Appeared before their eyes,
And they were filled with sore affright,
With wonder and surprise.

The angel said to them: "Fear not,
For I have come to tell
News of the joyfullest event
The world has e'er befell.

"For, this day, unto you is born,
In David's city fair,
A Saviour, who is Christ, the Lord,
And David's lineal heir.

"And this shall be a sign to you
That true is what I've said:
You'll find the babe in swaddling clothes,
And in a manger laid."

Then suddenly a crowd appeared
Of spirits, bright and fair,
And their glad voices, praising God,
Resounded through the air.

"Glory to God," they sweetly chant,
Who reigns in highest heaven,
And peace on earth for evermore,
And love to men be given.

Thus singing, shining, up they went
Away to heaven again;
And night and silence were restored
To ancient Bethlehem's plain.

"Come," said the shepherds, "let us go
Into the city old,
And see the strange, mysterious child,
Of whom we have been told."

And, leaving there their flocks, they went
Into the town near by;
And found the babe, as they had heard,
His gentle mother nigh.

And, having seen him, they made known,
To people all abroad,
The things that had been told to them
About the Son of God.

The people listened to the news
With very great surprise,
The wondrous things the shepherds heard,
And witnessed with their eyes.

But these strange things within her heart
The mother kept concealed,
And pondered o'er them, nor her thoughts
To any she revealed.

The shepherds, thrilled with gladness, praised
The God of heaven above,
For all things they had heard and seen
Of His unbounded love.

Good Old Simeon.

NOW, when a week had passed, the babe
Received the sacred sign
Which God to Abraham had given,
As covenant divine.

They gave him JESUS for his name,
According to the word
Of the archangel Gabriel,
Who stands before the Lord.

And, then, a few weeks later,
To Jerusalem they went,
Before the great Jehovah
The young child to present;

And to offer, on the altar,
In thankful sacrifice,
A pair of doves, or pigeons,
Of small and humble price.

At that time, in the temple gate,
There was an aged saint,
Who waited for the promised Christ
Nor did his firm faith faint.

A just and righteous man was he,
And Simeon was his name,
And the Holy Ghost, with power,
Upon his spirit came.

And it was thus revealed to him
That he should never die,
Until his mortal eyes had seen
The Lord's Christ, from on high,

And he came, by the spirit,
The temple court within
Just as his earthly parents
Their infant child brought in.

Then Simeon took the Holy Child
Into his arms, and said:
"Bless Thee, my God, for all the way
Thou hast Thy servant led.

"And now let me depart in peace,
According to Thy word,
Since my old eyes have haply seen
My Saviour and my Lord;

"Whom Thou hast sent into the world,
To lighten all mankind,
And that Thy people, Israel,
Their precious Prince may find."

Then Joseph and the virgin
Were filled with great surprise
At the words that Simeon uttered—
So grave, devout and wise.

And Simeon blessed both parents,
And said to Mary then,
"This child is set that Israel
May fall and rise again;

"And for a sign, which wicked tongues
Shall slander and indict,
And that the thoughts of evil hearts
May be exposed to sight."

The Prophetess.

THEN, also, lived one Anna,
A prophetess of God,
Who, in His faith and service,
Her way, through life, had trod.

She was an aged widow, too,
Daughter of Israel's race;
And, coming in that instant,
She joined in thanks and praise;

And then throughout the city went,
And told the glorious news
From house to house, wherever dwelt
The pious, hopeful Jews;

Told that the great Messiah,
Long looked for, now had come,
An infant in a virgin's arms,
And in a lowly home.

The Wise Men.

NOW, when this wondrous babe was born
Into his low estate,
Another strange event occurred,
Which Scripture doth relate.

There dwelt, far off, in eastern land,
Wise men devout and good,
Who nature's grandest mysteries
Revered and understood.

One night as eagerly they scanned
The splendors of the sky,
They saw a new, strange star appear
Among the worlds on high;

And said it came thus suddenly
Important news to bring—
The sign that Balaam had foretold—
Of Israel's glorious King.

And when they reached Jerusalem,
"Where is your King?" they said,
"For we have come to worship Him,
And by his star were led."

This question greatly troubled
Proud Herod, on the throne;
For, in the land of Judah,
He would be King alone.

At once he called the priests and scribes,
Demanding they should tell
In what place had it been foretold
That Christ should come to dwell.

And readily they answered—
Nor waited to take note—
"In Bethlehem of Judea,"
For thus the prophet wrote:

"Thou Bethlehem, in Judah's land,
Art not 'mongst princes small;
For out of thee shall come a Prince
And rule my people all."

Then Herod for the wise men called,
And, with foreboding fear,
He bade them tell him just what time
The star did first appear;

And said: "Go search in Bethlehem,
And when the babe you find,
I, too, will come and worship Him,
For thus I am inclined."

The wise men were rejoiced to see
The radiant star once more,
And gladly followed, as it led
The way to Joseph's door.

They opened, then, their treasures,
Gold, frankincense and myrrh—
Fit offering to a Prince Divine,
From reverent worshipper—

And joyfully bestowed their gifts
Upon the Son of Man—
And thus the custom, since observed,
Of Christmas gifts began.

The wise men to their lodging went,
For rest and sleep, that night;
But God came to them in a dream,
Before the morning light;

And said, "To Herod ye shall not return,
Nor tell my Son's abode."
And so returning to their home,
They took a different road.

Away to Egypt.

AND when they had departed thence,
To Joseph came a dream,
In which an angel of the Lord
Appeared and spoke to him:

"Rise, take the babe and mother,
And into Egypt flee.
For Herod seeks to kill the child—
Go, till I call for thee."

Then Joseph rose, obedient,
And while it still was night,
With the young child and mother,
To Egypt took his flight.

Then cruel, wicked Herod,
When the wise men told him naught,
Or let him know what house contained
The babe whose life he sought,

Sent forth his brutal servants
To kill each little boy,
In and around old Bethlehem—
Each mother's hope and joy;

All—every tender nursling,
From two years old and less;
Nor heeded Rachael's weeping,
Her mourning and distress.

But wicked, wicked Herod,
Who would be king alone,
Was soon thereafter called to die,
And leave Judea's throne.

And now the wrathful tyrant
Has no more power to harm;
And his fierce and jealous hatred
No more can cause alarm.

To Joseph, down in Egypt,
Now comes another dream,
Wherein an angel of the Lord
Appears again to him;

And says: "Now, back to Israel's land,
With child and mother go;
For he, the murderer, is dead,
Who was the infant's foe."

Then Joseph rose and willingly
Obeyed this new command,
And, taking child and mother,
Returned to Israel's land.

But hearing Archelaüs
Was King in Herod's room,
He turned aside to Galilee,
Which was his former home;

And dwelt in Nazareth city,
Thus plainly may be seen
The truth of Scripture words: "He shall
Be called a Nazarene."

And there the blessed Jesus
Spent childhood's simple days,
And, as he grew, waxed strong and wise
By God's upholding grace.

The Child in the Temple.

NOW, every year, these parents
Jerusalem did seek;
To keep the feast of passover,
And spend the holy week.

And when the child was twelve years old,
They did as heretofore;
And went up to Jerusalem,
The road oft traveled o'er.

They kept the feast as usual,
And, then, with cheerful mind,
Returned the way that they had come—
But Jesus stayed behind.

The parents traveled all day long,
Believing that their Son,
Somewhere, among the company,
Was coming safely on.

But when, at evening, they encamped,
And sought for Him around,
To their surprise and sore distress,
He was not to be found.

Still seeking Him they turned their face,
And traveled back again,
The old road to Jerusalem;
But seeking was in vain.

For three days long they went about,
Within the city lines,
Then, in the temple, found the lad,
Among the great divines.

He sat and heard the doctors talk,
And asked them questions wise;
And all who listened were amazed
At his profound replies.

And His parents were astonished
When they beheld Him thus,
And Mary said: "O why, my son,
Hast thou so dealt with us?

"Thy father, Joseph, and myself
Have three days sought for thee,
And sorrowed greatly, fearing we
Thy face no more would see."

Then Jesus, gravely, said to them:
"Wherefore my absence mourn?
My Father's work I have to do,
Till I to Him return."

And Mary, in her inmost heart,
Did secretely confine
The things He did, the words he spoke,
This wondrous Child Divine.

And Jesus rich in wisdom grew,
As passed the years of youth,
And gained the favor of all men,
By virtue and by truth.

John the Baptist.

NOW, in the fifteenth year, when reigned
Tiberias Cæsar grand,
And Pontius Pilate, under him,
Ruled over Judah's land,

And three of Herod's sons controlled
The regions North and East,
And Annas and Caiaphas were
Appointed, each, high priest,

The word of God came unto John—
Old Zacharias' son—
Who, in Judea's wilderness,
Had dwelt and prayed alone.

His raiment was of camel's hair,
There in his strange retreat,
While locusts and wild-honey
Comprised his only meat.

He preached where flowed the Jordan
Down through Judea's land;
Saying: "Repent ye, for the kingdom
Of heaven is at hand."

Now, the people all expecting
Their Messiah at that time,
Mused in their hearts if John were not
That prophet most sublime.

So the Jews sent priests and Levites,
Down from Jerusalem,
To see this new, strange preacher,
And closely question him.

And, "Who art thou?" they asked of him,
And humbly he confessed
"I'm not the Christ, looked for by you,
Nor with such honor dressed."

"What then? Art thou Elias?"
He said: "Not that I know."
"Art thou a risen prophet?"
He firmly answered, "No."

Then said they: "Tell us who thou art,
That we may answer give
To them that sent us thither
Some knowledge to receive."

He said: "I am the voice of one
Who through the land doth cry,
'Make straight, as said Esaias,
The way of the Most High.'"

The messengers were Pharisees,
Who said: "Why then baptize,
If thou be not the promised Christ,
Or he that should arise?"

John answered: "I, indeed, baptize
With water from the stream;
But there is one among you now
Of whom you do not dream.

"'Tis He who cometh after me,
The latchet of whose shoes,
Because He is so mighty,
I'm not worthy to unloose.

"And He shall, with the Holy Ghost,
Baptize you and inspire,
And fill your souls with power divine,
And with celestial fire.

"Whose fan is in His hand, and He
Will throughly purge His floor;
And gather up His wheat, but then,
With fire the chaff devour."

And many other things said he,
Exhorting all who heard;
And preaching unto them, with zeal,
The Gospel's precious Word.

Emmanuel.

AND in those days it came to pass
That Jesus—Holy One—
From Nazareth came to Jordan,
To be baptized of John.

For He had reached just thirty years,
The age the law declared
Those called into the priesthood,
For service were prepared.

But John forbade Him, saying,
"'Tis I have need to be
A subject of Thy baptism,
And comest Thou to me?"

And Jesus, answering, said, to him,
"Suffer it now, for thus
To keep the law of righteousness,
It well becometh us."

Then, meekly, and with solemn awe,
Did John the Lord baptize,
And when the heavens were parted wide,
He saw, with great surprise,

As Jesus left the water, and
With humble reverence prayed—
The Holy Ghost descending, like
A dove, upon His head.

And a voice, in tones majestic,
Came from the heavens, so bright,
Exclaiming, "This is my beloved Son,
In whom I take delight."

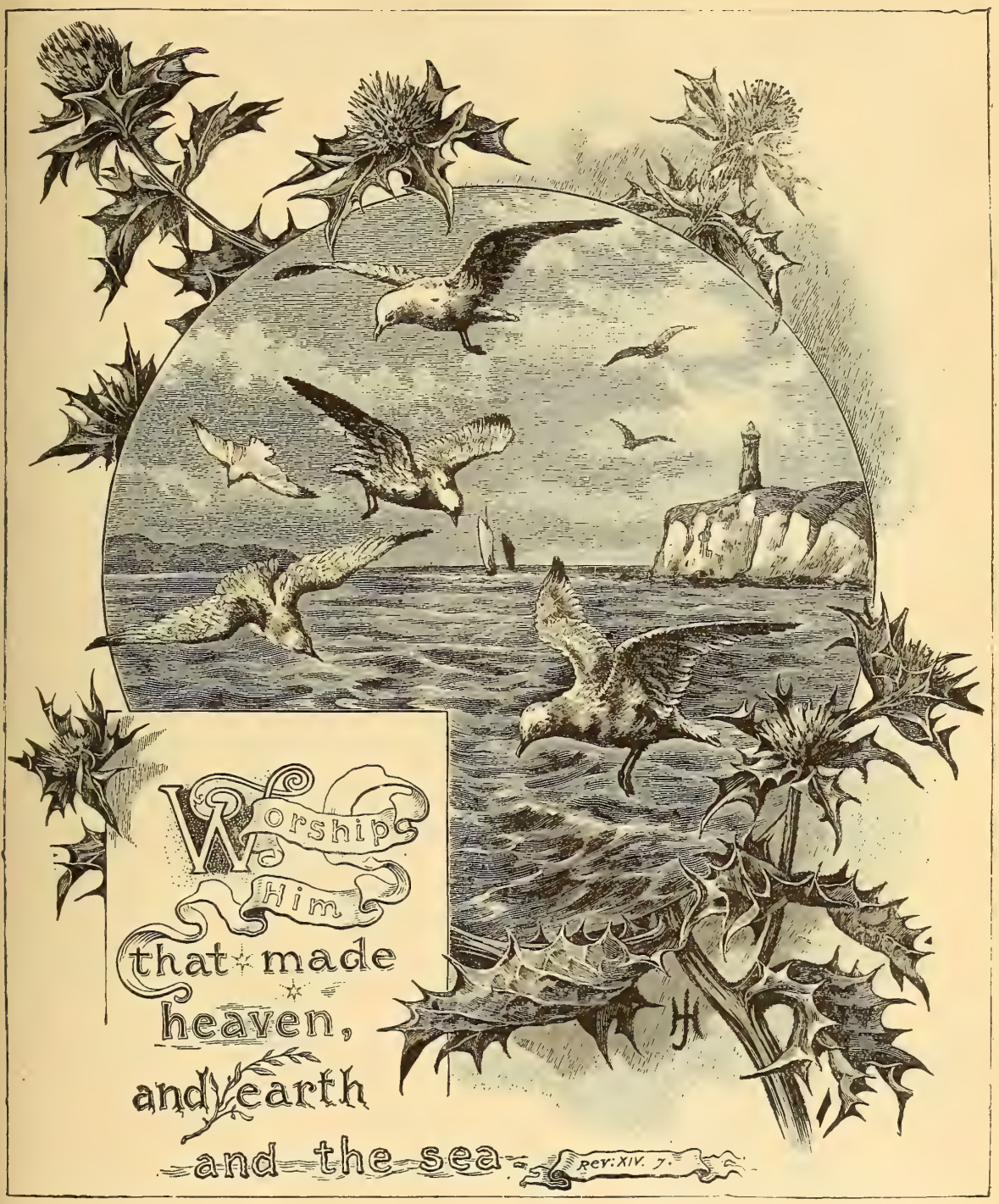
The Temptation.

THEN Jesus, with the Spirit filled,
And soul exalted high,
Was led from Jordan's bank into
The wilderness near by,

To be tempted of the devil—
Who in evil most delights.
There He, with wild beasts, made his home
For forty days and nights.

After this the Lord was hungry,
When the devil came, and said,
"If thou'rt the Son of God, command
These stones to be made bread."

But He answered, "It is written,
Man doth not live by bread alone,
But by each word, proceeding
From God, upon the throne."


Worship Him
that made
heaven,
and earth
and the sea
Rev: XIV. 7.

The devil then conducts Him through
The holy city, fair,
And sets Him on the temple roof,
High in the ambient air;

And says to Him, "If so Thou be
The Son of God, indeed,
Cast thyself down from hence, and for
Thy safety take no heed;

"Since it is written, 'Unto God
In danger thou shalt flee,
For to His angel band He gives
A charge concerning thee.'"

Then Jesus unto him replied,
"Again the written word
Rebukes presumption and declares,
Thou shalt not tempt the Lord."

Again the devil takes Him up
Into a mountain—high,
And shows Him all the kingdoms of
The world, both far and nigh.

And saith unto Him, "All these things
Will I give unto thee
If Thou wilt own my princely power,
Fall down and worship me."

Then Jesus called him by his name,
"Satan," He said, "be gone,
For it is written, 'Worship pay
To Israel's God alone.'"

Then, thus repulsed, the devil fled,
Pursued his wicked way,
And angels came and ministered
Unto their Lord that day.

The Meeting with John.

THE next day Jesus, calm and pure,
Was walking all alone,
Down, near the banks of Jordan,
When He was seen by John;

Who said, while pointing unto Him,
"Behold the Lamb of God,
Who takes the world's dark sin away,
And bears the awful load."

Again did Jesus walk, when John
With two disciples stood,
Who, looking on Him, said to them,
"Behold the Lamb of God!"

And the disciples, at this word,
Followed where Jesus went;
Who, turning, gently asked of them,
Their purpose and intent.

"Master," they said, "Where dwellest thou?"
He answered, "Come and see."
They went, and stayed with Him that day,
In holy converse free.

Now, one of these men was Andrew,
Who, filled with thoughts profound,
And, meeting his brother, Simon,
Said, "We the Christ have found."

And brought him straight to Jesus, who
Said to him, as he came,
"Thou'rt Simon, son of Jonah, now,
"Cephas shall be thy name."

The Meeting with Nathanael.

THE following day would Jesus
Return to Galilee;
And, finding Philip, saith to him,
"Come thou and follow me."

Then Philip found Nathanael,
And, unto him, he saith,
"We've seen the Christ of prophecy
Jesus of Nazareth."

Nathanael answered shortly,
"Thinkest thou can it be
That good come out of Nazareth?"
Saith Philip, "Come and see."

When Jesus saw Nathanael come,
Him did He kindly greet;
"Behold an Israelite," He said,
"In whom is no deceit."

Nathanael asked, "Whence know'st thou me?"
"Beneath the fig tree's shade,
Before that Philip called to thee,
I saw thee," Jesus said.

Nathanael said to Him, "Rabbi"—
With wonder overawed—
"Thou art the King of Israel,
Thou art the Son of God."

"Because I told thee," Jesus said,
"I saw thee 'neath the tree,
Believest thou? Yet shall thine eyes
Much greater wonders see.

"For thou shalt see bright angels,
Through heaven's open span,
Ascending and descending
Upon the Son of man."

The Marriage at Cana.

THE third day spent in Galilee
There was a marriage feast;
In Cana was the wedding held,
And Mary was a guest.

And Jesus, to this marriage feast
Received a formal call—
The wondrous Gospel Teacher,
With His disciples all.

And when more wine was wanted,
The mother of the Lord
Requested Him to show His power,
And wine to them afford.

But Jesus answered, "Woman,
My youthful days are o'er,
And to direct my actions
Should be your part no more.

"To show to men, by miracles
My power, the wondrous sum,
'Tis mine to choose the proper time
Which has not fully come."

Then, Mary to the servants said,
"Hark what He saith to you;
And, whatsoever it may be,
That thou shalt surely do."

And there were set six waterpots,
That cleanly Jews might reach
To wash their hands, and they contained
Two or three firkins each.

Jesus unto the servants said—
Who paid respect to Him—
"These vessels all with water fill;"
They filled them to the brim.

Then He commanded, "Draw out now,
And bear a cup well filled
Unto the ruler of the feast;"
And they did as He willed.

And the ruler, when he tasted
The wine from water made,
Not knowing how it was produced,
Unto the bridegroom said:

"Each man who spreads a feast, sets forth
Good wine at first, of course,
And, when the guests have drunk it all
Produces what is worse.

"But never at a marriage feast
Has bridegroom done as thou
Who gave poor wine at first and kept
The good wine until now."

Thus, by this first of miracles,
Did Jesus show His power,
And His disciples knew Him Christ,
From that important hour.

Driving Out the Money-Changers.

THEN the Jews' passover drew nigh,
And to Jerusalem
Went Jesus, and His followers
The journey made with Him.

But when they reached the temple court
A market there they found;
Creatures on sale, for sacrifice,
And merchants sitting round.

Then Jesus made a scourge of cords,
And drove them all outside,
And, angered by their wickedness,
The money scattered wide.

And the disciples then recalled
The Psalmist's ancient word,
"I have been eaten up with zeal
Unto thy house, my Lord."

Then said the Jews, "We want to see
What evidence you show
That you possess authority
Such things as these to do?"

"Cast down this temple," Jesus said,
Let its proud walls decay,
And I will raise it up again,
Ere three days pass away."

They answered, "Forty years and six
This temple took to build,
And wilt thou rear it in three days?
Art thou so strangely skilled?"

But of his body thus he spoke,
A temple strong to view,
And the disciples, when He rose,
Recalled that word most true.

Now, while in old Jerusalem,
At the passover feast,
Jesus performed great miracles,
By which His fame increased.

Yet He gave not His confidence
To any, great or small,
Because He read the human mind
And knew the hearts of all.

And needed not to be informed
That man is weak and vain,
Who will applaud and honor now,
And persecute again.

A Ruler of the Jews.

THERE was a man, a Pharisee,
One of the chosen race,
Who, in the council of the Jews,
Maintained an honored place.

The same to Jesus came by night,
Saying, "Rabbi, well we know
Thou art from God, for no mere man
Such miracles can do."

Jesus replied, "Thou dost believe,
Yet such a faith as thine
Is naught, unless thou undergo
An inward change divine.

"Except a man be born again,
I truly say to thee,
The holy kingdom of his God
His eyes shall never see."

Then Nicodemus said, surprised,
"How can a man, when old
Become a little babe again,
Such wonders to behold?"

And Jesus answered, "Verily,
The birth of which I speak
Is by the Spirit's gracious power,
Which every one must seek.

"That which is born a little babe
Is but a fleshly frame,
But inward birth to all imparts
The Spirit's living flame.

"And, as the way the wind doth blow
Is not known by the sound,
So shalt thou feel, but not discern,
The inward change profound."

Then Nicodemus asked again,
"How can these things be so?"
Christ answered, "Dost thou rule thy race
And yet these things not know?

"I verily declare to you
The truths that are divine,
And ye receive not in your heart
These precious words of mine.

"If I have told you earthly things
And you do not believe,
How shall you of these heavenly things,
My truthful words receive?

"And no man hath ascended up
To heaven's throne, above,
But the eternal Son of man,
Who hath come down in love.

"And as a serpent Moses raised,
Upon an upright pole,
That those who felt a poisonous bite
Might look and be made whole,

"So must the Son of man be raised—
In hate, and wrath and strife—
That whoso shall believe on Him
May have eternal life.

"For God so loved this sinful world
He gave His only Son,
That those who should believe on Him
Might find their heaven begun.

"For God sent not His Son below
The wicked to condemn:
But that, through Him, salvation might
In mercy reach to them.

"He that believes is saved from death,
But he that doubts must die;
Because he has rejected, thus,
The Son of God, most high.

"And this is what condemns their lives,
That light is shining clear,
And men love darkness lest their deeds
Of evil should appear."

John the Baptist.

AFTER these things did Jesus go
Forth into Judah's land,
Attended by his followers,
A faithful, holy band.

John in his holy zeal baptized
The people all around,
In Aenon, near to Salim,
Where water did abound.

And John's disciples told him all—
How Jesus, too, baptized,
And crowds of people went to Him;
But John was not surprised.

He answered, "Man can nothing take,
Except to him 'tis given,
And to baptize with water
Was my command from Heaven.

"And ye, yourselves, can witness true
I said, I am not He—
The Christ, the long expected one—
He cometh after me.

"Full happy is the bridegroom, but
His friend, which standeth near,
Rejoiceth in his happiness,
So I am filled with cheer.

"He will go on, in power and might,
His glory must increase;
While I, His humble forerunner,
Must dwindle and decrease.

"He that descendeth from above
Is Lord and King of all;
While he that is mere earthly man
Is tainted by the fall.

"He that from heaven comes to earth—
The mighty Prince and Lord—
Tells men what He has seen and heard,
And none receive His word.

"Yet he that hath received His word
Hath set his loyal seal,
That God's eternal righteousness
He doth to man reveal."

But John's bold, fearless preaching
Now, suddenly, must cease—
How truly he had prophesied
Unto himself decrease!

Wicked Herod.

HEROD, tetrarch of Galilee,
John's teaching oft did seek,
Thought him a just and holy man,
And gladly heard him speak.

Yet Herod had a wicked heart,
And crime had stained his name,
For he lived with his brother's wife,
And none had dared to blame.

But John, with holy courage, had
Condemned his sinful life,
And said, "It is not right for thee
To have thy brother's wife."

Therefore, the woman hated him—
Herodias was her name—
And would have killed him if she could,
With neither fear nor shame.

But Herod she persuaded,
To seize the preacher bold,
And in a dungeon's gloomy cell
His prisoner to hold.

Now, when the news of this event
To Jesus had been brought,
While in the land of Judah,
Where He baptized and taught,

And He well knew that word unto
The Pharisees had gone,
How, in His mission here and there,
He plainly favored John,

He left Judea's flowery land,
And turned His face again
To Galilee, His early home,
In Herod's proud domain.

Yet neither horse nor chariot had
This royal Son of God;
But traveled humbly and afoot
The hot and dusty road.

The Woman at the Well.

HIS way lay through Samaria,
And, as the noon was high,
He came to Jacob's ancient well,
The town of Sychar nigh.

And, wearied with His journey,
He by the well sat down,
While His disciples went to buy
Some food within the town.

Then, presently, a woman came—
A daughter of the land,
To draw some water from the well—
Her pitcher in her hand.

And Jesus, full of pitying grace,
Beyond what we can think,
Looked gently in the woman's eyes,
And said, "Give me to drink?"

And thus, this poor Samaritan,
Who knew but sin and shame,
Was led to seek the living draught,
Found in Messiah's name.

And she, that single pupil, heard,
By the old patriarch's well,
The greatest, grandest lesson
That e'er from Jesus fell.

And she believed. O, woman fair,
Though fallen thou hadst been,
The Searcher of all hearts in thee
The seed of faith had seen;

And traveled through Samaria,
To meet you, and to tell
The new and wondrous doctrine
That you received so well.

And now came the disciples back,
Who wondered that He taught
One humble woman there alone,
Yet wherefore no man sought.

But the woman left her pitcher,
And to the city went,
And told to every one she met
The wonderful event:

How she had seen a traveler,
Sitting by Jacob's well,
Who all her secret history
Did accurately tell.

Shew me thy ways O LORD
teach me thy paths
Ps 25 . 4

And, "Come and see him!" she exclaimed,
"For he the Christ must be;
Such wisdom, dignity and grace
None e'er possessed as He."

Meanwhile the Lord's disciples
Before Him set some meat,
And urging Him with gentle words,
Said, "Master, come and eat."

But, in that hour, no mortal food
His craving want could fill,
His heart and mind were wholly set
To work His gracious will.

'Twas now the harvest day of souls,
In old Samaria's fields,
And He would gather all the fruit
That faithful labor yields.

So He, in answer to the call
That He partake of food,
Taught the great lesson to all men
Of always doing good.

And, now, came the Samaritans
And begged the Lord to stay
And lodge within their city's walls,
And teach them every day.

And He who hearkens when we ask,
Complied with their request;
And in their city He abode
Two days, an honored guest.

And many of those men believed
He was the Christ—the Lord,
When they beheld His holy life,
And heard His gracious word.

The Nobleman's Son.

AND, now, upon His journey bent,
He turned His eager face
To tread the road to Galilee,
Urged on by love and grace.

And on before Him went His fame,
'Mongst Jews both great and small,
And teaching in their synagogues,
Was glorified of all.

And He was well received by them—
The men of Galilee—
Who, at the feast of passover,
His miracles did see.

There was a certain nobleman,
Who in Capernaum dwelt;
Whose son was sick, and nigh to death,
And great concern he felt.

But hearing Jesus had returned
To Galilee, was glad,
And hastened to Him, to entreat
That He would heal the lad.

Then Jesus said, to try his faith,
"Unless ye wonders see
Ye will not yield your hearts to God,
Nor yet believe on me."

To this remark the nobleman
Made no direct reply;
But said: "Oh, Sir, come down with me
Before my child shall die."

Jesus responded: "Go thy way,
Thy son doth surely live;"
And the man went, nor did he doubt
The word the Lord did give.

And as he traveled to his home,
His servants came to meet,
And tell him that his son was well;
His joy was now complete.

He asked them when the child improved,
And they, in answer, said
"The seventh hour of yesterday
The burning fever fled."

That very hour, the father knew
Had Jesus said he lived;
And he, himself, and all his house,
On Christ, the Lord, believed.

In the Synagogue.

THEN Jesus came to Nazareth,
His childhood's quiet home;
And, as to teach on Sabbath days
His custom had become,

He, in the synagogue, stood up,
To read the holy Book;
And the writing of Isaias,
When handed Him, He took;

And opened it, and found the place
Wherein the prophet spake
Of Israel's Messiah,
Who should their bondage break.

He read the text, distinct and clear,
Then closed the Book again,
And took His seat, while on Him gazed
The eyes of all the men.

And He began to say to them:
"This day, in all your ears,
This holy Scripture is fulfilled,
After so many years."

And they, in awe and wonder, heard
His words of grace and truth,
And said: "Is not this Joseph's son,
Whom we have known from youth?"

But soon their kind and gentle mood
Began to disappear,
Because He told them homely truths
They did not wish to hear.

At last, the fickle people rose
In wild and wicked wrath,
Seized Him, and roughly led Him up
The sloping, hillside path;

That, in their raging anger, they
Might cast Him headlong down
The precipice, one side the hill,
On which was built their town.

But He passed through their very midst,
An unfelt, spirit shape;
And left them, standing wonder-struck
At this most strange escape.

And so He went from Nazareth;
His home was there no more;
But in Capernaum He dwelt,
And showed His grace and power.

The Draught of Fishes.

ONE day the Lord stood by the shore
Of lake Gennesaret;
And watched the fishermen, as there
They pulled the outspread net.

And, as He stood, the people came,
And pressed upon Him round,
To hear Him preach the Gospel news,
Which they so precious found.

Then Jesus, seeing Simon's ship
Was anchored close at hand,
Stepped quick aboard, and gave command
To push a space from land.

And, sitting down, He taught the throng
Who crowded on the shore,
And heard, with joy, such heavenly truth
As ne'er was preached before.

The sermon ended, then He bade
Simon launch out for fish;
And Simon answered that he would,
If 'twere the Master's wish.

But added: "We have toiled all night,
Nor sleep nor rest have sought,
But through the water dragged our nets,
And yet no fish have caught."

Still, while he spoke, he launched the ship
Out on the waters wide,
And let the net down in the sea,
The vessel's rail beside.

And lo! at once, with fish 'twas filled,
A multitude so great
That the strong net came wide apart,
So heavy was their weight.

The fisherman their partners called
To bring another ship;
And soon both vessels were quite full,
And sinking in the deep.

Then Simon Peter, in amaze,
At Jesus' knees fell down;
And said: "O Lord, depart from me,
My sins to Thee are known."

But Jesus gently said to him:
"Thou need'st not be afraid;
From henceforth thou shalt sinners catch,
By my Almighty aid."

And when they brought their ships to land,
They—Peter, James and John—
Forsook their vessels and their friends
And followed Christ alone.

The Unclean Spirit.

NEXT sabbath, in the synagogue,
When He stood forth to teach,
The people wondered at His force,
And mighty power to preach.

And one was there within whose breast
A devil foul had sway;
Who, held in bondage most unclean,
Yet sought to praise and pray;

But, by the devil moved, cried out,
And called the Lord by name;
Declaring that he knew Him well,
And also whence He came.

Then Jesus to the devil said:
"Silence and come thou forth;"
Who came forth, hurting not the man,
But casting him to earth.

And all the people were amazed
At what they saw that day,
And said, "With power doth He speak,
And spirits vile obey."

And the news spread round the country,
And was told from place to place,
Of the wonder-working prophet,
And this miracle of grace.

Simon's Wife's Mother.

WHEN Jesus left the synagogue
He did not go alone,
But with Simon and with Andrew,
Followed by James and John,

And entered into Simon's house,
Where they besought His aid,
For the kind mother of Simon's wife
Was in a fever laid.

The raging fever quickly fled
At His divine behest,
And she arose and ministered
To every waiting guest.

Casting out Devils.

NOW, when the sun was setting low,
They brought all the diseased;
He laid His hands on every one;
To heal them He was pleased.

And many devils He cast out
By His command and power;
And all the people quickly came
Together at the door.

The devils He forbad to speak,
As they around Him trod—
For one and all acknowledged Him
The Christ—the Son of God.

And so the word Esaias spoke,
Foretelling Him, came true:
"Himself bare our infirmities,
And all our sickness knew."

The next morn, rising early,
Before the break of day,
He went out to a desert place,
To meditate and pray.

And Simon and his company
Went after Him, and said:
"All seek for Thee and are amazed,
Supposing Thou hast fled."

He said to them: "I go to preach
In other cities too;
For therefore came I down from heaven,
To teach the Gospel true."

And he preached in their synagogues
Throughout all Galilee;
While, from before Him, as He went,
He made the demons flee.

Healing a Leper.

AND now it came to pass, one day,
When in a certain town,
A leper, seeing Jesus, came,
And on his face fell down,

And worshipped, and beseeching Him,
Said: "Lord, if but Thou please,
Thou hast the power to make me clean,
From this most foul disease."

At once the Lord put forth His hand,
And, with a gracious touch,
Said: "It doth please me—be thou clean;"
Thus prayer availeth much.

But Jesus charged him not to tell
The miracle abroad;
But go straightway unto the priest,
And offer gifts to God.

Yet so much more His fame went forth,
And multitudes came near,
That He might heal their sicknesses,
And they His words might hear.

But He stayed in the desert drear
While blazed abroad the news,
Fearing they would proclaim Him King,
And thus provoke the Jews.

After some days He came again
Into Capernaum;
And it was quickly noised abroad
The Master was at home.

The Man Sick of the Palsy.

AND many people gathered, till
The house could hold no more;
Grave doctors and proud Pharisees
Thronged in and round the door.

And Jesus preached, and taught them all
The precious, Gospel Word;
And healed the sick who recognized
The power of the Lord.

And now behold a kindly act:
A bed is borne by four—
On which one sick of palsy lies—
Near to the crowded door.

And when they cannot enter in,
They to the roof ascend;
And, breaking it, let down the bed
On which is laid their friend.

Thus to the sick man Jesus spake:
"Thy sins are all forgiven."
And then the scribes said in their hearts,
"Who thus blasphemeth Heaven?"

Immediately the Lord perceived
Their thoughts, and answer gave:
"Which is the easier, from sin
Or from disease to save?

"But that ye now may learn the fact,
And know it from this hour,
That to forgive all sin on earth
The Son of man hath power;"

He said unto the sick man: "Rise,
Take up thy bed and bear
It on thy shoulders hence away,
And to thy house repair."

Immediately the man arose,
To perfect health restored;
And taking up his bed, went home,
And glorified the Lord.

The Calling of Matthew.

NOW, after this, as Jesus passed
Where customs were received,
He saw a man named Matthew sit
And, knowing he believed,

Said to him only: "Follow me,"
And Matthew, leaving all,
Rose up and the disciples joined,
At this most simple call.

Then Matthew—sometimes Levi called—
Prepared a splendid feast,
Inviting a great company,
With Jesus, honored guest!

But Matthew was a publican,
On whom the Jews did frown,
And so were many of his friends,
Who at the feast sat down.

And thus the scribes and Pharisees
To the disciples said:
"With publicans and sinners vile
Why doth your Lord eat bread?"

Then Jesus said: "Not to the well,
But sick, are doctors sent;
And I came, not to call the good,
But sinners to repent."

The Pool of Bethesda.

SOON after this, again the feast
Of passover came round,
And Jesus, at Jerusalem,
All worshipful was found.

For, to fulfill all righteousness
He taught the people all,
And joined the service in God's house
At every stated call.

Now, in Jerusalem, there is
At the sheep-gate a pool,
Bethesda called in Hebrew phrase,
Five-porched, of water full.

And in these porches lay a throng,
Diseased and racked with pain;
Blind, halt and withered, hoping from
The water help to gain.

For, sometimes, down an angel went
And tossed the quiet pool;
And who could, after, step in first,
Was sure to be made whole.

And one poor sufferer lay there,
On that unhappy ground,
Who eight and thirty tedious years
Infirmity had bound.

When Jesus, passing, saw him lie,
He knew his wretched case;
And He who shares His peoples' woes,
Looked down with pitying grace;

And kindly asked the man: "Wilt thou
Be healed of thy disease?"
Well knowing that no earthly boon
Could more the cripple please;

Who answered, in dejected tone,
"Sir, I have no kind friend—
Whene'er the water is stirred up—
His kindly help to lend.

"But while with slow and painful steps,
I try to move along,
Another suff'rer gets down first,
Whose limbs are good and strong;"

Then Jesus said: "Rise, lift thy bed,
And walk with it away."
Immediately the man obeyed;
And 'twas the Sabbath day.

The Jews who met him, therefore, said:
"Thou'rt doing very wrong,
Upon this holy, Sabbath day,
To bear thy bed along."

He answered them: "The man who did
The wondrous work on me,
Of healing by His own command
My long infirmity—

"He said: 'Take up thy bed and walk,'
And, instantly, there came
A healthful glow through all my limbs,
With power to do the same."

Then asked they him: "What man is he,
Who thus irreverent spake,
Commanding thee thus wickedly
The Sabbath law to break?"

But the healed man knew not the friend
Who did him so much good;
For Jesus bore Himself away
To escape the multitude.

But afterward, as Jesus taught
Within the temple gate,
He found this man and said to him,
"Behold thy healthy state;

"Now sin no more, lest worse should come
Upon the guilty soul."
Then went the man and told the Jews
'Twas Jesus made him whole.

Therefore the Jews did persecute
The Lord and seek to slay,
Because He did these wondrous things
Upon the Sabbath day.

But Jesus preached to them the truth,
In language strong and clear;
And happy were they who believed,
And lent a willing ear.

The Man with a Withered Hand.

AGAIN, as in the synagogue,
The Lord on Sabbath taught,
A man who had a withered hand
His kind attention sought.

And scribes and Pharisees around
Watched if the Lord would use
His power to heal upon this day,
That they might Him accuse.

But He, who knew their evil thoughts,
Unto the sufferer said:
"Arise, and stand forth in the midst;"
And the poor man obeyed.

Then He, to those who watched Him, said:
"I one thing ask of you;
Is it on Sabbath days correct
Evil or good to do?"

But they replied not, then He said:
"What man among you all
Shall have one sheep which on this day
Into a pit shall fall;

"And he will not lay hold on it,
And quickly lift it out?
That man is better than a sheep
You surely cannot doubt.

"Wherefore 'tis lawful thus to do
Good on the Sabbath days;"
And He looked on them with surprise,
Grieved by their wicked ways.

Then to the man who meekly stood,
Waiting the Lord's command,
In centre of the synagogue,
He said: "Stretch forth thine hand."

And though the hand hung helpless down,
The heart with faith was strong;
And instantly ran vital force
The arm's whole length along.

Then went the haughty Pharisees
And the Herodians rude,
And held a council to destroy
Him who did only good,

But Jesus, knowing it, withdrew,
Still followed by the crowd;
He healed them all, but charged that they
Speak not His name aloud.

The Twelve are Chosen.

AND then up to a mountain's side,
One day, the path He trod,
And there alone he bowed Himself
All night in prayer to God;

And in the morning called all those
Who Him their Master claimed,
And, from amongst them, chose out twelve,
Whom He apostles named.

And He ordained this favored few,
With privilege to each
To be with Him when He so willed,
Or be sent forth to preach;

And to have power to heal the sick,
The dumb, the halt, the blind,
And cast all evil spirits out,
That vex and curse mankind.

And these were the twelve chosen men:
Simon, to whom the Lord
Had given the name of Peter—
A stone, both strong and hard;

And Andrew, Simon's brother, and
The sons of Zebadee,
Bold James and John, whom Jesus said
Should Boanerges be,

Which means the sons of thunder, and
Philip, Bartholomew,
Matthew and Thomas, James and Jude,
Both sons of Alpheus true;

Simon, who was a Canaanite—
By Luke Zelotes named—
And Judas called Iscariot;
Traitor, for evil famed.

Healing the Sick.

HE then descended to the plain,
To seek for food and rest,
When all the people of the land
In crowds around Him pressed.

The weary sick and those who felt
The pangs of racking pain,
And others vexed with devils hoped
From Him relief to gain;

And, following, sought to touch Him,
As power from Him had flown;
But in compassion He beheld
And healed them, every one.

The Sermon on The Mount.

AGAIN, up to the mountain side
He went, and took His seat;
And His disciples followed Him,
And gathered round His feet.

And lifting up His eyes on them,
He raised His voice to teach,
Declaring those exalted truths
He came on earth to preach.

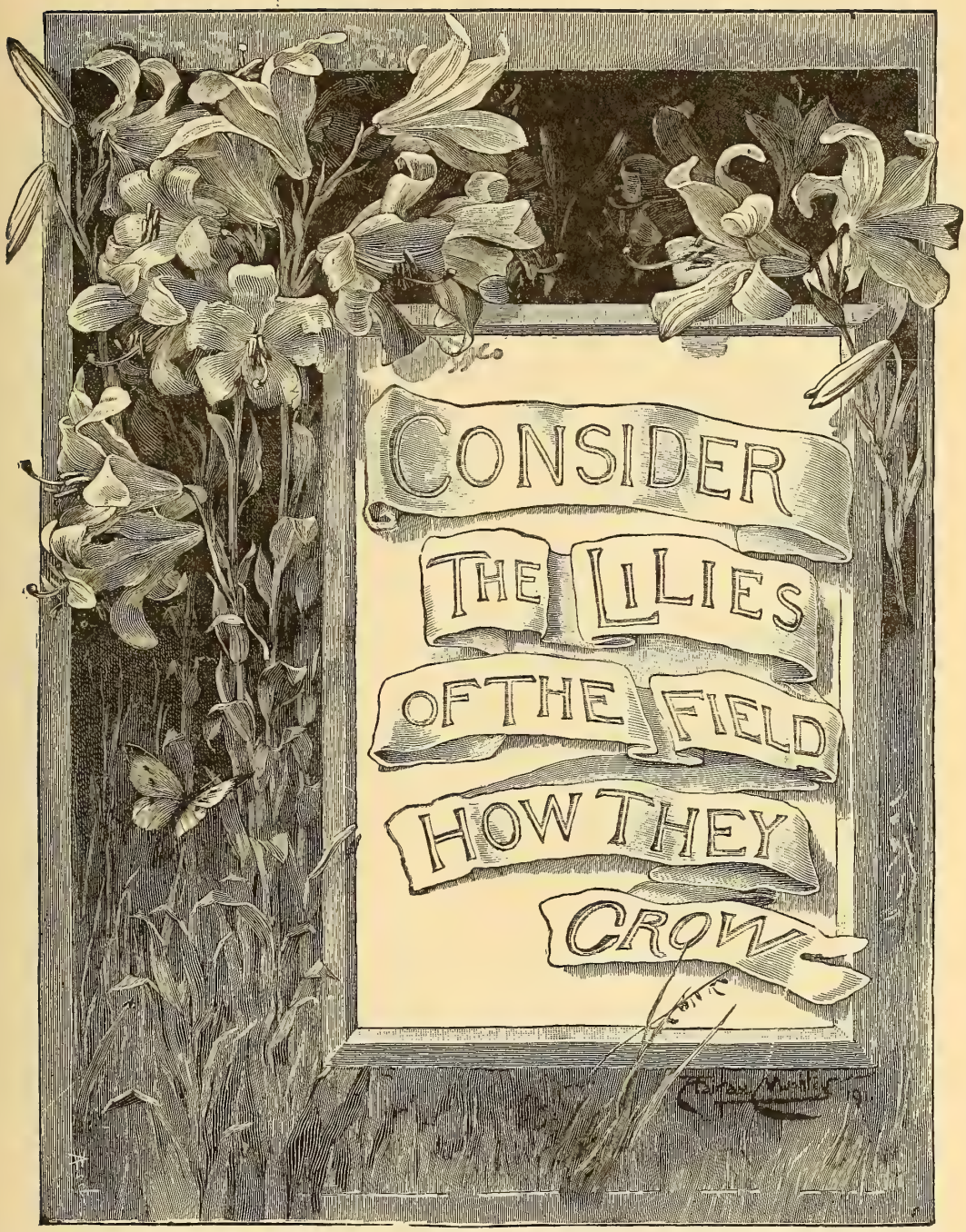
He told them, first, the blessedness
Of purity and grace;
And that the souls most like to God
Should see the Father's face.

Then told them of their high estate,
Their privilege sublime,
To upright stand, and shed forth light
Upon the realms of time.

And taught them of the moral law,
And of the law of love,
For heart and spirit to be kept,
All human laws above.

In simple words He framed for them
A solemn, fervent prayer,
By which they could approach to God,
And on Him cast their care.

He taught that, if their neighbors' faults
Were lovingly forgiven,
They all might claim in humble faith
The Fatherhood of Heaven.


CONSIDER
THE LILIES
OF THE FIELD
HOW THEY
GROW

Then charged them 'gainst the error made
From that time until now,
That men to different masters
Allegiance can avow.

"For God," He said, "ye cannot serve,
And mammon serve beside;
In love to one and not to both,
Your spirit must abide."

He then the precious lesson taught
Of God's vast providence,
Which is our faithful guardian,
And our secure defence.

The little songsters of the air,
The lilies of the field,
Are fed, and clothed, from day to day,
While they no forethought yield.

And man, much better in His sight—
How little faith has he,
To doubt the providential care
That all his needs can see!

"Seek first the kingdom of your God,
His righteousness divine,
And all the stores of earthly good
Shall graciously be thine."

The Preacher then went on to charge
'Gainst judging others' sin—
Those fond of spying evil deeds,
Should with their own begin.

And they who ask, or seek, or knock,
God never will deny;
And men to other men should do
As they would be done by.

And it is wise to enter in
The narrow way and straight;
And shun the way where many go—
The wide and open gate.

Though men may openly appear
What they are not within;
Yet you shall know, if in their lives
You see the fruit of sin.

For every good and perfect tree
Doth faultless fruit bring forth;
But when you see an evil tree,
Its fruit is nothing worth.

And each tree bearing not good fruit
Into the fire is cast;
Wherefore, 'tis by their deeds ye know
The doom of all, at last.

"Not every one who says to Me;
'Lord, Lord,' shall enter heaven;
But he that does my Father's will;
And knows his sins forgiven.

"Many will say to me that day:
'I've done good in Thy Name;'
I never knew you, I will say,
I disregard your claim.

"Therefore, who hears these words of mine
And doth not doubt or mock,
Is like a man who wisely built
His house upon a rock.

"And the rain fell and floods came on,
And winds blew fierce and long;
But that house stood, securely firm,
On its foundation strong.

"And every one that hears my words
And disobeys, shall stand
Like to a foolish man, who built
His house upon the sand;

"And the rain fell and floods came on,
And winds blew round and round
Upon that house, and soon it fell
In ruins on the ground."

The Centurion's Servant.

AND, now, when Jesus entered
Into Capernaum;
A Centurion besought Him for
A servant, sick at home.

"I will come," He said, "and heal him."
The Centurion answered: "Lord,
I am not worthy Thou should'st come,
But only speak the word.

"For I, myself, am in command,
And whatsoe'er I say
To one, or to another man,
They instantly obey."

When Jesus heard him, in surprise
He said to those around:
"I verily, in Israel,
Such great faith have not found."

Then said to the Centurion: "Go,
Thy faith the work has sealed;"
And in the self-same hour he found
His servant had been healed.

Raising the Widow's Son.

IT came to pass upon the day
Succeeding this event,
That as he journeyed on his way,
Much people with Him went.

Along the road He traveled on,
Until He came to Nain;
When, just outside the city gate,
He met a funeral train.

In sorrow they were bearing forth
A weeping widow's son;
And many sympathized with her—
He was her only one.

And when the Lord saw her He had
Compassion on her grief;
And said unto her: "Weep no more,
I bring you sure relief."

He touched the bier, and all the friends
Stood still in mute surprise,
When to the dead He spoke: "Young man,
I say to thee arise."

And the dead youth sat up, alive,
And to her speechless joy,
The mother from the Lord received
Her resurrected boy.

The Pharisee and the Woman.

IT happened that a Pharisee
Invited Christ to eat,
When a poor, sinful woman came
And worshipped at His feet;

And washed them with her copious tears,
And wiped them with her hair,
And kissed them, and anointed them
With ointment rich and rare.

The Pharisee, within himself,
Said: "If this man were wise,
And were a prophet, he would know
This sinner to despise."

And Jesus, answering his thought,
Explained the woman's love:
She was a sinner who, now saved,
Her gratitude would prove.

And while the guests in wonder gazed,
He to the woman spoke:
"Thy sins are all forgiven—thy faith
Hath broken Satan's yoke."

The Blind and Dumb Man.

AGAIN a man they bring to Him,
Of Satan sore possessed,
Both blind and dumb, in wretched plight,
But Jesus gave him rest.

The sufferer both spake and saw,
When people, every one,
Who saw this miracle, exclaimed:
"Is not this David's Son?"

But the proud Pharisees, in heart,
Ignored this title true;
And said the wondrous healing gift
To Satan's power was due.

Then Jesus knew their thoughts and said:
"What logic ye command!
If Satan cast out Satan, then
His kingdom cannot stand."

The Storm on Galilee.

AND as the multitudes increased,
And thronged about the Lord,
He said: "I other towns must seek,
And in them preach the word."

So He commandment forthwith gave
That His disciples go,
And get a ship in readiness,
Across the lake to row.

Then a certain scribe said: "Master,
I'll follow Thee to-day,
By land or water, wheresoe'er
Thou goest or shalt stay."

And Jesus answered: "Foxes can
Run into holes for rest,
And every bird of air can fly
Into a pleasant nest;

"But no place hath the Son of Man
Whereof it can be said:
'That is His home, where He may lay
In peace His weary head.'"

The scribe had nothing more to say;
He, doubtless, did not care
The fortunes of so poor a man
To follow and to share.

Another said: "Lord let me go
My father's grave to make."
Said Jesus: "Let the world do that,
Come thou, my portion take."

And now the followers of Christ
Were all aboard the ship,
And He, o'ercome with weariness,
Lay down and fell asleep.

And the disciples, in alarm,
Their Master woke from sleep;
"Lord, we must have thine instant help
Or perish in the deep;"

When He, in calm and gentle voice,
Said: "Wherefore do ye fear,
O ye of little faith and trust,
While I, your Lord, am here?"

Then He arose in dignity,
And spoke His sovereign will,
Commanding both the winds and sea
To hearken and be still.

And instantly all nature's face
A tranquil aspect wears,
Hushed is the tempest, and the sky
Again serene appears.

The men each to the others, said,
In awe and great amaze:
"What kind of man is this, whose word
The fearful storm obeys?"

The Legion of Devils.

NOW when they reached the other side,
All fright and danger o'er,
The country of the Gadarenes
Received them to its shore.

But many steps they have not gone
To reach the city near,
When suddenly two unclad men
From 'mongst the tombs appear.

By unclean spirits sorely vexed,
No firm restraints could hold
Their demon-strengthened limbs, or keep
Their frantic souls controlled.

And in the mountains and the tombs,
With cries, both night and day,
They cut themselves, and caused such fear,
None dared to pass that way.

But when the Lord approached, a change
Came o'er these men possessed;
One fled—the other, falling down
In worship, sore distressed,

Cried: "What have I to do with Thee,
Jesus, Thou Son of God?
Torment me not, nor banish me
To my most drear abode."

Then Jesus said: "Come out of him,
Thou unclean spirit, vile,
And let thy presence ne'er again
His tortured soul defile."

And then He asked: "What is thy name?"
"Legion," the man did say,
For many, many devils bold
Within him had held sway.

The devils, knowing they no more
In this poor man could dwell,
Imploringly besought the Lord
To drive them not to hell;

And seeing a great herd of swine
Upon the mountain side,
Begged His consent to enter them,
With which the Lord complied.

But though there were two thousand swine
They could not fight nor flee,
The legion entered them, and all
Rushed headlong in the sea.

And they that fed the swine, alarmed,
Ran hastily away,
And told in town and country round
The wonders of that day.

Then every one went out to see
What wondrous things were done,
And still and calm the country lay,
And all the swine were gone.

And he who long had raged around,
A terror to mankind,
Sat peacefully at Jesus' feet,
Clothed, and of rightful mind.

And they who saw the miracle,
With eager tongues revealed
How he of legion once possessed
So suddenly was healed.

Then the whole multitude from all
The country round appear,
And beg the Lord to leave their coasts
For they were filled with fear.

Now, as the Lord took ship again,
The man thus saved from woe,
Prayed that he might be with the Christ,
Wherever He should go.

But Jesus answered: "Nay, return
To thine own house, and tell
What God hath done for thee, and hence
With thine own kindred dwell."

And the man did as Jesus said,
And told to great and small
Of his most glad deliverance
From Satan's dreadful thrall.

The Daughter of Jairus.

IT came to pass as Jesus thence
Returned, across the sea,
Many He found awaiting Him—
The men of Galilee.

And behold, Jairus, ruler of
The synagogue, drew near,
And knelt at Jesus' feet, and prayed,
In great distress and fear,

That Jesus to his house would go
And heal his dying child—
A little daughter, twelve years old,
In manners sweet and mild.

Then Jesus, whose glad work it was
To cheer each broken heart,
Went with him, followed by the crowd,
Who would not from Him part.

And a poor woman, suffering
From a severe disease,
Who, for twelve years, her money all
Had spent in doctors' fees;

When told that he was passing by
Came in the crowd, behind,
And said: "If I may touch His clothes,
I sure relief shall find."

And, stooping down, she gently touched
His garment's hem: when, lo!
She felt the fountain of her plague
Had ceased at once to flow.

When He, perceiving in Himself
Some loss of power Divine,
Turned and demanded of the crowd:
"Who touched this robe of mine?"

Then His disciples said to Him:
"The people throng round Thee,
They closely press on every side,
And sayest Thou: 'Who touched me?'"

But He still looked around, when she,
Knowing she was not hid,
Came, trembling, fell down at His feet,
And told Him what she did.

But He said, kindly: "Daughter, thou
This act must not deplore,
Thy faith hath healed thee, go in peace;
No plague shall vex thee more!"

And while He spoke, from Jairus' house
Came messengers, who said:
"Trouble the Master now no more;
The little maid is dead."

But Jesus to the ruler turned,
And said: "You need not grieve;
All shall be well with thee and thine,
If only thou believe."

Before He reached the ruler's house,
He told the rest to wait,
And none but Peter, James and John,
Went with Him through the gate.

And when He entered in the house,
He found it full of grief,
Nor did the mourning company
Expect from Him relief.

Then He said gently to the friends:
"Why make this noise, and weep?
The damsel is not truly dead,
But taketh rest in sleep."

And they all laughed—a laugh of scorn-
Well knowing she was dead,
When he turned out the sneering crowd,
And calmly onward led

The father and the mother, who
No doubting did betray,
And His believing followers,
To where the maiden lay;

Then took her gently by the hand,
And said, with pitying eyes:
"Talitha Cumi; damsel, I
Now say to thee arise."

Then instantly the maid arose,
And walked upon her feet,
When He in kindness ordered that
They give her food to eat.

Two Blind Men Healed.

NOW when the Lord departed thence,
Two blind men followed close,
And, "Oh! Thou Son of David," cried,
"Have mercy upon us."

And when He reached His lodging house,
The blind men entered too;
Then Jesus asked: "Do ye believe
That I this thing can do?"

They said: "Yea, Lord;" then did He touch
Their eyes, with fingers kind,
And said: "According to your faith,
Be ye no longer blind."

Forthwith they saw, and Jesus charged
That they let no man know;
But they went out and spread His fame
Wherever they did go.

The Disciples Sent Forth.

STRAIGHTWAY the Lord departed thence,
And came to His own home,
And in the synagogue He taught
When Sabbath-day had come.

The people wondered at His words,
And asked: "How can it be
That this man has such power gained
As we both hear and see?

"For is not this the carpenter?
We know his mother well;
His brethren and his sisters, too,
All here among us dwell."

And so they took offence at Him,
And Jesus said: "In vain
A prophet much esteemed abroad
At home would honor gain."

And He could do no mighty works—
Save healing a few sick,
And teaching in the villages—
Because their faith was weak.

But looking on the people with
Compassion in His heart,
As scattered sheep, and ignorant—
He called the twelve apart,

And sent them forth, through all the land,
To preach, by two and two,
To the lost sheep of Israel,
The Gospel, pure and true.

Death of John the Baptist.

HEROD, the king, his birthday kept,
And festive supper spread,
For lords, high captains and chief men,
Of Galilee the head.

And with the flowing of rich wines,
And strains of music sweet,
The daughter of Herodias danced
On light and airy feet;

Which dancing so much pleased the king
He promised, with an oath,
That whatsoever she would ask
He'd give her—nothing loth.

The daughter of her mother asked:
"What gift shall I desire?"
The wicked woman answered her:
"John Baptist's head require."

Straightway the brazen damsel came,
And, with petition bold,
Demanded John the Baptist's head,
Just as she had been told.

Although the king was sorely grieved,
He would not break his word,
In honor of the company
By whom the oath was heard.

Now, soon as John's disciples knew
Of his most cruel doom,
They took his body, tenderly,
And laid it in a tomb;

And to the Master straightly told
What had befallen John—
The deed which at the king's command
His servile guard had done.

But fear's dread torment soon drew near,
When Herod heard the news
Of the wonder working Jesus,
Now preaching to the Jews.

And he, with pale and trembling lips,
Unto his servants said:
"This is the Baptist whom I slew,
Arisen from the dead.

"Therefore do wondrous works in him
Show forth themselves, to prove
That He a mighty prophet was,
Appointed from above."

Feeding the Multitude.

THE twelve apostles, when the time
For their return had come,
Betook themselves with one accord
To Jesus, at His home;

And told Him all things that befell
While they had been away;
What they had done, what they had taught,
And how they fared each day.

Then Jesus at Bethsaida
Was with compassion moved,
To see the people crowd around—
The sheep He so much loved.

He talked to them of God and heaven—
The land above all lands—
And healed as many as had need
Of healing at His hands.

Then said the twelve: "Lord do Thou send
The multitude away,
That they some victuals may procure
Before the close of day."

But Jesus knew that poverty
Oppressed the multitude,
And kindly to His followers said:
"Can ye not give them food?"

"Two hundred pennyworth of bread,"
Philip at once replied,
"Would not a little food for each
Of this great crowd provide."

Then Andrew, Peter's brother, spoke:
"Here is a lad," he said,
"Who two small fishes has, beside
Five loaves of barley bread.

"But, what are they to such a crowd?"
The Lord said: "Bring them here.
Then seat the people on the grass,
By fifties, far and near."

And taking in His hands the bread
And fish, He looked toward heaven
And blest it in the name of Him
From whom all bread is given;

Then brake, and the disciples passed
The broken food around
To all the multitude, who sat
Expectant on the ground.

Then Jesus said: "Go, gather up
The fragments careless tossed
Upon the ground, in wanton waste,
That nothing may be lost."

And the disciples—patient men,
Went, stooping, o'er the field,
And fragments of the late repast
Twelve baskets full did yield.

And when the Lord perceived that they
Did meditate to bring
United force with the intent
That they might crown Him king,

He urged that His disciples should
Take ship and cross the sea,
While He dispersed the multitudes,
And followed secretly.

Jesus Walks Upon the Sea.

THEN Jesus, up the mountain side
Ascended all alone,
To spend some hours in peaceful prayer
Before His Father's throne.

Meanwhile the twelve were toiling hard
In rowing o'er the lake,
But 'gainst the stormy winds they could
But little progress make.

And Jesus, on the mountain high,
Engaged in fervent prayer,
Looks on the lake and sees his friends,
And feels their toil and care.

Now comes the fourth watch of the night;
The tired men still row
Against a rising, boisterous sea,
While angry tempests blow.

But now, amid the wild uproar,
And darkness of the storm,
They saw approaching, o'er the waves,
Their Master's much loved form.

They failed to recognize their Lord,
With storm and darkness near,
Supposed He was a spirit form,
And cried aloud for fear.

Then straightway Jesus hushed their cries;
"Be of good cheer," He said;
They knew the kind, assuring voice:
"'Tis I, be not afraid."

Then Peter, warm, impulsive, bold,
Said: "Lord, if it be Thou,
Bid me and let me come to Thee
Upon the waters now."

Jesus said: "Come." Then Peter stepped
Over the vessel's side,
And walked securely and alone
Upon the stormy tide.

His eyes were on the Master fixed,
But, looking on the wave,
At once he did begin to sink,
And cried out: "Lord! Oh, save!"

Then Jesus quickly stretched His hand
And raised the sinking man,
Said: "Wherefore did'st thou doubt?"
and placed
Him on his feet again.

And when they step aboard the ship,
There is a sudden peace,
The wind is still, the stars are bright,
The waves their motion cease.

And the disciples, bending low,
Their spirits deeply awed,
Said: "Of a truth we now are sure
Thou art the Son of God."

Then comes to pass another thing,
They cannot understand;
The ship, so lately out at sea,
Is now quite close to land.

And, resting from their hours of toil,
And filled with wonder deep,
The twelve around their Master's feet
Lie down in peaceful sleep.

The Bread from Heaven.

THE next day, for the absent Lord,
The people searched around,
Near to the place where He had fed
Five thousand on the ground.

Then Jesus said: "Ye seek me not
In honor of my power,
But for the bread I brake to you
In hunger's helpless hour.

"Labor not so for earthly meat,
Which perisheth away,
But for that meat which shall endure
Through everlasting day."

And then He preached to them the words
Of saving, Gospel truth,
Of Bread that keeps the soul in strength
And in immortal youth.

He told them that He was the Bread
Which had been sent from heaven,
That Bread of everlasting life,
To all believers given.

And some went back, and walked no more
With Him—the Truth, the Way;
Then to the chosen twelve He said:
"Will ye, too, go away?"

Then Simon Peter answered Him:
"Lord, to whom shall we go?
Thou hast the words of endless life;
From Thee doth wisdom flow.

"And we believe, and we are sure
That Thou art Jesse's Rod;
The promised Christ of Israel—
Son of the living God."

Jesus said: "Have I not chosen
Twelve of you to believe,
And witness to a sinful world
The truth which ye receive;

"And one of you a devil is?"
He spoke of Judas vile,
Who should, by wicked treachery,
The bishopric defile.

Now, when around Capernaum
The Lord had done much good,
He rose and traveled forth, to where
Old Tyre and Sidon stood;

And entered in a house, that He
Might of the crowd be rid,
And rest in peace there for a day;
But He could not be hid.

For a woman, whose young daughter
Had an unclean spirit, heard
That He was that great prophet who
Could heal her with a word.

And, hast'ning to Him, she knelt down,
And bowed her weeping face,
Relating in His willing ear
Her daughter's grievous case.

But Jesus answered not a word;
The apostles wondered why,
And said to Him: "Send her away,
We're weary of her cry."

And then He said: "I am not sent
Save to the sheep astray
From Israel's fold—beloved of God—
To guide them in the way."

Now this poor woman was a Greek,
And of Phœnician birth;
But she believed great David's Son
Was Prince of all the earth;

And that He loved all human kind,
Of every degree;
So, drawing near, she worshipped Him,
Exclaiming: "Lord, help me!"

Then He replied: "It is not meet
To take the children's bread
And cast it out to dogs, while they—
The children—are not fed."

But she said: "Yea, Lord, very true,
Yet dogs, Thou know'st, do eat
The crumbs that from the table fall,
Beneath the children's feet."

"O, woman," Jesus answered then,
"Great is thy trusting faith;
And be it unto thee, and thine,
Whatever thy heart saith."

And she went joyful to her house,
And found the devil fled,
And her fair daughter calm and well,
And laid upon her bed.

Feeding the Hungry.

AND now, this gracious work performed,
The Lord returned again
Unto the sea of Galilee,
And through Decapolis plain.

Unto a mountain He repaired,
And sought a quiet seat;
But many sufferers followed Him,
And crowded round His feet.

The eager multitudes brought forth
The blind, and dumb, and lame,
And Jesus healed them, every one,
Who to His presence came.

And all the people glorified
The God of Israel;
And, much astonished, they exclaimed,
"He hath done all things well!"

CHRIST AT GADARA. 579

Then the Lord sent the people home,
And, taking ship again,
Sailed with the twelve along the sea,
Unto Magdala's plain.

There Pharisees and Sadducees
Came, tempting Him, and sought
A sign from heaven that they might know
The doctrines that He taught.

But He refused to give a sign
To hypocrites so base,
And leaving them, and taking ship,
Sailed to another place.

Curing the Blind.

NOW, coming to Bethsaida,
They bring a blind man down,
Beseeching Him to touch him,
But He leads him out of town.

Then, spitting, moistens the blind eyes,
And asks him if he sees;
And the man looks up and answers:
"I see men walk, as trees."

Then Jesus put His gentle hands
On the man's eyes again,
Made him look up—his eyes were healed,
And he saw all things plain.

The Apostle Peter.

THEN, after that, as Jesus with
His twelve disciples walked
To Cæsarea Philippi,
And gravely with them talked,

He asked them who the people said
That He, Himself, might be;
They answered John, Elias, and
The prophet Jeremy.

He saith: "But whom say ye am I,
Who long with you have trod?"

Peter exclaimed: "Thou art the Christ,
Son of the living God!"

Then Jesus answered him: "How blest,
Simon Bar-jona, thou,
For flesh and blood hath not revealed
What thou, from heaven, dost know.

"And I say also unto thee,
That thou art Peter sure,
And on this rock I'll build my church
From gates of hell secure.

"Keys of authority and truth
Shall unto thee be given;
What thou dost bind or loose on earth
Is bound and loosed in heaven."

From that time forth the Lord began
To tell, and to explain
To His disciples, how He should
Be killed, and rise again.

But Peter said: "Nay, nay, my Lord,
This, surely, shall not be;
Such treatment of the Prince of Life—
Were great indignity."

But Jesus turned and said to him:
"Satan, get thee behind,
Thou savorest not the things of God,
But pride of carnal mind."

And then said Jesus to them all:
"Who will my servant be,
Must deny self, take up his cross,
And humbly follow me.

"For whosoe'er will save his life,
Shall lose it in the end;
But he who yields it for my sake,
To life in heaven shall tend.

"For what is a man profited
If he shall gain the whole
Of this world's pompous wealth and power,
Yet lose his own poor soul?"

Jesus is Transfigured.

NOW Jesus tarried round these coasts
Till six days passed away;
Then He took Peter, James and John
Up in a mount to pray.

And, as He prayed, His face was changed,
And shining as the Sun;
His raiment became white as snow,
When glistening at noon.

And while He thus transfigured stood,
In His apostles' sight,
They suddenly beheld two men
Appear, with Him, in light.

'Twas Moses and Elias, who
Talked feelingly with Him
About the death He must endure
Soon at Jerusalem.

Then Peter spoke—his heart was full
Of holy love and fear:
"Lord, it is good," he said, "for us
To dwell forever here.

"Let us three tabernacles build;
The first shall be for Thee,
One be for Moses, man of God,
One for Elias be."

He spoke his heart's sincere desire,
But ere the words were said,
A bright cloud overshadowed them,
And covered every head.

And from the cloud a voice was heard,
"This is my Son beloved,
In whom I am well pleased—hear Him,
If ye would be approved!"

When the disciples heard the voice,
They fell upon their face,
O'ercome by fear and sore dismay,
In that most awful place.

And Jesus, touching each one, said:
"Arise and do not fear:"

And when they looked around they saw
No one but Jesus near.

And as they came down from the mount,
He bade them not disclose
What they had seen and heard that day,
Till from the dead He rose.

And they obeyed, and of that scene
No word to others said;
But 'mongst themselves enquired what meant
The rising from the dead.

An Only Child Healed.

THE next day, coming to the place
Where they had left the nine,
They found a crowd, glad to behold
The Master's face, Divine.

He asked the scribes: "What question ye
With my disciples here?"
When one in haste approaching Him,
And kneeling down in fear,

Said: "Lord, have mercy on my son—
He is my only child;
And a dumb spirit tortures him,
And makes him fierce and wild.

"And often in the fire he falls,
And in the water too;
And I spoke to Thy disciples,
But they could nothing do."

Then Jesus said: "O, men perverse,
Why can ye not believe?
How long shall I be with you ere
The faith ye will receive?"

Then to the father: "Bring to me
Your son." The child was brought,
When he fell, foaming, on the ground,
By the foul spirit wrought.

Then Jesus asked the man: "How long
Has he been troubled thus?"
He answered: "From a little child;
But, Lord, canst Thou help us?"

Jesus replied: "If thou hast faith,
Then thou shalt have relief."
The man cried out: "Lord, I believe;
Help Thou mine unbelief."

Then Jesus to the demon spoke:
"Deaf and dumb spirit sore,
I charge thee to come out of him,
And enter him no more."

The spirit cried and troubled him,
Till, like one dead, he fell;
But Jesus took him by the hand,
And, lo! the child was well.

And now the master and the twelve
Into a house retired;
And the nine came to Him and asked
That which they most desired:

The twelve then asked: "Why could we not
Cast out that spirit, pray?"
He said: "Because your unbelief
Stood boldly in the way.

"For, verily, if ye have faith
As a small, mustard grain,
Then shall unto this mountain say,
'Remove to yonder plain,'

"It shall remove. Nothing shall be
Impossible to you;
Yet these foul spirits go not, save
By prayer and fasting, too."

Jesus Teaches Humility.

ONE day while Jesus sat at rest
He asked the twelve to say
What was it they disputed, as
They walked along the way.

But they replied not, for they had
Disputed which should gain
The greatest rank and power, when
Their Lord should come to reign.

Then Jesus said: "If any man
Desire the highest place,
He shall be last, and servant too,
Within the realm of grace."

He set a child in midst of them,
Then took him in His arm,
And said: "Whoso receiveth such,
And shieldeth him from harm,

"Receiveth me, if, with true love,
He does it in my name,
And not only receiveth me,
But Him from whom I came."

The Young Lawyer.

AND now behold a lawyer rose
With tempting question vain,
And said: "Master, what must I do
Eternal life to gain?"

Jesus addressed His questioner
With manner frank and kind,
And by a parable He taught
His keen and doubting mind;

Told of the good Samaritan
Who succored a poor Jew;
Then, in conclusion, counseled him:
"Go thou and likewise do."

At Bethany.

AND as they went, He and the twelve,
Along the public road,
They entered into Bethany,
Where Martha, kind, abode;

Who hospitably welcomed Him
Into her house to rest,
Then hastened to provide for Him
Refreshments of the best.

Meanwhile her sister Mary,
Who long had wished to meet
The gracious Lord and hear His voice,
Sat meekly at His feet.

As the earth
bringeth forth her bud
...so the Lord God
will cause righteousness
and praise to spring
forth.
Isa LXI. II.

But Martha, cumbered and perplexed
With anxious, household care,
And wishing for her welcome Guest
A banquet to prepare,

Entered the room where Jesus sat,
And said: "Lord, dost Thou know
My sister lets me serve alone?
Bid her some help bestow."

And Jesus answered in a tone
Of grave, yet kind, concern:
"O, Martha, Martha, good and true,
Thou something hast to learn.

"Thou careful art, and troubled much
All good things to enjoy,
And that thy friends may feast full well
Thy time and means employ;

"And yet there's but one needful thing,
Worthy thine utmost thought,
And that good part is Mary's choice,
Which from her take thou not."

The Lord's Prayer.

AGAIN, did Jesus journey on,
When, in a certain place,
He lifted up His voice in prayer
With unction, power and grace.

When He had ceased one of the twelve
Said: "Lord, teach us to pray,
As John taught those who followed him—
"We wish to do as they."

He taught them then that form of prayer
Which pure devotion is;
Known as THE LORD'S PRAYER ever since,
Because the words are His.

Then on He went, and preached the truth,
Along each country road,
And taught the people, high and low,
The love and fear of God;

And told them how God answers prayer—
If prayer be warm and true—
With far more loving, swift response
Than earthly parents do.

The Woman with an Infirmity.

NOW, in a synagogue, as He
One Sabbath day did preach,
Behold a woman, quite bowed down,
And listening to His speech,

A poor, afflicted sufferer,
Who bore with groans and tears,
A spirit of infirmity
For fully eighteen years.

Upon her Jesus laid his hand,
And, suddenly made straight,
She rose and glorified her God,
Whose mercies are so great.

The ruler of the synagogue,
Indignant that the Lord
Upon the Sabbath day had wrought
This healing by His word,

Unto the people said: "There are
Six days in which you may
Do all your works;—in them be healed,
Not on the Sabbath day."

Then Jesus answered: "Hypocrite,
Doth not each of you think
It right, on Sabbath day, to lead
His beast away to drink?

"And ought not this poor woman, who
Is Abraham's daughter, be
Made loose from pain she bore so long
Through Satan's tyranny?"

And all His adversaries were
Ashamed when thus He chid,
While others wondered and rejoiced
For all the works He did.

The Man Born Blind.

WHEN, coming near His journey's end,
Jerusalem was nigh,
He, one day, saw a man, born blind,
As He was passing by.

And His disciples questioned Him:
"Master, whose sin hath done
Such evil as is this man's lot—
His parents' or his own?"

And Jesus answered: "Neither hath
His parents sinned nor he,
But that the works of God, in him,
Might be made plain to see.

"I must perform my Father's works
While it is day; the night
Is coming, when no man can work;
But I am the world's light,

"As long as I am in the world."
And when He thus did say
He spat upon the ground, and made
The spittle into clay;

And with it He anointed thick
The eyes that ne'er had seen,
Then said unto the man: "Go wash
In water pure and clean."

Then went the man obediently,
And washed his sightless eyes,
And instantly he saw all round,
With grateful, glad surprise.

The neighbors said: "Is this the man
Who begged, and could not see?"
Said others: "He is like to him."
But he said: "I am he."

They asked him how he gained his sight,
And he, with thankful voice,
Told all about the wondrous work
That made his heart rejoice.

And now unto the Pharisees
The happy man they brought;
And it was on the Sabbath day
This miracle was wrought.

Questioned by doubting Pharisees,
He did to them relate
The way by which he was relieved
From his unhappy state.

They said the man who gave him sight
A sinner, sure must be
Or He would not, on such a day,
Make a blind man to see.

Yet others said: "How can a man
Who is a sinner do
Such miracles?" The healed man said:
"He is a prophet true."

The Jews would not believe the man
Was ever blind at all;
And, to find out if it were so,
They did his parents call,

And asked them: "Is this man your son,
Who without sight was born?
How, then, doth he now see so well,
Yet blind until this morn?"

The parents said: "He is our son,
And was born blind, we know;
But know not how he gained his sight;
Himself the truth must show."

The Jews straightway recalled the man,
And said: "Give God the praise,
We know this man's a sinner, by
His Sabbath-breaking ways."

He answered them: "I know not if
This man a sinner be;
One thing I know, that whereas I
Was blind, yet now I see.

"We know that God regardeth not
A sinful man's appeal;
But to obedient worshippers
He will Himself reveal.

"Since first the world began can ye
Such wondrous power find
As that a mortal man could heal
The eyes of one born blind?

"And if this man were not of God,
Nor down from heaven came,
He could do nothing in my case—
All glory to His name!"

And then they answered, wrathfully:
"Thou, who believest thus,
Wast altogether born in sin,
And art thou teaching us?"

They cast him out; which Jesus heard,
And found him, when alone:
"Believ'st thou on the Son of God?"
He asked in gentle tone.

The man said: "Lord who is He, that
My faith to Him might bow?"
Said Jesus: "Thou beholdest Him,
He talketh with thee now."

Then he said: "Lord, I do believe,"
With fervent voice, and loud,
And bending forward to the earth,
In reverent worship bowed.

The Raising of Lazarus.

OF MARTHA you've already heard,
Who entertained the Lord
When once He passed through Bethany,
And Mary heard His word.

They had a brother, Lazarus,
And Jesus loved the three,
And now the young man was brought low,
And very ill was he.

And his sisters sent a message
Unto the Lord, in haste:
"Behold, he whom Thou lovest well
Is sick and failing fast."

But Jesus said: "This sickness
Comes not that he must die,
But for God's glory, that His Son
Be glorified thereby.

"Our friend, Lazarus, sleepeth,"
Were the next words He spake:
"And I go hence that I may him
Out of his sleep awake."

Then said they: "Lord, if Laz'rus sleep
He surely shall do well"—
Thinking that it was natural rest
That o'er his eyelids fell.

Then He said, plainly: "Lazarus
Is cold and still in death.
But well, for your sakes, 'tis that I
Went not while he had breath.

"For so your faith shall be made bright,
That may be somewhat dim;
But now arise and leave this place,
That we may go to him."

Then Thomas said—called Didymus—
To the disciples all,
"Let's go, that we may die with Him,
If death should Him befall."

And now all hearts are sad and still,
And many throb with fear,
As Jesus and His followers
To Bethany draw near.

And those who meet Him tell the news
Of sorrow and of gloom,
That Lazarus has already lain
Three days within his tomb.

Now Bethany was very near
Unto Jerusalem;
And many to the sisters came,
To see, and comfort them.

And as they sat in silence,
Their hearts with grief bowed down,
The word was brought that Jesus
Was coming into town.

The Children.

BRING them into the sunshine,
Out of the gloomy night;
Out of the perilous places—
Bring them into the light.

Bring for the love of the Master
(He who himself did give),
Teach them how His compassion
Encompasseth all that live.

Show them the pathway of duty,
That upward their feet may tread;
That "Of such is the Kingdom of Heaven,"
May still, as of old, be said.

HARRIET B. BIRD.

Then Martha went to meet the Christ,
And said unto Him: "Lord,
If Thou hadst been here, my brother
Had recovered by Thy word."

"Thy brother," thus the answer came,
"Shall rise again, I say."
"Yea, in the resurrection morn,"
She said, "at the last day."

"I am the resurrection, and
The Life," the Lord replied.
"He that upon my name believes
Shall live, though he had died."

"Oh, Lord," she answered fervently,
"I truly do believe
Thou art the Christ, the Son of God,
Whom this world should receive."

When Jesus saw the sisters' tears,
And tears of those around,
He groaned in spirit and was sad,
With troubled thoughts profound.

He said to them: "Where have ye laid
Your friend and mine to sleep?"
They say to Him: "Lord, come and see,"
Then all beheld Him weep.

And then they took away the stone
From where the dead was laid,
And Jesus lifted up His eyes,
And solemnly He said:

"Father I thank Thee that Thou hast
Heard my heart's secret prayer,
And I know that Thou dost always
Bow down to me Thine ear."

And when He thus had spoken,
He cried in accents loud:
"Lazarus, come forth," and the dead
Came forth, bound in his shroud,

And his face bound with a napkin;
His movements thus were slow;
But Jusus called out, with command:
"Loose him and let him go."

Then O, what deep and solemn joy
The sisters' hearts conceived!
While many of the Jews around
On Jesus Christ believed.

They Brought Little Children to Him.

ONE day the mothers, who believed,
Their little children brought,
And from the Master's gentle hand
A gracious blessing sought.

But the disciples, in their zeal,
Said: "Take these children home,
They're in the way of older ones,
Who for some good have come."

But Jesus loved the little lambs,
And much displeased was he,
Saying: "Suffer little children,
That they may come to me.

"For 'tis such innocents as these
That God's high kingdom win;
And all must have as simple hearts
Who gain a place therein."

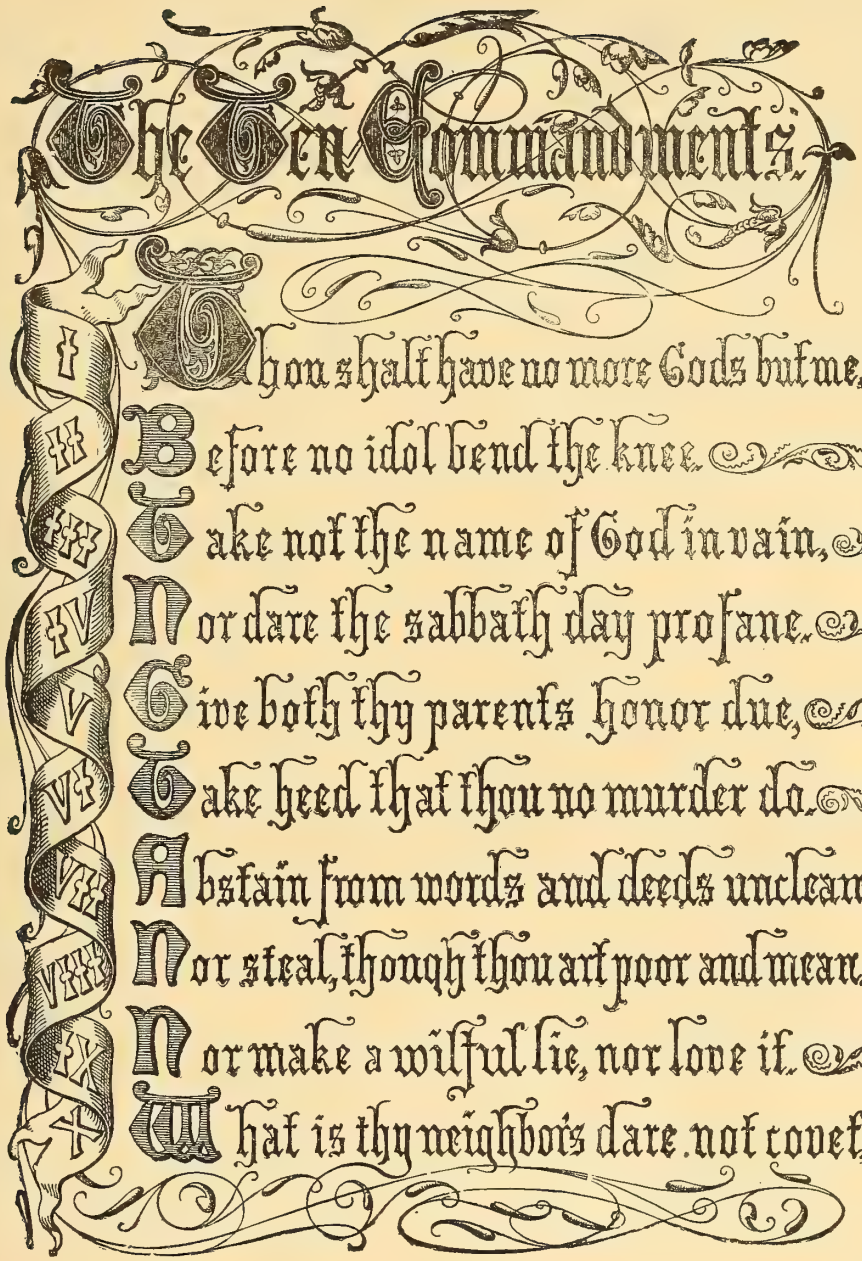
Then gently lifting in His arms,
And folding to His breast,
He put His hands upon their heads,
And every infant blest.

The Young Ruler.

NOW, as He went forth in the way,
A certain ruler came;
"What shall I do," he frankly asked,
"That I may heaven claim?"

"Why callest thou me good?" the Lord
Enquired in gentle tone.
"There is none good in earth or heaven
But God, and God alone.

"Thou knowest the Commandments;
Keep them in deed and truth,"
He answered and said: "Master, I've
Observed them from my youth."


The Ten Commandments.
Thou shalt have no more Gods but me.
Before no idol bend the knee.
Take not the name of God in vain,
Nor dare the sabbath day profane.
Give both thy parents honor due,
Take heed that thou no murder do.
Abstain from words and deeds unclean,
Nor steal, though thou art poor and mean.
Nor make a wilful lie, nor love it.
What is thy neighbor's dare not covet.
I
II
III
IV
V
VI
VII
VIII
IX
X

Then Jesus looked at the young man,
And loved him in his heart,
And said: "One thing thou lackest yet,
Thou with thy wealth must part.

"Go sell, and give all to the poor,
And stored in heaven 'twill be,
Then come and cheerfully take up
The cross and follow me."

But the young man was sad at heart,
Unwilling to obey;
His riches he would not give up,
So, grieved, he went away.

And then to His disciples
The Lord said, grave but kind:
"How hardly shall the rich their way
Into God's kingdom find?

"It is easier for a camel
Through a needle's eye to go
Than he who loves his worldly goods
The bliss of heaven should know."

Peter Questions Him.

AND Peter then began to say:
"Lo! we have given up all,
And followed and believed on Thee;
What shall to us befall?"

And Jesus answered: "Verily,
I say, no man hath left
Parents or brethren, wife or child,
Of home or lands bereft,

"To suffer for the Gospel's sake,
Who shall not find much more,
Both in this world and that to come,
Laid up for him in store.

"But they who will be first on earth
Shall be the last in heaven;
And they who here take lowest seats
Shall then have highest given."

Parable of the Laborers.

AND Jesus taught them as they walked,
By pointed parable,
That all shall have an equal right
Who serve the Master well.

He told them of a man who hired
Some laborers to work,
And promised each a penny, for
The day, from morn to dark.

Again at noon, and later still,
He others idle found,
And sent them into his vineyard
To work upon the ground.

And then again, and just before
The closing of the day,
He hired others who should get
A penny for their pay.

But when the eventide had come,
And the day's work was done,
The men were called, that each might get
Whatever was his own.

The last come were paid first, and each
A pleased expression wore.
But when the first were paid they thought
That they should get still more.

And when a penny each received,
They murmured at the pay,
Which was the same for one hour's work
As for the long, warm day.

The good man answered one of them:
"Friend, I do thee no wrong;
A penny I agreed to give—
That doth to thee belong.

"Take that thine is and go thy way,
I will to this last one
Give just the same as unto thee;—
Is it not all my own?

"So shall the last be as the first,
And first as last to view;
For many be the called of God,
And yet, the chosen, few."

Foretells His Death.

THEN Jesus took the twelve apart,
And gravely said to them:
"Behold, we now are on our way
Up to Jerusalem,

"And all things that the prophets wrote
About the Son of Man,
Shall be accomplished in that place,
True to the ancient plan.

"And He shall be betrayed unto
The chief priests and the scribes,
Delivered up to the Gentiles,
And mocked with taunts and jibes;

"And they shall scourge and spit upon,
And crucify your Lord;
The third day He shall rise again,
According to His Word."

The apostles listened, yet these things
They could not realize;
The meaning of the truths they heard
Was hidden from their eyes.

The Request of James and John.

THEN came, as they were walking on,
The wife of Zebedee,
Who said: "Lord, what I most desire,
Wilt Thou grant unto me?"

He said unto her: "What wilt thou?"
She answered: "That my sons
May at Thy right and left sit down,
Thy kingdom's greatest ones."

Then Jesus to the young men said:
"Ye know not what ye ask.
To drink my cup, my baptism bear,
Would be too hard a task."

They answered: "We are strong enough."
Then He said: "Ye shall try
To drink my cup, my baptism bear,
While grace shall strength supply.

"But to sit at my right and left
I cannot give to you;
My Father doth reserve those seats
For whom He deems them due.

"Be not such lords as Gentiles are,
And who would highest be
Let him be servant to the rest,
And take a low degree.

"E'en as the Son of Man came not
To take a lofty place,
But to be minister, and give
His life to save the race."

Blind Bartimeus.

AND now the Lord His way must take
Through ancient Jericho.
The people crowd around Him there,
And make His progress slow.

And Bartimeus, blind and poor,
Was sitting by the way;
Another beggar, sad and blind,
Sat by his side that day.

And when they heard the tramping crowd,
And asked the reason why,
They learned that Christ of Nazareth
Was just then passing by.

Then each man cried aloud at once,
In tones of earnest plea:
"Jesus, Thou Son of David,
Have mercy upon me."

And Jesus had compassion on
Their dark and helpless plight,
And gently touched their eyes and said:
"Your faith doth give you sight."

Immediately their eyes were healed,
And both with joyful mind,
Followed the Master, praising God,
And all the people joined.

Zaccheus.

AND now, as Jesus passed along,
A rich man hasting came—
A chief among the publicans,
And Zaccheus by name.

Jesus he sought to see, as did
The people, one and all,
But could not overlook the crowd,
His stature was so small.

So he ran on before, and climbed
Into a sycamore tree;
That, perched above the surging throng,
He might the better see.

And when the Lord came near, He raised
His eyes, saw him, and said:
"Zaccheus, in thy house, to-day,
I will take rest and bread."

And then in haste the man came down,
And joyfully received
Into his house, which stood near by,
The Lord, whom he believed.

And when the crowd saw what was done,
To murmur they began,
That Jesus was content to be
Guest with a sinful man.

Yet Zaccheus heeded not, but stood,
And said unto the Lord:
"Behold, Lord, half of all my goods
I to the poor afford.

"And if I aught have taken,
Through falsehood to me told,
More than is right from any man,
I give it back fourfold."

And Jesus said: "Salvation is
To this house come to-day;
For this man is of Abraham's line,
Though having gone astray.

"For I, the Son of Man have come
Into this world below,
To seek the straying and the lost,
And save from guilt and woe."

Parable of the Pounds.

AND as the people all around
Attentively did hear,
Believing that God's kingdom would
Without delay appear;

He taught the listening company,
By parable profound,
How God expects His faithful ones
To occupy His ground.

And as He does commit to them
Ten pounds, or five, or one,
He will reward them, at the last,
By what they each have done.

And having finished His discourse,
Wisely instructing them,
He went before them, in the way,
Up to Jerusalem.

The Anointing at Bethany.

Six days before the Passover
The Lord appeared again
In Bethany, where Lazarus dwelt,
And his good sisters twain.

There, by a supper in the house,
Their welcome was expressed,
And Martha served, but Lazarus sat
At table with the guest.

Then Mary came and took her place
Down at the Master's feet,
And broke an alabaster box,
Of odor very sweet.

CAUSE ME
TO HEAR
THY LOVINGKINDNESS
IN
THE MORNING.
Psalm CXLIII. 8
J.H. Hinsley

And tenderly she did anoint
The feet of Jesus there;
And wiped them with the flowing locks
Of her luxuriant hair.

Then Judas, called Iscariot,
His sullen silence broke,
And of the woman's costly gift
Thus, with a sneer, he spoke:

"For three hundred pence, in money,
This ointment would have sold,
And that would feed and clothe the poor,
Who hungry are, and cold."

He said this, though he had no care
Or pity for the poor;
But was a thief, and had the bag,
And coveted the store.

Then Jesus said: "Let her alone;
Against my burial day
She poured this ointment on my feet,
Her last regards to pay.

"The humble poor ye always have
With you, to help their needs;
But me ye cannot always have
To show me loving deeds."

Now many people of the Jews
Soon knew that He was there,
And crowded in, that they might see,
And His discourse might hear.

Yet not for Jesus' sake alone
Had they the visit made,
But to see Lazarus, whom He
Had raised up from the dead.

Entry into Jerusalem.

THE morning rose with peaceful skies—
The first day of the week—
And Jesus forthwith went his way,
Jerusalem to seek.

He knew what waited Him—the thought
His lofty spirit thrilled—
That all His Father's work be done,
And Scripture be fulfilled.

Along the road towards Olive's mount—
That oft-trod road—He went,
Then two of His disciples
Into Bethphage He sent;

And said: "Into the village go,
Where straightway ye shall see
An ass tied, and a colt with her;
Loose them and bring to me.

"If any man say aught to you,
This shall be your reply:
'The Lord hath need of them,' then he
Will cheerfully comply."

Then the disciples went their way,
And found, as they were bidden,
An ass tied, and a colt, whereon
No man had ever ridden.

And their owners, as they loosed them,
Enquired: "Why do ye so?"
They said: "The Lord hath need of them."
And then they let them go.

And they brought them unto Jesus,
And put on them their clothes;
And Jesus rode upon the colt,
While loud Hosannahs rose.

And multitudes of people spread
Their garments in the way,
While others strewed palm branches where
The Master rode that day.

And "Hosannah, Son of David!"
They cried with one accord,
"Blessed is He that cometh thus
In the name of the Lord!"

But the Pharisees said: "Master,
Rebuke this noisy shout."
Said Jesus: "Should they hold their peace,
The stones would then cry out."

Now they descend fair Olive's Mount,
Jerusalem appears,
And Jesus beholds the city,
And over it sheds tears,

Saying: "Hadst thou but known the things
Which belong to thy peace:
But now from thine eyes they are hid;
Thy day of hope shall cease."

The city's gate they enter now;
Much moved, the people say:
"Who is this?" Some answer: "Jesus,
Prophet of Galilee."

Then to the temple went the Lord,
To clear its spacious courts
Of those who bought and sold within
Its sanctified resorts.

And when the chief priests and scribes saw
His wondrous works and ways,
And children in the temple courts
Shouting these words of praise:

"Hosannah to great David's Son!"
They very angry were,
And said to Him: "These babbling cries
Around, dost thou not hear?"

And Jesus saith unto them: "Yea,
Have ye not read the Word:
'The mouths of babes and sucklings doth
Thy perfect praise accord?'"

The Pharisees, among themselves,
Said: "Do ye not perceive
That ye prevail naught while the world
Doth on this man believe?"

The Barren Fig-Tree.

BUT now the eventide was come,
And Jesus turned away,
And with His twelve disciples went
And lodged in Bethany.

Next morning, as the Lord returned,
Quite early in the day,
He wanted bread, and looking, saw
A fig-tree in the way.

Without delay He went to it,
To get some figs to eat;
But He found only leaves thereon,
Which are not good for meat.

And then the Master spoke to it—
Spoke to the useless tree—
And said: "Henceforth, forevermore,
Let no fruit grow on thee."

Into the city then He went,
And in the temple taught,
And preached to all who thronged around,
And His instructions sought.

But the chief priests and elders came,
And asked Him: "Who gave thee
Authority to do these things
That we both hear and see?"

And Jesus answered: "I, also,
Will ask one thing of you,
Which, if you tell me, I will tell
Who prompts the things I do.

"The baptism of John, whence was it,
From heaven, or of men?"
This question, which He asked of them,
They could not answer then.

For thus they reasoned with themselves:
"If we shall say from heaven,
He will say: 'Why not, then, to him
Was your attention given?'

"But yet, if we shall say of men,
The people's wrath we fear;
For all hold John a prophet true,
And his name they revere."

And so they said: "We cannot tell."
He answered: "Nor to thee
Tell I by what authority
I do the things you see."

And then, as evening fell, the Lord
With His disciples went
Unto the mount of Olives, where
The night they often spent.

And in the morning they returned,
And lo! as they passed by,
They saw the fig-tree in the way,
All withered up and dry.

And Peter then remembered well:
"Master, behold," he said,
"The fruitless tree which Thou didst curse
Is withered all and dead."

And Jesus, answering, said to them:
"Verily, I say to you,
Have faith in God and doubt Him not,
And ye shall such things do.

"And who shall to this mountain say,
In firm, believing faith,
'Be thou cast forth into the sea,'
It shall be as he saith.

"And whatsoever ye desire
And ask for when ye pray,
Believe that ye receive the gift;
It shall be yours straightway.

"And when you pray forgive all those
Who have offended you,
That so your Heavenly Father may
Forgive the wrongs you do."

The Law of Love.

NOW, "Master," said a Pharisee,
Thus tempting Him again:
"Which commandment is the greatest
That the law doth contain?"

Jesus said: "Thou shalt love the Lord
Thy God with all thy heart,
And all thy soul and all thy mind—
This is the first great part.

"And the second is like to it:
Thou shalt thy neighbor love
In the same way thou lov'st thyself;
By deeds this new law prove.

"Upon these two commandments—
Within the spirit wrought—
Hang all the law that Moses wrote,
And all the prophets taught."

The Widow's Mites.

AND now the Lord was sitting where
He could the people see
As they cast their gifts of money
Into the treasury.

And many rich cast in large sums;
Then came a widow, poor,
And she threw in two mites, which make
One farthing, and no more.

Then the Lord called His disciples
And said to them: "Verily,
This poor widow has cast the most
Into the treasury.

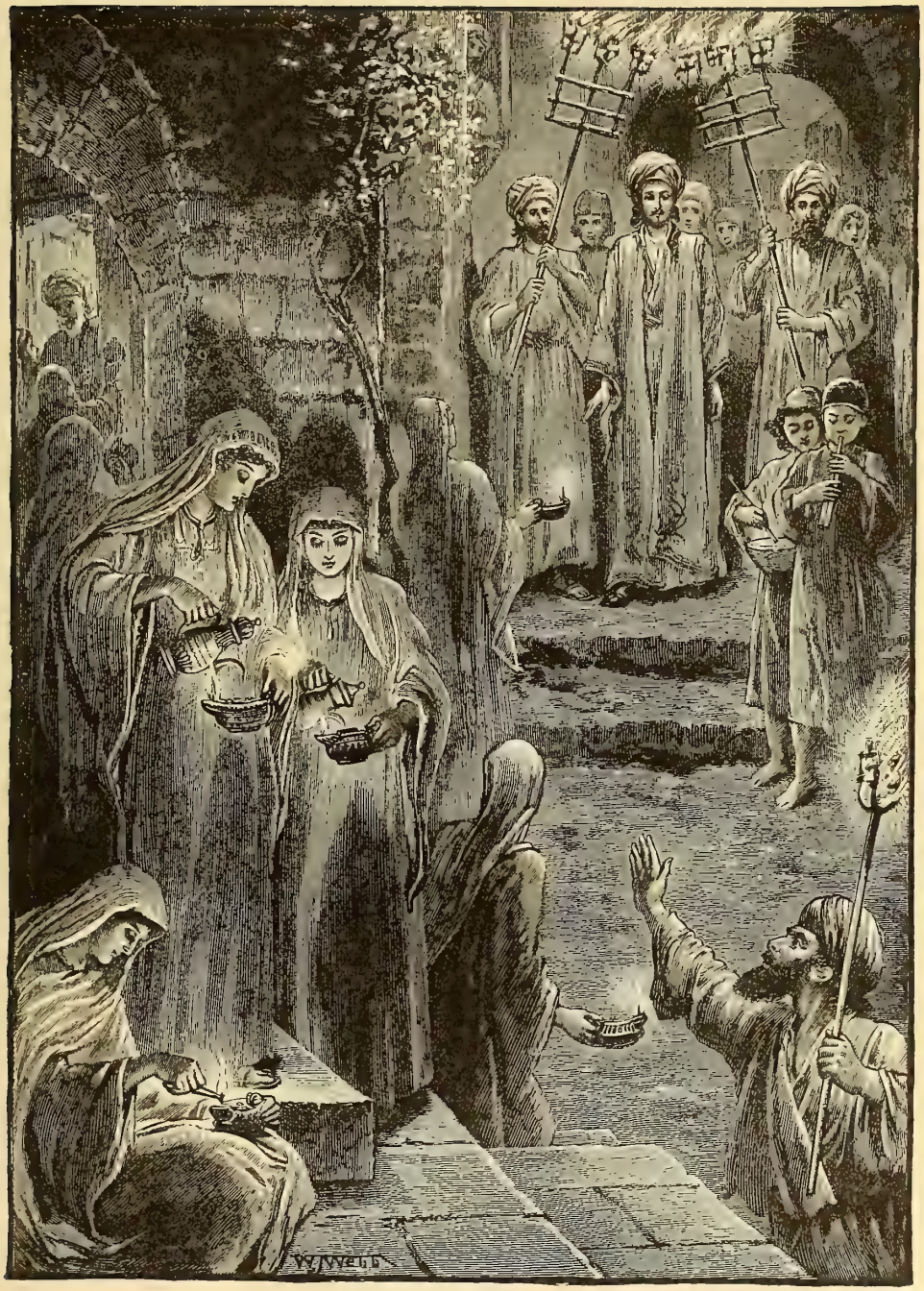
"For all they, of their abundance,
Offered, some less, some more,
But she, of want and penury,
Did cast in all her store."

The Hypocrites.

JESUS spoke to the multitude,
That gathered at His feet:
"The scribes and Pharisees do sit
In Moses' sacred seat.

"Do, therefore, what they bid you do,
But follow not their way;
For they, themselves, keep not the law,
Nor do they what they say.

"For they bind heavy burdens
For other men to bear;
But will not give a helping hand
To ease another's care.



THE TEN VIRGINS.

"And all they do is to be seen
Of men they daily meet;
Their outward garments they adorn,
Down to their very feet;

"And love the upper rooms at feasts,
And greetings in the crowd;
And the chief seats in synagogues
And titles make them proud.

"But be not ye called 'Rabbi,' for
To Christ that name is given;
And call no man father on earth;
Your Father is in heaven.

"Nor be ye masters called, for One,
Even Christ, your Master is,
And he that would be greatest, let
The servant's place be his.

"And whoso shall exalt himself
Shall be low and abased,
And he that humbles himself shall
To lofty seat be raised."

He Weeps Over Jerusalem.

AND then, His gentle spirit grieved
For Israel's sin and pride,
With tender pity in His voice,
He sorrowfully cried:

"O, Jerusalem, Jerusalem!
Which doth the prophets kill,
And stonest them sent unto thee,
The promise to fulfil;

"How oft would I have gathered
Thy children to my breast,
As a hen her brood doth gather
Beneath her wings to rest.

"And ye would not. And now, alas!
Behold your sad estate,
Your doom is nigh, your house is left
Unto you desolate.

"Moreover, ye shall not see me
Until ye say the word:
'Blessed is He that cometh in
The name of Israel's Lord.'"

And His disciples then He warned
To watch, and faithful be,
Not knowing at what hour they
The Son of Man should see.

Parables of the Virgins and Talents.

AND then He pictured to their minds,
In parables most clear,
What should take place before the throne
When the Lord should appear.

The fate of the ten virgins,
Of whom but five were wise,
And five were foolish, without grace,
He placed before their eyes.

And of the nobleman who went
To travel far away,
And to his servants talents gave,
Their wisdom to display.

And two their talents used in trade,
And brought their master gain,
Which pleased him so he raised them up
O'er cities fair to reign;

While one was slothful, loving ease,
His talent hid away,
And brought with it a vain excuse
Upon the reck'ning day.

But his lord answered wrathfully,
He no excuse would take,
But told him what he should have done,
A lawful gain to make.

Then ordered that they take and cast—
Nor pity him, nor spare—
The unprofitable servant
Out into dark despair.

The Corn of Wheat.

AND while He taught the people all,
From highest to the least,
Some Greeks appeared, who had come up
To worship at the feast.

The same approached to Philip, who
Was of Bethsaida,
Saying: "Sir, we would the Master see,
And from Him knowledge draw."

Philip and Andrew went apart,
And they informed the Lord
That polished strangers, standing near,
Desired to hear His word.

"The hour—the long-approaching hour—
Is come," the Lord replied,
"When I should close my earthly work,
And should be glorified.

"Verily, I say unto you,
Except a corn of wheat
Sink in the ground and die, it will
Alone produce no meat.

"But if it die, it brings forth fruit;
And he that life doth love
Shall lose it: he that hates it gains
Eternal life above.

"If any man will serve me, then
Let him come after me;
And where I am, there, also, shall
My faithful servant be.

"Now is my soul in agony,
And what more shall I say?
Father, save me from this sad hour,
My human heart would pray

"But for this cause—that I might die—
Unto this hour I came,
So in my heart I cry: 'Father,
Glorify thine own name!'"

Then came there a voice from heaven,
Saying, in clearest strain:
"I have glorified it, and I
Will glorify it again."

The people standing by were sure
That thunder shook the air;
But others said: "Not so, it is
An angel's voice we hear."

Jesus answered, and said: "This voice
Came not because of me,
But that ye all might understand
The power of Deity.

"Now is the judgment of this world;
Its prince cast out shall be;
And I, if I be lifted up,
Will draw all men to me."

The Traitor Judas.

NOW Satan to the carnal heart
Of Judas entered in—
He that was called Iscariot,
Who money loved to win.

And he went unto the chief priests,
And bargained to betray
His Master to their evil power
If they would give him pay.

And his base scheme these men were glad
To hear and understand,
And thirty shining silver coins
They weighed into his hand.

And from that time he sought a way
He could, by sign or word,
In absence of the multitude,
Deliver up his Lord.

The Upper Room.

NOW came the first day of the feast—
Day of unleavened bread—
When the Passover must be killed;
And the disciples said:

"Where wilt Thou, Lord, that we shall go
And preparation make
For Thee to eat the Passover,
And we, with Thee, partake?"

Peter and John He then sent forth,
Saying: "As ye walk the street,
A man, bearing a pitcher
Of water, ye shall meet.

"Then follow him into the house,
And to the good man say:
The Master needs the guest-chamber
To keep the feast to-day.

"And a large, furnished, upper room
He unto you will show."
Then the disciples went and found.
As the Lord said, 'twas so.

Now, at the evening hour, the Lord
With His disciples came,
And sat down round the table where
Was served the paschal lamb.

And He said unto them: "I have
Desired with every breath
To eat this Passover with you,
Before I suffer death."

Washing the Disciples' Feet.

THIS being over, Jesus rose,
And laid His robe aside,
And a towel girded round Him,
So free was He from pride;

And with water in a basin
Washed the disciples' feet.
O, lowly Master! loving Lord!
Thy meekness is complete!

But Simon Peter would refuse,
With love and high esteem,
This humble office should be done
By Jesus unto him;

Till Jesus, checking his proud will,
Answered decidedly,
By saying: "If I wash thee not,
Thou hast no part with me."

Then Peter cried: "Lord, not my feet
Only from stain be free;
But also let my hands and head
Be purified by Thee."

Jesus said: "He whose feet are washed
Is every whit made clean;
And ye are clean, but not you all—
He Judas, false, did mean.

So, when the Lord had washed their feet,
And had His robe put on,
And took His seat, He said: "Know ye
What I to you have done?"

Then taught them that if He, their Lord,
Had washed their feet, then so
Should they to one another
Such act of grace bestow;

That they to His example
Should prompt respect accord,
Well knowing that the servant is
Not greater than his Lord.

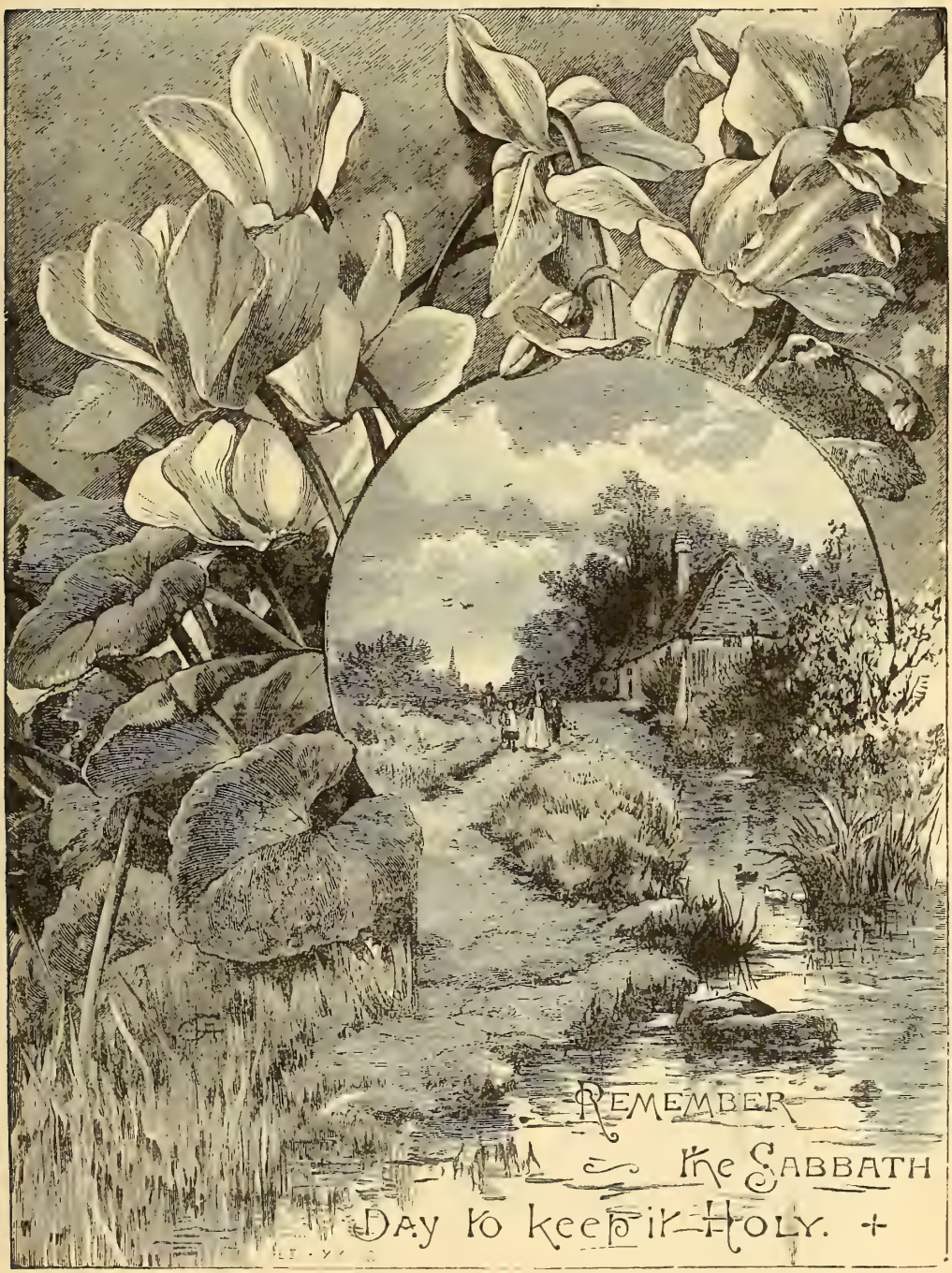
Jesus is Betrayed.

NOW, after this, was Jesus sad,
And trouble did display;
For one of them who sat with Him
He said should Him betray.

And then, all being sorrowful,
Said: "Is it I?" in turn.
But He said: "'Twere good for that man
If he had ne'er been born."

Now the disciple Jesus loved,
Who next His bosom lay,
At sign from Peter asked: "Who, Lord,
Would vilely Thee betray?"

Jesus said: "When I dip the sop
It shall be that man's lot."
And when He dipped He gave it to
Judas Iscariot.



REMEMBER THE SABBATH DAY.

Yet upon Judas' callous heart
No softening touch it gave:
But Satan entered into him,
To harden and enslave.

Jesus said: "What thou do'st, do now."
None knew what this did mean;
But Judas rose and left the room,
And sought a different scene.

The Last Supper.

AND now the evening shades had closed,
And night was o'er the sky;
Supper was ended and lamps lit
Within that chamber high.

The Lord took bread, and, blessing it,
He brake in pieces small;
Saying: "Take, eat, this is my body,
Once broken for you all."

Then took the cup, and, giving thanks,
He gave it to them, too;
Saying: "Drink ye, for this is my blood,
Which is poured out for you.

"And eat this bread, and drink this cup,
For memory of me.
But I'll not taste the wine till I
My Father's kingdom see."

Peter's Warning.

THEN Peter cried out in alarm:
"Lord, whither goest Thou?
I will go with Thee unto death,
Or unto prison now."

Jesus said to him: "Verily,
Before the cock shall crow,
This day thou wilt deny full thrice
That thou the Lord dost know."

Promise of the Comforter.

AGAIN the Master's voice arose
In precious converse sweet,
The last and richest lessons,
With wisdom most replete:

"Let not your heart be troubled,
Believe in me, most true,
For in my Father's house I shall
Prepare a place for you."

And on, in soothing accents, flowed
Upon their listening ears
Words which, while they increased their love,
Excited still their fears.

For He talked of going from them,
Yet being with them still,
And giving them what they should ask,
If they would do His will;

And said He would pray the Father
The Comforter to send—
The Holy Ghost—who, teaching them,
Would lead them to the end.

And again He said unto them,
As He, at first, had said:
"Let not your heart be troubled,
Nor let it be afraid."

The Parable of the Vine.

WHEN it was time to go, He said:
"Arise, let us go hence,"
And they all stood and sung a hymn
Ere they departed thence.

Then out into the shadowed street,
After the close of day,
The Lord and His eleven friends
Walked slowly on their way;

On towards the mount of Olives, where
His custom was to go,
Along the well-known path which crossed
Where Kedron's waters flow.

And still the Master, as His wont
When walking with His friends,
Continued teaching golden truth
The which to glory tends.

He likened Himself to a vine,
While they the branches were;
His Father was the husbandman,
Who of the plant had care;

And charged them that they must bear fruit,
And never barren prove;
His Father should be glorified
Through faith that works by love.

And charged them to abide in Him,
And thus much fruit return;
And warned them 'gainst the dreadful fire,
Where barren branches burn.

He then unfolded to their view
The things that should be done,
When He, their Head, should go away,
And they be left alone;

And told them if they asked of God,
In His name, any thing,
Such prayer would quickly rise to heaven,
And joyful answer bring.

Again He spoke to them of love,
And of His blessed peace,
And said, as He had overcome,
So should their warfare cease.

His Prayer for His Disciples.

AND then He stood and raised His eyes
To heaven's transparent dome;
And in the same clear voice He said:
"Father, the hour is come."

Then followed such a solemn prayer,
With holy nearness filled,
As human lips ne'er breathed before,
By faith however thrilled.

The prayer ended, then Jesus crossed
Over the Kedron brook,
And the last walk, in silence calm,
With His disciples took.

Christ in Gethsemane.

ON Olivet a garden grew—
Gethsemane its name—
And here, in that portentous hour,
The "Man of Sorrows" came.

The shadows of the midnight fell,
And silence reigned around,
As He and His eleven friends
Trod the familiar ground.

Then, Oh! such heavy agony
Descended on His soul,
That even His strong spirit was
Unable to control.

He said to them: "Exceeding woe,
Beyond all mortal grief,
O'erwhelms my soul; watch here while I
In prayer shall seek relief."

Then went a little farther off,
And on His face He fell,
And offered up this earnest prayer:
"If it be possible,

"My Father—Oh! My Father!—
Let this cup pass from me.
Nevertheless, Thy holy will,
And not my will shall be."

Then, coming back to those He left,
A mournful watch to keep,
He found them prone upon the ground,
And wrapped in heavy sleep.

But Jesus said: "Sleep now and rest,
The hour is close at hand.
Behold the Son of Man betrayed
To an ungodly band."

At the Palace of the High Priest.

AND as He spake, behold a crowd
With lanterns and with swords;
And Judas, traitor, came before,
With kiss and guileful words.

But He who reads all hearts, and points
To what He finds amiss,
Said: "Judas, dost thou thus betray
Thy Master with a kiss?"

Then gently turning to the crowd,
He asked them: "Whom seek ye!"
They said: "Jesus of Nazareth."
He answered: "I am he."

And the armed band led Jesus
Along the city road,
Up to to the high priest's palace—
Caiaphas' abode.

Meanwhile sat Peter by the fire,
Wondering how this would end,
And feeling wholly powerless
His Master to defend.

A servant, passing, said to him:
"Thou with this man hast been."
But Peter in great fear replied:
"I know not what you mean."

And soon another said he had
Of Jesus' friends been one,
But Peter cursed and swore that he
Had never Jesus known.

Just then the cock crew, shrill and clear,
And Jesus turned His face,
And full on Peter cast a look
Of love, reproach and grace.

Then over Peter's aching heart
Repentant anguish swept,
And he rushed out into the dawn,
And bitterly he wept.

Christ before Pilate.

AND now the morning beams appeared,
The council of the Jews
Led Jesus to the judgment hall,
That they might Him accuse.

And Pilate gathered to his aid
Chief priests and rulers all,
And Jesus stood before him in
The royal judgment hall.

And Pilate said unto them: "Ye
Have brought this man to me,
Saying, 'He perverts the people,'
But no fault in him I see.

"Nor yet Herod; for I sent you
With your prisoner to the king;
But no offence to Roman law
Could you against him bring.

"I, therefore, will chastise him
And order him released;"
For 'twas custom he should free to them
A prisoner at the feast.

But they exclaimed: "Away with him,"
And cried, with one accord,
That he release Barabbas,
And crucify the Lord.

Now Barabbas was a robber,
And they knew his record well;
He for murder and sedition
Lay in a prison cell.

"Why, what great evil hath he done?"
Pilate, the third time saith;
For he knew it was for envy
That they desired his death.

Pilate's Wife's Dream.

AGAIN upon the judgment seat,
To end this cruel strife,
Sat Pilate, when a servant came
With message from his wife.

Thou
shalt
guide
ME
with thy
Counsel and
Afterward
receive Me to
Glory.
PS·73·24

"Beware"—the word the lady sent—
"That thou no evil do
To Him who stands before thee now—
That man so just and true.

"For I while sleeping on my bed,
Have suffered, in a dream,
Much anguish and distress of mind,
This day, because of him."

Then Pilate saith to Jesus:
"Art thou the very king
The Jews expected should appear,
And their salvation bring?"

"My kingdom," Jesus answered,
"Is not beneath the skies,
Else to protect me from the Jews
My servants would arise."

"Art thou a king, then?" Pilate asked.
"Thou sayest it," the reply;
"For I was born, and hither came,
The truth to testify."

Pilate said to Him: "What is truth?"
Then left the judgment hall,
And said unto the Jews: "I find
In Him no fault at all."

Then Pilate, taking water, washed
His hands before them all;
And said: "This just man's blood on me
Shall not in judgment fall."

Then answered all the people:
"Let this man's blood be shed;
And let it fall on each of us,
And on our children's head."

The Crucifixion.

IT was outside the city wall
Of proud Jerusalem,
That Roman soldiers crucified
Whom Pilate dared condemn.

But from the suffering Nazarene
No word of murmur came;
Patience appeared through keenest wrong,
And dignity through shame.

Only this kind and earnest plea
Their malice from Him drew:
"Father, I pray, forgive them now,
They know not what they do."

The Mother of Jesus.

NOW there stood by that dreadful cross
The mother of the Lord,
Whose soul with sharpest agony
Was pierced, as with a sword.

When Jesus therefore saw her near,
And His disciple, John,
The man whom He loved best, He said:
"Woman, behold thy son."

Then said to the disciple:
"Thy mother here behold!"
And John thenceforth his loving care
Around her did enfold.

The Darkened Sun.

NOW 'tis high noon and, solemn sight,
The sun withdraws his face,
And shadows, over all the land,
The beams of day replace.

All nature, wrapped in solemn awe,
Stood shuddering in dismay,
As hours of stern, Almighty wrath,
Passed tediously away.

Once, from the cross, an anguished voice
Came languidly: "I thirst,"
And then a cry, as though the heart,
So full of love, had burst.

"Eli, Eli," these were the words,
"Lama Sabachthani?"
Oh! what acutest agony
Wrung forth that mournful cry!

Meanwhile a sponge, in vinegar,
One standing near Him dips;
And, putting it upon a reed,
He lifts it to His lips.

He then, with exclamation loud,
His voice aloft doth send,
Saying: "Father, now into Thy hands
"My spirit I commend!"

And, then, behold! the temple vail
From top to bottom rent;
An earthquake shook the city's walls,
The rocks to pieces went.

And the centurian, with his guard,
Seeing these signs abroad,
Exclaimed in fear; "Now, of a truth,
"This was the Son of God."

The Burial.

NOW a good man, Joseph by name,
Of wealth and high renown,
In secret a disciple true,
Of Rama's ancient town,

Besought that Pilate grant to him
Permission to remove
The body of the Crucified,
Whom he had learned to love.

And then came Nicodemus,
With aloes and with myrrh—
Another who had been of Christ
A secret worshipper.

And these two men, who ne'er had made
Profession, great or small,
Prepared the sacred body for
An honored burial.

They wrapped it, with the spices,
In clean, white linen clothes;
According to the way in which
The Jews their dead dispose.

Then reverently laid it down
In Joseph's tomb—quite new,
Which he had hewn from out the rock,
His own last sleep in view.

The Resurrection.

THE Sabbath passed in sullen calm,
The Lord of all things slept,
And some exulted in their crime,
While others mourned and wept.

It passed, it ended, and, behold!
While darkness veiled the sky,
Midst shock of earthquake, there came down
An angel from on high.

He sought the silent sepulchre,
And rolled away the stone—
The heavy stone that filled the door—
And took his seat thereon.

His features shone with lightning glow,
His robes were snowy white;
With solemn awe the keepers shook,
And fell, as dead, with fright.

Women at the Tomb.

MEANWHILE the day began to dawn—
The first day of the week—
And sorrowing women early came,
The sacred tomb to seek;

With spices and with ointments sweet,
To preserve the precious clay;
And saying: "Who shall roll for us
That heavy stone away?"

But when they reached the sepulchre,
They saw the stone removed,
And, entering in, they also missed
The form of Him they loved.

Instead, they saw a strange young man,
Sitting up on the right,
Clothed in a long, white flowing robe,
And they were filled with fright.

And he said unto them: "Fear not,
Ye seek Him who was slain.
He is not here. He's risen indeed,
Come, see where He has lain."

The Ascension.

ON sacred Olivet, once more,
The apostles met their Lord,
And looked with rapture on His face,
And heard with joy His word.

He spake with old-time gentleness,
And dignity, and love,
Commanding that they should not from
Jerusalem remove.

"But wait there till the promise of
My Father come," He said,
"Of which you heard me plainly speak
The night I was betrayed.

"For John baptised with water,
But ye shall feel the glow
Of baptism with the Holy Ghost,
Not many days from now."

And as He talked He led them on
As far as Bethany,
When they, together, forward came
And asked Him earnestly,

Saying: "Lord, wilt thou at this time
To Israel restore
The kingdom in such splendor
As it enjoyed of yore?"

But Jesus said unto them all:
"'Tis not for you to know
That which the Father doth intend
Respecting things below.

"But ye shall be endued with power,
And strength, and majesty,
After the Holy Ghost has come
Upon you from on high.

"And ye shall witness unto Me
Both in Jerusalem,
Judea and Samaria,
And lands ye now condemn."

And then He lifted up His hands,
And blessed them as they stood,
While He ascended from their sight,
Their Master, great and good.

And they beheld Him rise aloft
Into the ether bright,
Until a cloud enveloped Him,
And bore Him from their sight.

And while they looked up after Him
Toward heaven, amazed and sad,
Behold two angels stood by them,
In white apparel clad;

Which said: "Ye men of Galilee,
Why stand ye, gazing up,
As though the Lord had gone away,
And left you without hope?

"As ye have seen Him rise to heaven
In majesty sublime,
So, in like manner, shall he come,
In the allotted time."

HELPS TO THE STUDY OF THE BIBLE.

The Bible.

I. THE TITLE OF THE BIBLE.

THE TITLE of the Bible is of medieval origin. It is not found in Anglo-Saxon, though GOSPEL (God-spell or good-spell, i.e. story of God or good story) has come to us from that tongue. It is derived through the Norman French from the Latin *Biblia*, which was treated in the Middle Ages as a feminine singular noun, though it was a mere transliteration of the Greek neuter plural *βιβλία*. That Greek Christians should call the books which were read in their churches *τὰ βιβλια* (THE BOOKS) was natural enough: but this usage has not been traced higher than the fourth century, when it is found in Chrysostom. In the Gospels, and Acts, and Epistles, the books which were read in the Jewish synagogues are often entitled "The Scriptures." Sometimes (e.g. 1 Cor. xiv. 21) "The Law" seems to be used as a name which comprehends them all. Paul, in a notable passage, calls the books of Moses, if not the whole of the Hebrew Canon, "The Old Covenant" (*ἐπὶ τῇ ἀναγνωσει τῆς παλαιᾶς διαθήκης*, 2 Cor. iii. 14). In the same context he describes himself and his fellow-labourers as "ministers of a New Covenant." These terms (*ἡ παλαιὰ διαθηκη* and *ἡ καινὴ διαθηκη*) were employed afterwards by ecclesiastical writers to denote the Jewish and Christian Scriptures respectively. The Latin rendering of *διαθήκη* fluctuated at first between *instrumentum* and *testamentum*; but *testamentum* prevailed. Hence in the languages of the West the two collections of writings which make up the Bible came to be called "The Old Testament" and "The New Testament."

II. THE CANON OF SCRIPTURE.

Canon (Greek, a *straight rod*), used figuratively of a *testing rule* in art, logic, grammar, or ethics, occurs in the sense of a "rule of life" in Gal. vi. 16. In the early ages of Christianity, the term was used generally to denote a standard of opinion and practice. Its first direct application to the Holy Scriptures occurs in the "imprimatur" appended by Amphilochius to his Catalogue (A.D. 380); though Origen seems to have termed those books *Canonical* which Christians regard as genuine and of Divine authority. *Uncanonical* books are those not specified in the Canon. *Apocryphal* books are those of uncertain authority; they are found in MSS. as well as in printed Bibles in company with the *Canonical* books, and are read for historical purposes, and for "instruction of manners." External and internal evidence alike is against their inspiration and Divine authority, and they are no part of the rule of faith. The Bible is *the* Canon, or authoritative standard, of religion and morals.

THE JEWISH CANON. Before the Captivity there are only faint traces of the mode of preserving the sacred writings. Moses ordered "The Book of the Law" to be put "in the side of the ark" (Deut. xxxi. 26; cp. 2 Kings xxii. 8). To this was subsequently added that of Joshua, and other Annals; and later, Proverbs, and some Prophecies, for Daniel refers to the "Books" (ix. 2.), Zechariah to "the Law and former Prophets" (vii. 12), and Isaiah to "the Book of the Lord" (xxix. 18; xxxiv. 16). Ezra and the "Great Synagogue" most probably determined the Canon of the Law in its final shape; and Nehemiah "gathered together the acts of the kings and the prophets, and those of David" when "founding a library" for the second Temple (2 Macc. ii. 13), *c.* 432 B.C. The first notice of the Old Testament as a collection of writings is in the Prologue to the Greek translation of Ecclesiasticus (B.C. 131), which specifies the "Law and the Prophets, and the rest of the books." (Cp. Luke xxiv. 44.) Philo Judæus (B.C. 20—A.D. 40) refers to constant use of "the laws and oracles produced by the prophets, and hymns and other" (writings). Josephus (A.D. 38—*c.* 100) enumerates twenty-two books as "divine," viz. *five* of Moses, *thirteen* of Prophets (in which Job was probably included), and *four* of "hymns and directions of life." He mentions all the books of the Old Testament as Canonical, except Job, Proverbs, Ecclesiastes, and the Song of Solomon, to which he does not allude, as none of them furnished any materials for his work. He also adds, that, since the death of Artaxerxes (B.C. 424), "no one had dared, up to his day, to add anything to them, to take anything from them, or to make any change in them" (*Against Apion*, 1. 8). Thus, the Jewish Canon was finally settled in the time of Ezra and Nehemiah, and its contents were identical with our own, our thirty-nine books being grouped so as to accord with the twenty-two letters of the Hebrew alphabet (the twelve minor prophets counting as one, Ruth being coupled with Judges, Ezra with Nehemiah, Lamentations with Jeremiah, while the two Books of Samuel, Kings, and Chronicles were reckoned as one each). That these did not constitute the entire Hebrew sacred literature is evident from the fact that reference is made in the Old Testament to fifteen other books, while others again are mentioned in the Apocrypha which were rejected from the Jewish Canon. The whole of the books included in the Jewish Canon are quoted in the New Testament as "Scripture", except Judges, Ecclesiastes, the Song of Solomon, Esther, Ezra, and Nehemiah; but, in addition, the "Book of Enoch" is quoted by Jude (verse 14). Our Lord also quotes from an unknown book (Luke xi. 49—51; John vii. 38), and so, too, James (iv. 5, 6). Jerome notices that the twenty-two books coincide with the letters in the Hebrew alphabet, and that the five double letters coincide with the five double books (Samuel, Kings, Chronicles, Ezra, and Jeremiah). He gives the contents of the Law, Prophets, and Hagiographa in exact accordance with the Hebrew authorities, as mentioned above, classing Daniel with the last. The Talmud also agrees in the same list, and gives the writers of the several books.

THE CHRISTIAN CANON. The Books of the Jewish Canon were read from the first in Christian assemblies, as of Divine authority (Lardner, ii. 132, 526), and were largely quoted by ecclesiastical authors. Melito and Origen deemed it important to enumerate them carefully. Together with the writings of the Apostles and the Evangelists they formed the Christian Canon.

III. VERSIONS OF THE SCRIPTURES*.

GREEK VERSIONS. 1. Of these the *Septuagint* occupies the highest rank. According to tradition, it was translated from the Hebrew by seventy-two Jews, each of whom, in a separate cell, made a complete translation of the entire Old Testament, and, when compared, these seventy-two copies were found to be so completely identical that they were deemed to be inspired. Jerome disbelieved this story; and the inequality of the rendering of different portions seems to afford convincing proof that they were the work of different persons and of different times. More probably it was begun in the time of Ptolemy Lagi, and finished in that of his successor Ptolemy Philadelphus (B.C. 285). It seems to have been the only Scripture with which the Alexandrian Jews and the early Christian writers were familiar. It is not accurately translated from the Hebrew, the text showing many important variations, both in words and phrases, as well as some additions to the original; and it contains many Coptic words. In this version, the Pentateuch possesses the highest literary merit, the Book of Proverbs ranks next, and Ecclesiastes occupies a very low place; the Prophets, Psalms, and other books are poor productions, while the Book of Daniel was so incorrect as to be disused by the early Christian Church.

2. *Aquila*, at the instigation of the Alexandrian Jews, sought in the second century A.D. to correct the inaccuracy of the LXX. by a new translation, which was so literal as to be sometimes unintelligible: it was highly esteemed by the Jews, and is quoted in the Talmud; but it is discredited by early Christian writers.

3. *Theodotion*, about the same time, revised the LXX., merely correcting its inaccuracies, and his translation of Daniel superseded that of the LXX.

4. *Symmachus* (*c.* A.D. 200) gives his name to a new translation, which is paraphrastic, like the LXX., but displays more purity and elegance of language. It proceeded from the Ebionites, a sect of Christian heretics, who did not admit the divinity of Christ.

Three later versions (quoted in Origen's *Hexapla*) were anonymous: only fragments of them are preserved.

SYRIAC. The *Peshito* version has been attributed to the second or even to the first century after Christ, and a Syriac version certainly existed very early. It contains all the Canonical Books of the Old Testament, as well as those of the New (except the latest, viz. the 2nd and 3rd Epistles of John, 2 Peter, the Epistle of Jude, and the Revelation). The Old Testament is translated from the Hebrew. This version has been always accepted by all sections of the Syrian Church as authentic, and from it several Arabic translations have been made.

LATIN VERSIONS. Fragments of an ancient Latin Version of the African Church, translated from the LXX., of about the second century A.D., are found in ancient Christian writers. This was superseded in Italy by the *Itala*, and this in turn by the *Vulgate* (i.e. the *current* text). Jerome (A.D. 383) revised the current Latin version of the New Testament. He also translated the Old Testament into Latin from the Hebrew. For this work he took up his residence at Bethlehem, and was occupied upon it for twenty-one years. Although at first the reverence for the LXX. militated against its reception, from the time of Gregory the Great it became the authorised version of the Western Church. This translation, however, was gradually corrupted by intermixture with other Latin versions. The discordance of the copies in use was noticed by the Council of Trent in one of its decrees, and Sixtus V gave to the world a revised text in 1590 A.D. Three years later the present standard edition was issued by Clement VIII.

Besides the Syriac and the Latin, there are many other versions, made at different times, and in countries widely separated one from another. These are for the most part independent testimonies, and not mere copies of some one common original, as their verbal differences sufficiently attest; but their complete agreement in all essential points demonstrates the care with which the sacred books have been preserved, while it establishes their integrity more satisfactorily than that of any other ancient book is established.

ENGLISH VERSIONS. Translations of the Psalter and of some other parts of the Bible were made in the thirteenth century or earlier.

1380. *Wycliffe* translated the New Testament from the Latin Vulgate. His followers added the Old Testament. (The whole work was edited by Forshall and Madden for the Clarendon Press in 1850.)

1525. *Tyndale's New Testament* was printed at Cologne. Many copies of it were publicly burnt by order of the Bishop of London.

1535. *Miles Coverdale* translated the whole Bible from the Latin Vulgate and the German, probably under the patronage of Thomas Cromwell. This was the first version of the whole Bible published in English. It was probably printed at Zürich.

1537. *Matthew's Bible.* A fusion of the two translations of Tyndale and Coverdale by John Rogers. This was begun abroad, but the printing was eventually undertaken by Grafton and Whitchurch of London. It was published with the King's licence, and was the first "Authorised Version."

1539. *Taverner's*, an expurgated edition of Matthew's Bible, edited by Taverner at the instigation of the ecclesiastical authorities.

1539. *Cranmer's*, or *The Great Bible.* A new edition of Matthew's Bible, revised, and compared with the Hebrew, by Coverdale and others, and published in England under the sanction of Cranmer.

1560. *The Geneva Bible.* Published by the refugee reformers at Geneva, and for half-a-century the most popular of all English versions.

1568. *The Bishops' Bible.* A revision of the Great Bible made at the suggestion of Archbishop Parker by fifteen theologians, eight of whom were Bishops. A second edition appeared in 1572.

1582. *The Rheims Version of the New Testament.* This translation was made from the Vulgate. A companion translation of the Old Testament was published at Douai in 1609–1610.

1611. *The Authorised Version*, translated from the Hebrew and Greek (by order of James I) by forty-seven divines, each taking a portion, which was revised by the whole body. This, from its great excellence, gradually superseded all preceding versions.

1885. *The Holy Bible, being the Version set forth* A.D. 1611 *compared with the most ancient authorities and revised.* Printed for the Universities of Oxford and Cambridge.

* For Notes on the HEBREW TEXT of the Old Testament, see Section IV.

The Old Testament.

IV. GENUINENESS AND INTEGRITY OF THE OLD TESTAMENT.

In writings which claim to command belief from the world in all ages the following credentials are requisite:—1.—*Genuineness*, i.e. that they are the works of the persons whose names they bear. 2. *Integrity*, i.e. that they are the unaltered writings of those authors.

ITS GENUINENESS. EXTERNAL EVIDENCE. The Jews, to whom these books were entrusted, have been in all ages unanimous in their testimony that the Pentateuch was written by Moses; the Psalms by David, and those whose names are affixed to them; the Proverbs by Solomon; and that others were the work of those whose names they bear; and, with equal unanimity, testify to the authority of those books whose writers' names are lost. They are accredited by successive generations, till we come to the mention of them in the "Prologue" to Ecclesiasticus, the treatise of Josephus against Apion, and the writings of the New Testament. They are also frequently quoted by one another as authoritative and genuine; and the Pentateuch, Psalms, and Prophets, as well as the historical books, are so quoted by our Lord Himself. They were all admitted to be genuine by successive councils of the Christian Church.

INTERNAL EVIDENCE. (1) *The Nationality of the writers.* They all (with the possible exceptions of the authors of Job and Esther) profess to be Jews of Palestine, a people peculiarly separated from the rest of mankind by religion, by unique customs, and by physical position. These peculiarities are implicitly maintained throughout the whole books, which show no evidence of contact with the literature of any other countries except those in which the writers profess to have been in temporary exile.

(2) *The Language*, except in Daniel and Ezra, is uniformly Hebrew, which ceased to be a living speech soon after the Babylonish Captivity. Some parts of Daniel and also of Ezra are written in Hebrew, others in a form of Aramaic which is transitional, and presents various points of difference from the later Chaldee. This curious phenomenon finds its explanation in the residence of Daniel and Ezra at Babylon, and their relation to Babylonian and Persian rulers who successively held sway over that city and the surrounding countries.

(3) *Circumstantiality.* The records contain histories, frequent genealogies, and biographies, all of which are capable of more or less verification from other records, but no material discrepancy has been proved.

(4) *The undesigned Coincidences* (see Blunt's work on this subject) are numerous and deserve attention. Then, again, the physical allusions are exclusively applicable to Palestine, whose geographical and geological conformation is unparalleled; while the *flora* and *fauna*, as gathered from the work itself, have been proved by modern explorers to correspond exactly with the phenomena of that country (see Table of "TREES, PLANTS, &c.," pp. 78 foll.).

ITS INTEGRITY. The scrupulous care taken by Ezra, and those who followed him, to preserve the text of the Old Testament, after its Canon was completed, is sufficiently evident from the zealous accuracy with which the discrepancies in the text of various copies have been preserved. This is perhaps most conspicuous in certain Psalms, of which two distinct MSS. are extant, containing in some instances as many as sixty variations in the text of the two copies. The ancient Hebrew, in which it was written, was, after the Captivity, superseded by the Aramaic (a mixture of Chaldee with Hebrew). For a time the former was retained as the sacred, while the latter was the vernacular, language, but, before the Christian era, almost all the Scriptures were translated into Aramaic. In the time of Ezra, it is evident that an Aramaic version followed the reading of the Hebrew original in the synagogues (Neh. viii. 8). These Aramaic interpretations, called "Targums," are valuable as affording proofs of the correct readings of ancient MSS. of the Old Testament, and also of the precise meaning of obscure words. Of these Targums ten have come down to us, giving between them a complete interpretation of the whole of the books, except Ezra and Nehemiah. The Targum to Daniel is not fully known. The earliest are those of Jonathan (on the Prophets) and Onkelos (on the Pentateuch): the former is a paraphrase, the latter a literal translation, word for word, from the Hebrew; the former was written shortly before the Christian era, while Onkelos was contemporary with Christ, and a pupil of Gamaliel

The Hebrew MSS. consist of the Synagogue Rolls, and copies for private reading. The former are the more important, and were written, as Josephus tells us, on fine skins (some of which, found in the Crimea, and therefore possibly belonging to the Jews of the Dispersion, are still preserved in the Imperial Library at St. Petersburg) The care with which they were transcribed is evident from the rules laid down in the Talmud. One scribe copied the consonants, another inserted the vowel-points and accents in a fainter ink, a third revised the copy, and a fourth wrote in the Masorah. These rolls consisted of, (1) the Pentateuch (or Law); (2) *Megilloth* ("rolls"); and (3) the *Haphtaroth* ("dismissals"). It is from these and the Greek translations, made by the Alexandrian Jews, compared together, that a correct copy of the Scriptures must be derived; and the English Authorised Version was formed from the best recensions known at the time of its preparation.

Although the "various readings" in the MSS. and printed editions of the Hebrew Bible are very numerous, being estimated at 30,000, and even by some scholars at 200,000, these are very unimportant. The Hebrew Bible of the present day is substantially the same as the recension made by Ezra and others, which was the "Textus Receptus" of our Lord's time. In it, however, the old phraseology has been occasionally modernised, obscure expressions explained by glosses, and the chronologies and genealogies have suffered, especially through the errors of transcribers Thus there are many alterations in the *language*, yet none in the *meaning*, of the original writers. We have no autographs and no perfect MSS. of either Hebrew or Greek Scriptures, neither have we of any Greek or Latin classic author; on the contrary, there is no ancient book (sacred or secular) of which the text is not more or less imperfect. In this respect the Hebrew Scriptures stand in the same position as all other writings of antiquity. Dr. Bentley states the case truly:—"It is a fact undeniable, that the sacred books have suffered no more alterations than common or classic authors, and have no more variations than what must necessarily have happened from the nature of things; and it has been the common sense of men of letters, that numbers of MSS. do not make a text precarious, but are useful, nay necessary, to its establishment and certainty."

The Talmudists undertook a highly critical collation of many different texts, which, however, they interpreted by a great mass of traditional commentary; but they collected together all that was known and approved of (both written and oral) respecting the sacred books, rejecting what was not supported by a considerable weight of testimony. In the sixth century A.D., a school of Jewish Doctors at Tiberias, known as the "Masoretes," extracted from the Talmud the *traditional* comments (*Masorah*) of criticism and grammatical emendations, in order to establish the genuine text of the Hebrew Scriptures. The text, as so fixed by them, became the standard, from which others were multiplied. In the eleventh century a collation was made of the Masoretic text of Tiberias, known as the Palestine Codex, with the Babylonian text, and between the two there were found to be eight hundred differences of reading, none of them, however, in any way affecting the sense of the subject matter.

The *Samaritan Pentateuch* must belong to a date earlier than the Captivity of Judah, as the Samaritans had no intercourse with the Jews subsequently: it is highly probable that it was prior to the separation of the two kingdoms. A careful comparison, in modern times, of its text with that of the Hebrew ("Textus Receptus"), has shown that they agree in every material point, the differences being merely verbal.

V. SUMMARY OF THE BOOKS OF THE OLD TESTAMENT.

DIVISIONS OF THE OLD TESTAMENT. The Hebrews divided their sacred books into three parts:—

1. "THE LAW" (Torah), comprising the five books of Moses.
2. "THE PROPHETS" (Nebiim), comprising the books of Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings, Isaiah, Jeremiah, Ezekiel, and the twelve Minor Prophets.
3. "THE SCRIPTURES" (Kethubim). Under this title were placed:
   (1) Psalms, Proverbs, Job.
   (2) Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther.
   (3) Daniel, Ezra, Nehemiah, 1 and 2 Chronicles.

1. THE LAW. The "Book of the Law" is mentioned in Deut. xxxi. 24, 26; Josh. i. 8; viii. 34; xxiv. 26. The distinctness of the five portions shows that they were designed to be separate, and so distinct names were found for each. The Hebrews used for this purpose the *chief word* in the first verse of each. In the LXX. they are denoted by titles indicating the *subject-matter*, which are still in use in the Christian Church, e.g. Genesis, Exodus, &c.

2. THE PROPHETS. This general appellation was given to these twenty-one books, because they were *written by* Prophets, who, as the Teachers of the people, were naturally the *annalists* also: e.g. Samuel, Nathan, Gad, Iddo, Isaiah, Jeremiah, &c. We read of them sometimes as living in communities. They seem to have cultivated literature, music, psalmody, &c.; and their writings, whether devotional or historical, were regarded as more or less *prophetic* (which means *instructive*, as well as *predictive*, cp. Acts xiii. 1; 1 Cor. xiii. 2, 8). They were divided into PRIORES (Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings) and POSTERIORES; these last being subdivided into *Majores* and *Minores*. The former designation was given to the writings of Isaiah, Jeremiah, and Ezekiel, because of their *greater bulk*, as well as prophetical pre-eminence; the latter to the remaining twelve prophetical books. The book of Daniel was excluded, partly on account of its author having exercised no prophetic *office* among "the people," partly because of its late reception into the Sacred Canon; and also, in later times, because it was quoted by Christians against the Jews.

3. THE SCRIPTURES include the remaining books of the Hebrew Canon. The first group (1) consisted of the devotional books used in the services of the synagogue (the Psalms and Proverbs weekly, Job on most of the great fasts). The second (2), called the "Five Rolls," supplied for the most part the Lessons used on special festivals; the third (3) was a sort of Appendix, in which were placed those Canonical books which were not ranked among "The Prophets."

DIVISIONS OF THE BOOKS. The quotations made in the New Testament from the Old cite only the *book* (Acts ii. 16) from whence they are taken (except in the case of the Psalms, Acts xiii. 33, 35). They are mostly from the books read in the synagogue every Sabbath-day, and there are indications of a division into sections (Luke iv. 17; Acts xiii. 15, 33, 35; xv. 21; 2 Cor. iii. 14).

The Talmud divided "The Law" into fifty-four portions, one for each sabbath of the intercalary year. These were called *Parshioth*, which were subdivided into lesser *Parshioth*, being the sections of the Lesson taken by each individual Reader. These, again, were classed under two heads, viz. "Open" (*Petuchoth*), which marked a change of subject, like the modern paragraph, and began with a *fresh line* in the MSS.; and "Shut" (*Satumoth*), corresponding to minor divisions, like sentences, marked only by a *space* in the line. These breaks in the text were denoted by the initials "P" or "S" in the margin, to catch the reader's eye; which would seem to be the origin of the ¶ placed before certain verses in the Authorised Version.

"The Prophets" also were subdivided into Sabbath Lessons, though not with the same precision or authority. These portions were called *Haphtaroth* ("dismissals"), because they were read immediately before the close of the service. These were in the ninth century A.D. subdivided by the Masoretes into Verses (*Pesukim*), the termination of each in the Hebrew MSS. being marked by a colon (:), which is retained in the Prayer-book version of the Psalms to point them for chanting. In the thirteenth century a more systematic division into *Capitula* or Chapters, ascribed to Stephen Langton, or Hugh of S. Cher, was generally adopted in the Latin Vulgate to facilitate reference to the text. In the sixteenth century the Masoretic division into Verses was combined with this division into Chapters, and passed from the Latin Vulgate into the English translation published at Geneva in 1560.

In our Old Testament the books are conveniently arranged according to their subject-matter, thus: 1. The PENTATEUCH (or Five Books of Moses). 2. The HISTORICAL BOOKS (from Joshua to the end of Esther). 3. The POETICAL or DEVOTIONAL BOOKS (from Job to the Song of Solomon). 4. The PROPHETICAL BOOKS (from Isaiah to Malachi).

1.—*THE PENTATEUCH*, or *five-volume* book, is ascribed to Moses by all tradition, Jewish and heathen; and is in other parts of the Old Testament quoted as such, and also by our Lord and His Apostles (Matt. xix. 8; John vii. 19; Acts iii. 22).

In the Old Testament history, whenever mentioned, it is treated as one book, and as an original book of Moses, under the various titles,—"The Law of Moses" (Ezra vii. 6), "The Book of the Law of Moses" (Neh. viii. 1), "The Book of Moses" (Ezra vi. 18), "The Book of the Law of Jehovah by the hand of Moses" (2 Chron. xxxiv. 14), "The Book of the Covenant" (2 Chron. xxxiv. 30), "The Book of the Law of Jehovah" (2 Chron. xvii. 9). This designation extends from the days of Jehoshaphat (B.C. 915) to the time of Jesus the son of Sirach (*c* 250—200 B.C.). There can be little doubt that the book so styled is virtually the same as our Pentateuch, and identical with the "Book of the Law" placed by Moses in the ark (Deut. xxxi. 26).

THE CREATION. There is no conflict between the Mosaic account of creation and geology. As regards the formation of the material globe, it is merely stated, in general terms, "*In the beginning* God created the heaven and the earth." The distinction must be carefully observed between the words "created" and "made" throughout the first chapter of Genesis. The six days' work relates entirely to the Divine action on the earth's *surface*, and the objects visible from it, at the beginning of the present epoch of humanity: thus—

1. A change from darkness to light.
2. Separation of waters above and below by the intervention of a firmament.
3. A further division of the waters below into seas and earth, followed by growth of vegetable life.
4. Appearance of sun, moon, and stars, visible from the earth's surface.
5. Production of living creatures out of the water and in the air.
6. Production of animals, including man, from the material earth.

The summary account of the Creation in the Fourth Commandment (Exod. xx) refers, in general terms, only to the appearance under the Divine hand of visible phenomena above the earth's surface; but in neither of these accounts is there any allusion to the mode by which formations below the crust of the earth were made.

GENUINENESS OF THE PENTATEUCH. Although some fragments claim a higher antiquity, GENESIS is acknowledged to be the most ancient complete book in existence. It must be viewed, however, in connexion with the four books that follow it, and of which it is an integral part, the scope of the whole being the foundation of a theocracy based upon the idea of a single family. Although there seem to be portions of more ancient narratives embodied by the writer in the book as it now stands (e.g. the story of Lamech and his two wives; a second account of the Creation, chap. ii.; the battle of the five kings against four in the Vale of Siddim; the meeting of Abraham and Melchizedek; &c.), whence some have supposed that the original narrative has been enlarged at various times by three or more subsequent compilers; yet it is believed that the record in its present state is substantially that of Moses, with a few later additions made in the time of the monarchy. Some commentators maintain that two quite

distinct narratives have been interwoven together: the one, more ancient, in which the Deity is throughout designated by the general term Elohim (God), while in the other He is called by the more mystic name of Jehovah (The LORD)—the former representing a general Divine influence in the material world, the latter a supernatural, overruling power, creating and directing it, and requiring adoration in return. These two portions are characterised as the Elohistic and Jehovistic: the former teaching natural, the latter revealed religion. There is, however, throughout the Pentateuch a unity, which can only be ascribed satisfactorily to one writer.

In the Book of EXODUS also, some critics have conjectured the existence of two distinct documents (Elohistic and Jehovistic) blended together, though they find it much more difficult to accurately define them. The book, as a whole, is strongly impregnated with the atmosphere of Egypt, as made known to us by modern research. Its language shows a large infusion of Egyptian words; the Ten Plagues are directed, in three groups, against the three primary divinities of ancient Egypt, viz. water, heavenly bodies, and earth,—as also is the Second Commandment; the enactments of the Mosaic Law are based upon Egyptian life; the whole constitution of religious worship is antagonistic to Egyptian mythology (e.g. the sacrifice of sacred animals), and presupposes residence in a camp, and in a wilderness, as the established rule; while words peculiar to such a life remain stamped upon ordinances and accessories of worship throughout the religion of the nation. Thus, the place of worship is always "the Tabernacle," i.e. the tent; excommunication implies being "cast out of the Camp;" the scapegoat carries the sins of the people into the "Wilderness;" the Sabbath becomes a rest from the labour of "Bondage;" and the peculiar rites of the Passover, such as the posture of the eaters, the unleavened bread, and "the haste," possess their significance as memorials of a hasty flight; while the Divine Presence on Mount Sinai is commemorated by the erection at Jerusalem of an artificial mountain by Solomon, on which the figurative presence of the "Most High" is localised, and even the fence, placed round Mount Sinai by Moses, is perpetuated by a trellis at the foot of Mount Moriah. Hence, internal evidence strongly supports the belief that the book was written at the time and under the circumstances professed by its author. It is doubtful, however, whether we are to ascribe a period of 215, or of 400, years to the residence of the Israelites in Egypt, as the passages in the record are ambiguous; but the number of the people, at the time of the Exodus, would suggest the longer period.

In LEVITICUS and NUMBERS, the attempt to define two distinct Elohistic and Jehovistic portions has failed to command support; it is generally allowed that there is but one narrative, in the main; though there may be some minor additions to it of a later date.

The apparent variation of style (from the historical to the hortatory) in the Book of DEUTERONOMY, as well as certain seeming discrepancies between it and the previous books, has raised doubts as to its authorship, some assigning it to Jeremiah, and others to a Jew living in Egypt in the time of Manasseh. The majority of critics, however, uphold the traditional theory that it was the work of Moses, at the close of his life; since the writer evidently had in view the approaching entrance of the Israelites into their promised inheritance. The discrepancies are not irreconcilable, and the enactments which provide for an established form of government, including even a monarchy and permanent settlement in cities, might well be prospective. On the other hand, there are many similarities between it and the rest of the Pentateuch (e.g. the use of peculiar Hebrew words and grammatical forms, the frequent reference to the Jews' slavery in Egypt, to Egyptian laws and customs, &c.) which are strong evidence in favour of its being the work of the same author, to which must be added the direct testimony of the writer himself in the book, and its frequent quotation as the "Law of Moses" in the New Testament. On the whole, the great preponderance of testimony, both from external and internal evidence, favours the view that the entire Pentateuch (with the exception of a few unimportant phrases) is the work of Moses.

GENESIS. The *Beginning* of the inhabited world in man's epoch. I. The Creation, Fall, and antediluvian history of man, including the *First Covenant*. II. The Deluge, *Second Covenant* with Noah, re-peopling of the earth; the Dispersion, and confusion of language. III. The Call and history of Abraham and his sons, to the third generation, ending with the death of Joseph; the entire book thus embracing a period, according to the generally received chronology, of 2,369 years. The general subject is the Creation, the decline of humanity through sin, and its capability of being reclaimed by communion with God its Maker. Hope and faith are kept alive by the example of a chosen few, who through obedience to God become heirs to promised blessings, which are continually postponed, with mercy to those who are sinful, and a deepening of faith in those who are righteous.

EXODUS. The *Going out* or *Departure* of the chosen people—descendants of Abraham—from bondage in Egypt to a promised land, illustrating, in the history of a tribe, the general dealings of God with His people, and their pilgrimage through temporal life in a probationary state. There is declension, moral, political, and religious, till the cry of the degenerate, in their conscious misery, rises to heaven. Then Divine help appears, working supernaturally through human means, and deliverance is effected by "shedding of blood," the Passover Lamb being typical of the redeeming blood of the promised Saviour. In brief, the book gives a sketch of the early history of Israel as a nation—(1) enslaved, (2) redeemed, and (3) set apart, through the blending of its religious and political life, and consecrated to the service of God. The Moral Law which it contains is universal and unalterable. It is in fact an authoritative republication of the Law engraved by the Creator on the human heart.

It embraces a period of 215, or 400, years, and includes events from the birth of Moses to the erection of the Tabernacle. The chief of these are:—the early life of Moses, and his call to be the Prophet of Israel; the ten plagues, and deliverance of Israel from Egyptian slavery; the institution of the Passover, and dedication of every firstborn male to God's service; the passage of the Red Sea; miraculous food and drink; victory, by means of prayer, over Amalek; the promulgation of the Moral Law; instructions for making the tabernacle, ark, and other accessories of worship, with the consecration of the family of Aaron to the priesthood, and of their vestments; the stricter obligation of the sabbath, and punishment for making a visible representation of the Deity (e.g. the golden calf).

LEVITICUS. The book of laws and ceremonies regulating the service of the sanctuary by the sacred tribe (*Levi*), as substitutes for the firstborn male of each family, its natural priest. It is closely connected with Exodus at its beginning, and with Numbers at its close: for, while the order for consecration of priests is given in the former, the ceremony itself is recorded in Leviticus; and the exemption of the Levites from military service, and their special functions, are given in Numbers. But it has a distinctive character in the general exclusion from it of historical narrative (the exceptions being the Consecration of Priests, Death of Nadab and Abihu, Stoning of the Blasphemer). It embraces the history of only one month. Its contents are:—1. Laws for the Altar (for the people and the priests). 2. Consecration of Priests, and death of those offering unbidden incense. 3. Laws of clean and unclean food. 4. Purifications. 5. Leprosy. 6. Day of Atonement. 7. Slaughter of animals. 8. Unlawful marriages and lusts. 9. Precepts on the duties of the people and holiness of the priests. 10. Victims for the Altar. 11. Convocation days. 12. Weekly offerings of oil and bread. 13. Punishment of blasphemer. 14. Sabbatical year and Jubilee. 15. Promises and warnings. 16. Vows.

OFFERINGS. The general name *korbān* is equivalent to *oblation*, including everything given to the service of God, e.g. firstfruits, tithes, contributions to the maintenance of the sanctuary, priests, worship, and all kinds of sacrifices.

OFFERINGS FOR THE ALTAR were *animal* (1. Burnt-offerings, 2. Peace-offerings, 3. Sin-offerings) and *vegetable* (1. Meat- and drink-offerings for the great altar in the Court, 2. Incense and meat-offerings for the altar in the Holy Place). Every burnt-offering and peace-offering was accompanied by a meat-offering and drink-offering, in proportion to the victim, thus:—

	FLOUR.	OIL.	WINE.
	Ephah.	Hin.	Hin.
With a bullock . . .	$\frac{3}{10}$	$\frac{1}{2}$	$\frac{1}{2}$
With a ram	$\frac{2}{10}$	$\frac{1}{3}$	$\frac{1}{3}$
With a sheep or goat .	$\frac{1}{10}$	$\frac{1}{4}$	$\frac{1}{4}$

These offerings were (1) *Public* sacrifices, at the cost and on behalf of the "whole congregation" (e.g. daily morning and evening sacrifices, and those on festivals);

(2) *Private* sacrifices, enjoined by law or particular occasions, or provided by the voluntary devotion of the worshipper—as *thank-offerings*. Besides these, there were special sacrifices on the Day of Atonement, Passover, &c. A *trespass*-offering was a sin-offering, accompanied by a pecuniary fine.

FEASTS. The *weekly* festival was the sabbath (commemorating rest from creation, and deliverance from bondage in Egypt); the *monthly* festival was the day of the new moon, on which rest was not enjoined, but additional services. The new moon of the seventh month Tisri, or *Feast of Trumpets*, began the civil year, and that of Abib the ecclesiastical year. The *great* festivals were (1) *Passover*, on the eve of the 14th of Abib, which lasted to the 21st; (2) *Pentecost* (the fiftieth day after), or feast of weeks, on completion of the harvest; (3) *Tabernacles*, from the 15th to 23rd of Tisri, commemorating the ingathering of all fruits. The people lived for a week in booths, to remind them of their desert wanderings. The last day was "the great day" (John vii. 37). This feast was preceded by the Day of Atonement. Every seventh year was *sabbatical*, when the land had rest. Every fiftieth was a *jubilee*, when slaves were freed, land sold reverted to its original owner, and mortgages were cancelled.

To these were added *Purim* ("Lots"), 14th and 15th of Adar, in remembrance of the deliverance by Esther; and the *Dedication* of the Second Temple (25th of Chisleu).

FASTS. The only fast appointed by the Law was the "Day of Atonement," the 10th of Tisri, spoken of in Acts xxvii. 9 as "the Fast." Four annual fasts were observed by the Jews during the Captivity; and special fasts were kept on occasions of national humiliation.

NUMBERS. This book is so named from the two *numberings* of the people, at the beginning and end of the wanderings. It comprises a period of thirty-eight years and three months, from the completion of the Law-giving, "the first day of the second month of the second year" of the Exodus, to the first day of the fifth month of the fortieth year. Its contents are: (1) The breaking-up of the encampment at Sinai; arrangement of the army, and the service of the priestly tribe, with an inventory of their charge; the parting service and blessing. (2) The march upon Canaan, and its repulse. (3) Rebellions; confirmation of Moses and Aaron in authority; condemnation of the people to death in the wilderness. (4) Various events in the forty years' wandering. (5) Events of the last year, e.g. the deaths of Miriam and Aaron; Balaam's mission; the corruption of the people by the Midianites, and its consequences; laws of inheritance, and of certain sacrifices, solemnities, and vows; summary of journeys; boundaries of Canaan, and Levitical cities.

DEUTERONOMY, the *repetition of the Law*, consists mainly of three addresses by Moses to the people who had been born in the wilderness, and had not heard the original promulgation of the Law. To these are added some of the latest acts and words of the lawgiver, viz. the appointment of his successor, his song, and his final blessing, to which was appended (probably by Joshua) the account of his death.

The *first* address is introductory, reminding the people of their deliverance from bondage, of God's guidance and protection in their wanderings, and their frequent ingratitude, closing with a warning from the past, and an exhortation to obedience in the future, so as to secure the inheritance now within reach. The *second* is a practical exposition of the whole Law, beginning with the Ten Commandments, more particularly applying the precepts of the First Table; followed by the enforcement of particular regulations in three main groups, viz. (1) laws concerning religion; (2) concerning administration of justice; (3) concerning private and social rights. The *third* address is the solemn renewal of the covenant, with an impressive recital of the blessings upon observance, and the curses on neglect of the Law. The delivery of these speeches, of the song, and final benediction, together with the closing scene of Moses' life, could not have occupied more than ten days (the first ten of the eleventh month of the fortieth year). Their character is that of a solemn exhortation, their style earnest and impressive, with a review of the past, and a stirring appeal to the future career open before his hearers on the other side of the Jordan. Moses vividly portrays to those who had not seen it the divine delivery of the Law at Sinai. He recalls much that had been forgotten, or remained in abeyance from want of opportunity to exercise it in the wilderness; but all of which would now be the code of laws under which, as a settled people, they must be governed. His hearers are only partially conversant with the Law; hence some things are assumed, others are dealt with in minute detail, and even supplemented by new regulations to complete the Mosaic system (chaps. xii–xxvi). These later civil institutions are promulgated by God's command, and so have the same Divine sanction as those relating to religious worship. In this book Moses comes forth as a prophet, enunciating some of the most notable predictions in the Old Testament (xviii. 15 foll. and xxviii–xxxii).

2.—*THE HISTORICAL BOOKS* (from Joshua to Esther inclusive) contain the history of the Israelite people during three great periods of their national life: (1) As a confederation of independent tribes united by religion and blood; (2) as a monarchy, separated after three generations into two perfectly distinct kingdoms; (3) as tributary to foreign invaders.

JOSHUA (*Jehovah is salvation*), the first of the twelve so-called "Historical Books," embracing a period of twenty-five years, is supposed to have been written by Joshua, whose name it bears. He was the successor of Moses, as the prophet of the Lord and leader of His people, to whom was entrusted the task of settling them in Canaan. It consists of three parts: (1) The conquest of Canaan during the seven years' war, and destruction of its thirty-one kings. (2) Distribution of the country by lot, and settlement of the tabernacle at Shiloh. (3) Final admonitions, and death of Joshua, which must have been added by one of his survivors. The characteristic feature of the book is that "the Lord drove out the nations before them," and that "He fought for Israel." The conquest opens with the miraculous fall of Jericho, after the renewal of circumcision, and the apparition of the "Captain of the Lord's host." Then follows a march into the interior, to the primary altar of Abraham at Shechem, where the covenant is renewed by oath and sacrifices; and next the miraculous victory at Beth-horon, and general panic of the heathen inhabitants. It closes with a general assembly at Shiloh (where the tabernacle was permanently fixed), the allotment of territory to each tribe, and a final renewal of the covenant at Shechem, followed by Joshua's death. The typical aspect of the history is pointed out in the Epistle to the Hebrews, chap. iv.

DATE AND AUTHORSHIP. That the events are recorded by a contemporary is evidenced by such passages as iii. 15, 16; v. 1; the prophetic character of the writer by vi. 26; though some later additions to the original are traceable in x. 13; xix. 47; xxiv. 29–33. The expression used of certain memorials as remaining "up to this day," which occurs fourteen times, does not in any case seem to be inconsistent with the period embraced by the narrative; while it is difficult to imagine that any but a contemporary could have written such passages as vi. 25; and his two addresses (xxiii and xxiv), as well as the various records of his intercourse with God, would appear to have been committed to writing by Joshua himself, who is expressly declared to have written some documents (xxiv. 26). Ewald supposes that the book has undergone five transformations at the hands of successive compilers; but this view has met with little support. Others have tried to discriminate between an Elohistic and Jehovistic narrative; but this hypothesis is difficult to maintain. The authorship has been variously attributed to Joshua (according to the tradition of the Jews and early Christian writers), Phinehas, Eleazar, one of the elders who survived Joshua, Samuel, and Jeremiah; again, some have assigned its date to the time of the Judges, the reign of Josiah, and even to the time after the Babylonish Captivity. All these conjectures present far greater difficulties than the old tradition, that it is the work of Joshua, who followed the example of Moses by writing the annals of his own time; a task which seems to have been divinely committed to him on his first appointment as the assistant of Moses (Exod. xvii. 14).

JUDGES, the second historical book, comprising a period of about 300 years (or 450 years, according to the LXX. chronology, quoted by Paul, Acts xiii. 20), chronicles the gradual decline of Israel, after Joshua's death, into a state of political anarchy and religious apostasy.

DATE AND AUTHORSHIP. Its authorship is uncertain; but Jewish tradition ascribes it to Samuel. The phrase, "up to this day," is thought by modern critics to signify the time of Solomon; though i. 21 seems to refer to a date prior to David's capture of Jebus at the beginning of his reign, while xviii. 14 would seem to mark a date posterior to the Assyrian captivity of Israel. There is

little doubt that chaps. i. 6—xvi. form an early record, most probably written by Samuel, and continued by other annalists; and that these documents were combined into one harmonious whole (terminating with 2 Kings), probably by Ezra, or Nehemiah. The text of the whole is, "There was no king in Israel; every man did that which was right in his own eyes." The government may be called a confederation of tribes. But irreligion, and the want of unity, made them a prey to the heathens around, whom they neglected to extirpate. Seven times Israel became subject to a foreign yoke, while thirteen judges assumed, by God's command, or the people's choice (as Abimelech), a temporary dictatorship. Of these some were contemporaries, as Samson and Samuel, and probably Abimelech, Tola, and Jair. This office subsequently became life-long (after Jephthah), and hereditary (in Samuel's time), gradually preparing the way for a monarchy.

It is notable that, from the days of Phinehas to the days of Eli, the priesthood is never mentioned, and that in Eli the office had passed from the family of Eleazar to that of Ithamar, on account, as the Jews say, of the sanction given by the former to Jephthah's unnatural sacrifice. The books of Joshua and Judges bear the same relation to the books of the Law as the Acts of the Apostles to the Gospels; but the former mark the *decline* of the Jewish, the latter records the *progress* of the Christian Church.

RUTH. This is a sequel to the Book of Judges (with which the Jews classed it), and is the link connecting that period with the monarchy. It supplies the genealogy of David, and so carries on the descent of the "promised seed" from Abraham. It comprises a period of ten years, during the judgeship of Deborah and Barak, and is said to have been written by Samuel. It is remarkably rich in examples of faith, patience, industry, tender affection, and of the merciful providence of God, in bringing good out of evil. The pious amiability of Boaz contrasts favourably with the prominent characters among the judges (Abimelech, Jephthah, Samson); while the conversion of the Moabitess, her adoption into the church of God, and her acceptance as "a mother in Israel," put to shame the decline into heathenism of "the chosen people" and the immorality displayed in the closing chapters of the Book of Judges, and anticipate the warning of Christ, "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Matt. viii. 11).

As the Books of Joshua and Judges show the dealings of God with tribes confederate and yet mutually independent, so the four succeeding books show His dealings with His people under a monarchy. The nation takes its tone from the king, as the father of the family: according as he walks with God, in the ways of David, he prospers; if he follow the statutes of Omri, or walk in the steps of Jeroboam, he fails, and is dethroned. Thus there are eight kings of Israel in the first ninety years, five of whom meet with violent deaths; while of the six of Judah in the same space, only the last is killed, as a punishment for his alliance with the house of Ahab.

1 AND 2 SAMUEL. The two books bearing Samuel's name are one in the Hebrew Canon, while in the LXX. they are called 1 and 2 Kings. The former of the two is a continuation of the history of the judges, containing the narrative of the office of the last two (Eli and Samuel), who were not warriors, but only civil governors. Samuel is the connecting link by which the judgeship passes on to monarchy. To his personal character, administrative skill, and intellectual ability is due the reformation of the people from unbridled licentious anarchy to a peaceful acquiescence in a monarchy and a respect for justice.

The latter portion of the book contains the history of the reign of Saul, the first king, selected in accordance with the qualities desired by his subjects. He is the personification of the Israelite character; proud, selfish, reserved, obstinately stiffnecked, and profane, he sought to govern absolutely, instead of as the vicegerent of God. But he was never actually sovereign of more than the central part of the country. Indeed he was rather the pastoral chief of amalgamated tribes than the monarch of a kingdom.

DATE AND AUTHORSHIP. There is no evidence, either external or internal, bearing on the authorship of these books, neither is their title indicative of more than the subject-matter of their former portion (like that of the Book of Exodus). Comparing them with the Books of Kings, we judge the author to have written during a time when the Mosaic Law was forgotten, as he betrays no displeasure at its infringement by sacrificing in high places, such as is shown by the writer of the Kings. Therefore their date would seem to be prior to the finding of the Law by Josiah; while the mention of Ziklag being attached to the kingdom of Judah (1 Sam. xxvii. 6) marks a period subsequent to the secession of the Ten Tribes. The compilation of these annals must therefore be assigned to a period between the accession of Rehoboam and that of Josiah (from B.C. 976 to B.C. 640); and the purity of the language accords with this supposition, though these books may not have assumed precisely their present form and arrangement until the days of Nehemiah (2 Macc. ii. 13).

1 AND 2 KINGS. These two books are united in one in the ancient Hebrew copies. The present division is taken from the LXX. and Vulgate. They give the history of the kingdoms of Israel and Judah from the death of David to the Captivity. The history of the two kingdoms is interminglied until the captivity of Israel, after which that of Judah is continued for 130 years longer. The whole is a conflict between faith and infidelity; the "sons of God" and the "sons of men;" the worship of Jehovah (the Supreme eternal Source of Life) and Baal (the personification of natural causes). Israel declines from God, her kings follow Jeroboam, "who made Israel to sin." She becomes outcast, and her record is wiped out of the Book of Life, just as is that of the family of Cain and the apostate descendants of Noah and of Abraham; while Judah is stayed by a few faithful kings (as Asa, Hezekiah, Josiah), repents of her unfaithfulness during her exile in Babylon, and is restored. Both books contain several prophecies, and are quoted by our Lord and the writers of the New Testament as historical (see Luke iv. 25—27; James v. 17). Their authorship is uncertain. It is probable that annals of their own times were written by several of the prophets, and that a continuous history of these kingdoms was compiled out of them by Jeremiah or Ezra. The number of provincialisms in the text points to a late origin, and there is a great similarity of style between them and the Book of Jeremiah (whose authorship Jewish tradition favours). There is likewise a very marked resemblance between the later portion of 2 Kings (in the incidents of which Jeremiah was a participator) and the corresponding narratives in the book which bears his name, and in which some of the events are described more fully (cp. 2 Kin. xxv. 22, and Jer. xliii. 7); while the writer appears to have remained in Judæa during the Captivity, and the history terminates at the precise point where Jeremiah is carried into Egypt and is lost sight of. But the vividness of certain scenes (such as the biographies of Elijah and Elisha, the scene of Ahab consulting Micaiah, and the career of Jehu) seems to betoken an eye-witness, whose record has been introduced unaltered by the compiler. These books embrace a period of 427 years.

1 AND 2 CHRONICLES. These are united into one book in the Hebrew, "The Diaries," from whence our title arises. In the LXX. they are called "Things Omitted" (*Paralipomena*), or "Supplement." They contain much of the matter of the previous Books of Kings, but supply additional information. The genealogical tables are valuable, since they record the unbroken line of the chosen people for about 3,500 years.

The authority of these books has been unsuccessfully assailed by those critics who wish to maintain that the origin of the Pentateuch belongs to the period subsequent to the Captivity. Jewish tradition and Christian writers agree in ascribing their compilation to Ezra, who obtained his material from various annals of the monarchy. The cause of their compilation is naturally suggested by the first difficulties which would present themselves to the leaders of those who returned from captivity, in allotting the various portions of territory to the families entitled to them according to the Mosaic Law. Again, the maintenance of the Temple service, and of the payment of tithes, &c., required strict legal proof of hereditary descent on the part of the officiating Priests and Levites. These two great political questions necessitated the compilation of authoritative genealogical tables. To this work Ezra and Nehemiah seem to have earnestly set themselves. In their hands, moreover, the restoration of the Temple and its worship became the great feature in the new constitution. They felt the vital importance of restoring a spirit of patriotism in the people, and of confidence in the favour of God, notwithstanding the punishment He had inflicted upon them by captivity. For this purpose, nothing could be more effectual than a continuous history of the nation, from David downwards, representing the Divine favour as dependent upon the faithfulness of rulers and people to the original covenant, and Divine punishment as the natural result of unfaithfulness. The Book of Chronicles (for it is properly only one) draws the picture which would most stimulate hope and patriotism. It gives in order

the establishment of the Temple ritual, with its course of priests and officers, under David; its further development under Solomon; its restoration under Jehoshaphat, Hezekiah, and Josiah; and the reappearance of Divine favour at the final restoration of Church and nation after the Captivity. Thus the Chronicles are the beginning of the ecclesiastical history which continues in an unbroken thread to the end of the Book of Nehemiah, and of which the following is a summary:—

I. (Chaps. i—viii) Genealogical tables, and settlements of the various tribes.
II. (Chap. ix). The disturbance of these by the Babylonish Captivity, and their partial restoration on their return. (Cp. Neh. xi. 3—22.)
III. Introduction to the main history, viz. the end of Saul's reign, with a complete genealogy, copied from one drawn up in the reign of Hezekiah.
IV. (1 Chron. xi—xxix. 28). History of David.
V. (2 Chron. i—ix). Reign of Solomon.
VI. (2 Chron. x—xxxvi. 21). History of the kings of Judah and Israel.
VII. (2 Chron. xxxvi. 22—Ezra i. 4). Proclamation of Cyrus.
VIII. (Ezra iv. 2). First caravan of Jews returns to Jerusalem.
IX. (Ezra iii. 1—7). Restoration of sacrifices.
X. (Ezra iii. 8—13). Foundation of second Temple laid.
XI. (Ezra iv. 1—24). Interruption of building of Temple by Samaritan interference.
XII. (Ezra v—vi. 12). Recommencement of building of Temple under Darius Hystaspis.
XIII. (Ezra vi. 13—22). Completion of the Temple.
XIV. (Ezra vii, viii). Second caravan of Jews.
XV. (Ezra ix, x; Neh. viii). Governorship of Ezra.
XVI. (Neh. i, ii). Rebuilding of the walls under Nehemiah, and the opposition of Sanballat (from i—vii. 4).
XVII. (Neh. ix—xii). Nehemiah's first administration.
XVIII. (Neh. xiii). Nehemiah's second administration.

PECULIARITIES. The following passages are peculiar to the Book of Chronicles, and afford evidence of its aim:—1 Chron. xv—xxvii; xxii—xxix; 2 Chron. xiii—xv; xxiv, xxvi, xxix—xxxi, and xxxv.

DATE AND AUTHORSHIP. *Internal evidence* favours the supposition that Ezra was the author of the Chronicles, since the style and the Chaldaisms strongly resemble those of the Book of Ezra.

The writer seems to have had no personal knowledge of the events which happened in Jerusalem after the commencement of the Captivity, since he entirely omits the details which close 2 Kings; but the phraseology, which accords with that of the Book of Ezra, favours the notion that he was resident in Babylon, while the whole history terminates with Ezra's death. The sources of this compilation are various tribal genealogical tables and registers, the records of certain seers (e.g. Gad, Nathan, Iddo, Shemaiah), and also the "Books of the Kings of Israel and Judah," and public registers (Neh. xii. 23).

EZRA. Ezra was the son of Seraiah, and was probably born at Babylon. He was a "Scribe" (Ezra vii. 6), who went up to Jerusalem with the second body of returned captives. He speaks of himself as the author of the book which bears his name (vii. 27, 28; viii. 1, &c.). It consists of two portions, with a considerable interval between the two. The first gives the return of the captives in the time of Cyrus (B.C. 536), and the rebuilding of the Temple, interrupted by the Samaritans, but renewed at the preaching of Haggai and Zechariah. Some portions of this book are in Chaldee. The second part relates the second immigration of exiles in the reign of Artaxerxes Longimanus (B.C. 457), with Ezra himself, and his reformation of the people. The whole period extends over seventy-nine years (from 536 to 457).

NEHEMIAH. This was anciently united with the Book of Ezra, and in the Vulgate it is called 2 Esdras. It carries on the history from about twelve years after the close of Ezra's book to the last jubilee (B.C. 445—413), covering a period of thirty-two years. Zerubbabel had rebuilt the Temple, but not the city walls of Jerusalem, which were restored in fifty-two days under Nehemiah's direction. He was full of zeal, and gave up his lucrative post of cupbearer to the King of Persia, that he might join his fellow-countrymen in their difficulties. He reformed their civil and religious condition, enforcing economy and justice, attracting a large number of settlers to the city, restoring the Temple services, and re-enacting the Mosaic Covenant. This closes the Old Testament History. Nehemiah himself, after twelve years' sojourn in Judæa, returned to his post in the Persian Court.

ESTHER. The book called by Esther's name contains an episode in the history of those Israelites who did not return from captivity, and it shows their moral decline. Having chosen to remain in a heathen land, Mordecai and his family accommodate themselves to their adoped nationality till their lives are imperilled. His kinswoman Esther being constrained to compete for a position in the harem of a heathen monarch, Mordecai charges her to conceal her nationality and religion for temporal aggrandisement. Although God's providence never forsakes His people, and in answer to their prayers deliverance is wrought, His name remains secret among them. The contrast throughout between the tone of Mordecai and Daniel under similar circumstances, and the inferiority of the former to his contemporaries Ezra and Nehemiah, are very marked. The incident is supposed to have its historical position between the 6th and 7th chapters of Ezra, and Ahasuerus is conjectured to have been Artaxerxes; though some see in him a stronger resemblance to the effeminate Xerxes, and place the events which this book records in the later years of his reign.

It is impossible to identify Esther with any queen mentioned in profane history, and it is most probable that she was a favourite concubine, to whom that title was accorded. The author of the book is unknown, but was most probably Mordecai, as no one else could well possess such minute knowledge of the names of Haman's family, as also of that of Esther and the domestic details of the palace of Shushan, as is shown in this narrative. It has been attributed to Ezra, who may have brought it with him from Babylon to Jerusalem, and added it to the Canon. It was written in Hebrew, though additions were made to it in Greek by the LXX. (See NOTES ON THE APOCRYPHA, p. 26.)

The feast of Purim remains to this day as an evidence of the truth of the story; and the book has been always esteemed Canonical both by Jews and by Christians.

3.—*THE POETICAL BOOKS* (including Job to Song of Solomon) were written at various times, some being of earlier, others of later date than the historical books. They are classed together, partly because they are in Hebrew verse, but mainly because they formed the devotional books of the Jewish Church.

JOB. The antiquity of this book is proved by its style; but there is much diversity of opinion respecting its date. The long life of Job, the patriarchal customs and form of worship, the absence of allusion to the Mosaic Law, favour the opinion that Job was coeval with Abraham; while the coincidence of names with some of the descendants of Ishmael and Esau, and supposed allusions to the destruction of Sodom (xv. 34; xviii. 15), point to a date nearer the Exodus. The scientific and physical knowledge displayed in it, and references to artificial instruments of advanced civilisation (xii. 1, 7, 13), have led some to assign it to the time of Solomon.

As Job is classed with other holy men (Ezek. xiv. 14; James v. 11), he was a real person. The place of his residence was probably in the N.E. of Arabia Deserta.

SUPPOSED DATE. *External evidence.* The unanimous tradition of the ancient Jews ascribes the book to the Patriarchal age, and regards it as substantially based on historical incidents. The Talmudists, while agreeing as to its date, regard it as founded upon fact; while others, of a later date, have treated it as a parable or a philosophical fiction. Modern critics, of different schools, unite in the view that it is a theological discussion of very high merit, founded upon a historical basis, displaying the opinions of opposite schools on an unsettled question, of the connexion between human suffering and guilt, and whether there is any higher motive for religion than selfishness. While agreement is nearly uniform that the historical incident belongs to the Patriarchal age, opinions differ as to the date of the composition of the book. Some place it before the Mosaic Dispensation, others in the time of Solomon, and others in a period after the Babylonish Captivity. Modern research has thrown some light on the question. (1) The Assyrian tablets bear witness to astronomical knowledge, in the cities of the Euphrates, as far advanced as that displayed by the Book of Job, at an earlier date than B.C. 1750. (2) Assyrian monuments prove that Chaldæan invasions were not uncommon at as early a period. Also the animals and monsters (except the leviathan) used as illustrations by Job are precisely those found on Assyrian monuments, but were not for the most part familiar to the Jews of Palestine. The leviathan (or crocodile), though peculiar to Egypt, would be known to the inhabitants of Arabia Petræa, the

mines of which were extensively worked by Egyptians long before the Exodus.

Internal evidence. The manners and customs portrayed in this book are universally allowed to be those of the Patriarchal epoch, though not at its earliest stage, since many offices, formerly discharged by the children of the family, are here delegated to servants. The language approximates more closely to Arabic than that of any other Hebrew work, and is replete with Chaldaisms, which belong to an early, and not to a late, stage of literature. The composition generally is archaic in grandeur and obscurity and recalls the oldest portions of the Pentateuch, of the Psalms, of Proverbs (between which and the Book of Job an intimate relation has been observed by critics of more than one school), and the song of Deborah. If we compare it with the poetical compositions of Moses (e.g. Exod. xv. Deut. xxxii. and Psalm xc), whole phrases will be found to be identical, which favours the supposition that Moses either wrote the book, or, finding the original narrative (either written or oral) during his forty years' residence in Midian, gave to it its present form, adding its introductory and concluding portions in prose. Modern critics differ much with respect to this book. They are tolerably unanimous in allowing the main portion (i.e. the poetical part), with the exception of Elihu's speech, to be the work of one author, but differ about the two prose portions. The great weight of authority, however, favours the view that these portions bear a stronger resemblance to the Pentateuch than to any other writings; that they belong to the same age, and breathe the same spirit as the rest of the book, and only differ from it as prose differs from poetry. Elihu's speech is a necessary connecting link between the dialogue of Job and his friends and the final address of God. Objections grounded on the opinion that the doctrinal teaching is in advance of the Mosaic dispensation have been completely answered.

AUTHORSHIP. Some ancient Jewish writers ascribe the authorship to Job himself, which opinion has been followed by some subsequent commentators. He has been even identified with Jobab the Edomite (Gen. x. 29); others suppose Moses to have been the author; others, Solomon; others, one of the later prophets; others, a resident in Southern Judæa, on the borders of the Idumæan Desert, in the time of the monarchy anterior to Amos, by whom Job is largely quoted.

It consists of three parts:—(1) The *Introduction*, a prose narrative of the cause and extent of Job's sufferings, and his patient endurance. (2) The *Colloquies* between Job and his comforters, in poetry, the theme of which is the cause of human suffering. His friends affirm it to be *sin*, and exhort Job to repentance. He denies it, appeals to facts, and complains of the unkindness of his friends. This portion consists of three series: (*a*) Job's complaint (ch. iii), followed by the speeches of Eliphaz, Bildad, and Zophar, each being successively answered by Job (chaps. iv—xiv). (*b*) A further speech of each of these three, with Job's answers thereto (xv—xxi). (*c*) a speech of Eliphaz and Bildad, with the answer to each (xxii—xxxi). (3) The *Argument* of Elihu (poetical), that afflictions are remedial and for the sufferer's good; followed by a reproof to Job for his self-justification, and a vindication of God's government (xxxii—xxxvii). (4) The *Address* of the Almighty, revealing His power and wisdom; concluding with Job's confession and penitence (xxxvii—xlii. 6). (5) A prose *Conclusion*, narrating the close of Job's life in peace and prosperity (xlii. 7—17).

PSALMS. This compiliation has no counterpart in the New Testament; it belongs to both Dispensations. It speaks *of* Christ, and Christ speaks *in* it. The arrangement is not chronological, and is commonly assigned to Ezra and Nehemiah. The Psalter forms *one* book, called in the New Testament "The Book of Psalms." Its composition extends over a thousand years of the national life, from Moses to Malachi, in which Hebrew history is set to music.

The Psalms are divided into five parts:—Part I (i-xli) is the composition of David. Part II (xlii—lxxii) is Levitic, compiled for the Temple worship in the time of Hezekiah, and twenty-one psalms are David's (li—lxxi). Part III (lxxiii—lxxxix) was compiled for the same purpose in the time of Josiah. Part IV (xc—cvi) was compiled during the Captivity. Part V (cvii—cl) is miscellaneous; seventeen are Davidic, fifteen are Levitic, two penitential, and one Mosaic. Psalm cxix. is divided into sections *of* eight verses. In the Hebrew every verse of each section begins with the letter of the alphabet inscribed over it, which is evidently intended to help the memory in reciting it, as the Psalm was composed by Ezra to be sung on the homeward march of the captives.

The Psalter, then, may be compared to an Oratorio, in five parts:—

I. DECLINE OF MAN AFTER THE FALL. It commences with a *Prologue* or *Overture* (Pss. i. and ii), followed by the insurrection of Absalom; and concludes (Ps. xli) with that of Adonijah, quoted by our Lord as typical of the conspiracy of Judas against Him. The Prologue is ushered in with a Beatitude, and the Final Chorus closes with a Doxology and double Amen.

II. REVIVAL OF THE CHURCH, prefigured by David's rising from the bed of sickness, on which he was languishing (Ps. xli), and reviving the monarchy in the person of Solomon, whom he proclaims to be king in his stead; his bidding him to build a new temple, &c. The scheme is the same as before. A *Prologue*, ushered in by a Beatitude (Ps. xli. closing the one and introducing the other), followed by two Psalms of sorrow on David's flight from Absalom, and ending with a Beatitude and double Amen.

III. A PLAINTIVE RECITATIVE. The Church is in danger, owing to the degeneracy of Solomon's son; and the land is pillaged by the King of Egypt—again typical of the apostasy from Christ in times of peace and prosperity. It concludes (Ps. lxxxix) with the peaceful re-assurance of God, in an angelic soprano, "Once have I sworn by my holiness, that I will not lie unto David," followed by a Doxology and Chorus.

IV. THE ANTIPHON TO THE RECITATIVE, comprising—1. *A Prologue*, viz. The Prayer of Moses. 2. *A Thanksgiving*, in hopeful confidence of victory. 3. *A Double Deliverance*, from Egypt and Babylon, i.e., entrance and return to the Promised Inheritance 4. *Doxology*.

V FINALE OF TRIUMPHANT THANKSGIVING, figured by the return from captivity, consisting of 1. *Prologue:* The helpless wandering of fallen man. 2. *The Return* to the sanctuary of God (fifteen songs of degrees). 3. *Restoration*, unfolded in the Dedication Hymn, Song of Ezra, Alternative Thanksgiving (cxxxvi) and Mourning (cxxxvii). 4. Anticipating *Extension* of the Church to the Gentiles. 5. *Concluding Chorus*, comprising five Invitatory Psalms to the whole Universe to join in one mighty Chorus of Praise, rising forever to the throne of God.

THE BIBLE VERSION of the Psalms was made direct from the Hebrew in 1610. It is far more accurate, though less rhythmical, than the English Prayer Book version. The latter comes from Cranmer's Bible (1539): it is pointed for chanting, and admirably adapted for that purpose; but it is often more like a paraphrase than a translation.

There is no other Book of Praise so pregnant with expressions of the heart's emotions under all the vicissitudes of life, or so adapted to all climes and ages as to be the universal medium of praise for all nations of the world. No country but Palestine, varying as it does from the arid desert to the mountains capped with snow, could have furnished such a combination of subjects for poetical imagery; its vines and fruits; its valleys thick with corn and shining with lilies; its mountains, torrents, rivers, lakes; its wild and domestic animals, and its beasts of prey—all are pictured in the Psalms with a noble simplicity to which we find no parallel elsewhere.

For purposes of devotion it has been used as much by Christians as by Jews. It is quoted seventy times in the New Testament. It is also valuable as supplying additional fragments of history unrecorded in other books.

TABLE OF THE AUTHORSHIP AND COMPILATION OF THE PSALMS.*

Books.	Psalms.	Authorship.	When or by whom collected for use in the Temple.
I.	1—41	David	David.
II.	42—49	The Levites . .	Time of Hezekiah.
	50	Azariah . . .	
	51—71	David	
	72	David or Solomon	
III.	73—85	The Levites . .	Time of Josiah.
	86	Hezekiah . . .	
	87—89	The Levites . .	
IV.	90—106	Various: e. g.	Ezra or Nehemiah.
V.	107—150	Moses, Ezra. The Prophets	

* From Blunt's Annotated Prayer Book.

HEADINGS. There are only fifty Psalms without some heading, and these are mainly in Part V, composed by Ezra and Nehemiah, who probably arranged the book in its present form, and may have omitted their own names. The headings were already ancient in the time of the LXX, but their authority has been much disputed.

To many of David's Psalms there are "Dedications," or "Inscriptions:" e.g. "To the chief Musician on Neginoth upon Sheminith" (vi). Some are supposed to contain musical directions, thus:—

Ps. v....*Nechiloth*, "wind instruments," marks the nature of the accompaniment.

Ps. vi...*Neginoth*, "stringed instruments," marks the nature of the accompaniment.

Ps. vi....*Sheminith*, "upon the eighth," or octave, is to be a bass solo.

Ps. vii...*Shiggaion*, "wandering, erratic," refers to a gentle, running accompaniment.

Ps. viii..*Gittith*, "from Gath," denotes either a tune or a musical instrument on which the accompaniment is to be played, brought by David from Gath, and, probably, jubilant.

Ps. ix...*Muth-labben*, "a dirge," probably some well-known tune; or to be sung by "male trebles," i.e. boys.

Ps. ix. 16. *Higgaion*, "meditation," either marks a pause, the commencement of a recitative, or the change to a minor key.

Ps. xvi..*Michtam*, "engraven in gold," seems to mark its popularity, or its value as an outpouring of thankfulness.

Ps. xxii.*Aijeleth Shahar*, "the hind of the morning," may refer either to some tune, or, more probably, to the use of this psalm at the hour of the morning sacrifice.

Ps. xxxii.*Maskil*, "an instruction," seems to refer to the subject-matter, or to its being "Recitative."

Ps. xlv..*Shoshannim*, "lilies," or "six strings," may either be the name of a sweet tune, or the accompanying instrument with six strings.

Ps. xlvi.*Alamoth*, "virgins," i.e. for "treble voices;" cp. 1 Chron. xv. 20.

Ps. liii...*Machalath*, "lute," either the accompaniment, or a lively tune.

Ps. lvi...*Jonath-elem-rechokim*, "mute dove among strangers," i.e. either a tune so called—a dirge—or referring to the subject-matter, David in exile.

Ps. lvii.—lix, lxxv. *Al-taschith*, "destroy thou not."

Ps. cxx..*Ma'aloth*, "ascents" or "steps" ("degrees," A.V.), the pilgrims' song of those returning from captivity; or to be sung on the steps of the inner temple court.

Selah, "eternally, for ever." According to some, *forte*; according to others, *piano*. In the LXX. regarded as a musical or rhythmical note, the *key-note*; or a *symphony*; or a *pause*; or *Da Capo*; or a blast of trumpets. It occurs seventy-one times in the Psalms, and three times in Habakkuk.

To the chief Musician is prefixed to fifty-three. It is variously interpreted: either that the *music* was composed by the chief Musician, to whom David dedicated the Psalm; or, that for "to" we should read "by," and understand by "the chief Musician" (i.e. David himself), the composer of the words.

CLASSIFICATION ACCORDING TO SUBJECTS.

1. *Instructive.* On the perfection of God's law: 19, 119. On the blessing of piety, misery of vice: 1, 5, 7, 9—12, 14, 15, 17, 24, 25, 32, 34, 36, 37, 50, 52, 53, 58, 73, 75, 84, 91, 92, 94, 112, 119, 121, 125, 127, 128, 133. On vanity of human life: 39, 49, 90. On duty of rulers: 82, 101.

2. *Devotional.* PRAYER.—Penitence: 6, 32, 38, 51, 102, 130, 143. Resignation: 3, 16, 27, 31, 54, 56, 57, 61, 62, 71, 86. Contrition: 13, 22, 69, 77, 88, 143. In severe trouble: 4, 5, 11, 28, 41, 55, 59, 64, 70, 109, 120, 140, 141, 143. In affliction: 44, 60, 74, 79, 80, 83, 89, 94, 102, 129, 137. When deprived of public worship: 42, 43, 63, 84. Intercession: 20, 67, 122, 132, 144.

PRAISE.—For God's providential care: 23, 34, 35, 91, 100, 103, 107, 117, 121, 145, 146. Of God's attributes: 8, 19, 24, 29, 33, 47, 50, 65, 66, 76, 77, 93, 95—97, 99, 104, 111, 113—115, 134, 139, 147, 148, 150.

THANKSGIVING.—For individual mercies: 9, 18, 22, 30, 34, 40, 75, 103, 108, 116, 118, 138, 144. For general or national mercies: 46, 48, 65, 66, 68, 76, 81, 85, 98, 105, 124, 126, 129, 135, 136, 149.

3. *Prophetical*, chiefly of the Messiah: 2, 16, 22, 40, 45, 68, 69, 72, 97, 110, 118.

4. *Historical*: 78, 105, 106.

ALPHABETICAL TABLE OF THE FIRST LINE OF EACH PSALM.

	PSALM
As the hart panteth after the water brooks	42
Be merciful unto me, O God, be merciful unto me	57
Be merciful unto me, O God: for man would swallow me up	56
Behold, bless ye the Lord	134
Behold, how good..it is for brethren to dwell together in unity	133
Bless the Lord, O my soul: and all that is within me bless his holy name	103
Bless the Lord, O my soul. O Lord my God, thou art very great	104
Blessed are the undefiled in the way	119
Blessed be the Lord my strength	144
Blessed is every one that feareth the Lord	128
Blessed is he that considereth the poor	41
Blessed is he whose transgression is forgiven	32
Blessed is the man that walketh not in the counsel of the ungodly	1
Bow down thine ear, O Lord	86
By the rivers of Babylon, there we sat down	137
Consider mine affliction, and deliver me.....(ver. 153)	119
Deal bountifully with thy servant.....(ver. 17)	119
Deliver me from mine enemies	59
Deliver me, O Lord, from the evil man	140
Do ye indeed speak righteousness	58
Except the Lord build the house	127
For ever, O Lord, thy word is settled in.....(ver. 89)	119
Fret not thyself because of evildoers	37
Give ear, O my people, to my law	78
Give ear, O Shepherd of Israel	80
Give ear to my prayer, O God	55
Give ear to my words, O Lord, consider my meditation	5
Give the king thy judgments, O God	72
Give unto the Lord, O ye mighty	29
God be merciful unto us, and bless us	67
God is our refuge and strength	46
God standeth in the congregation of the mighty	82
Great is the Lord, and greatly to be praised	48
Have mercy upon me, O God	51
He that dwelleth in the secret place of the most High.	91
Hear me when I call, O God of my righteousness	4
Hear my cry, O God	61
Hear my prayer, O Lord, and let my cry come unto	102
Hear my prayer, O Lord, give ear to my supplications	143
Hear my voice, O God	64
Hear the right, O Lord	17
Hear this, all ye people	49
Help, Lord; for the godly man ceaseth	12
His foundation is in the holy mountains	87
Hold not thy peace, O God of my praise	109
How amiable are thy tabernacles, O Lord	84
How long wilt thou forget me, O Lord	13
I cried unto God with my voice	77
I cried unto the Lord with my voice	142
I cried with my whole heart.....(ver. 145)	119
I hate vain thoughts.....(ver. 113)	119
I have done judgment and justice.....(ver. 121)	119
I love the Lord, because he hath heard my voice	116
I said, I will take heed to my ways	39
I waited patiently for the Lord	40
I was glad when they said unto me, Let us go into	122
I will bless the Lord at all times	34
I will extol thee, my God, O king	145
I will extol thee, O Lord	30
I will lift up mine eyes unto the hills	121
I will love thee, O Lord, my strength	18
I will praise thee, O Lord, with my whole heart	9
I will praise thee with my whole heart	138
I will sing of mercy and judgment: unto thee, O Lord.	101
I will sing of the mercies of the Lord	89

SUMMARY OF THE POETICAL BOOKS.

	PSALM
If it had not been the Lord who was on our side....	124
In Judah is God known....	76
In my distress I cried unto the Lord....	120
In the Lord put I my trust....	11
In thee, O Lord, do I put my trust; let me never be ashamed....	31
In thee, O Lord, do I put my trust: let me never be put to confusion....	71
It is a good thing to give thanks unto the Lord....	92
Judge me, O God, and plead my cause....	43
Judge me, O Lord....	26
Keep not thou silence, O God....	83
Let God arise, let his enemies be scattered....	68
Let my cry come near before thee, O Lord..(ver. 169)	119
Let thy mercies come also unto me.... ....(ver. 41)	119
Lord, how are they increased that trouble me....	3
Lord, I cry unto thee: make haste unto me....	141
Lord, my heart is not haughty....	131
Lord, remember David, and all his afflictions....	132
Lord, thou hast been favourable unto thy land....	85
Lord, thou hast been our dwelling place....	90
Lord, who shall abide in thy tabernacle....	15
Make a joyful noise unto God....	66
Make a joyful noise unto the Lord, all ye lands....	100
Make haste, O God, to deliver me....	70
Many a time have they afflicted me....	129
My God, my God, why hast thou forsaken me....	22
My heart is inditing a good matter....	45
My soul cleaveth unto the dust.....(ver. 25)	119
My soul fainteth for thy salvation.....(ver. 81)	119
Not unto us, O Lord, not unto us....	115
O clap your hands, all ye people....	47
O come, let us sing unto the Lord....	95
O give thanks unto the Lord; call upon his name..	105
O give thanks unto the Lord; for he is good....	107
O give thanks unto the Lord; for he is good....	118
O give thanks unto the Lord; for he is good....	136
O God, my heart is fixed....	108
O God, the heathen are come into thine inheritance...	79
O God, thou art my God....	63
O God, thou hast cast us off....	60
O God, why hast thou cast us off for ever....	74
O how love I thy law.....(ver. 97)	119
O Lord God of my salvation....	88
O Lord God, to whom vengeance belongeth....	94
O Lord my God, in thee do I put my trust....	7
O Lord our Lord, how excellent is thy name....	8
O Lord, rebuke me not in thine anger....	6
O Lord, rebuke me not in thy wrath....	38
O Lord, thou hast searched me, and known me....	139
O praise the Lord, all ye nations....	117
O sing unto the Lord a new song; for he hath done marvellous things....	98
O sing unto the Lord a new song; sing unto the Lord	96
Out of the depths have I cried unto thee, O Lord....	130
Plead my cause, O Lord....	35
Praise waiteth for thee, O God....	65
Praise ye the Lord. Blessed is the man that feareth the Lord....	112
Praise ye the Lord: for it is good to sing praises....	147
Praise ye the Lord. I will praise the Lord....	111
Praise ye the Lord. O give thanks unto the Lord....	106
Praise ye the Lord. Praise God in his sanctuary....	150
Praise ye the Lord. Praise, O ye servants of the Lord	113
Praise ye the Lord. Praise the Lord, O my soul....	146
Praise ye the Lord. Praise ye the Lord from the heavens....	148
Praise ye the Lord. Praise ye the name of the Lord..	135
Praise ye the Lord. Sing unto the Lord a new song..	149
Preserve me, O God: for in thee do I put my trust..	16
Princes have persecuted me without a cause (ver. 161)	119
Rejoice in the Lord, O ye righteous....	33
Remember the word unto thy servant.....(ver. 49)	119
Righteous art thou, O Lord.....(ver. 137)	119
Save me, O God, by thy name....	54
Save me, O God; for the waters are come in....	69
Sing aloud unto God our strength....	81
Teach me, O Lord, the way of thy statutes....(ver. 33)	119
The earth is the Lord's, and the fulness thereof.....	24
The fool hath said in his heart, There is no God.....	14
The fool hath said in his heart, There is no God.....	53
The heavens declare the glory of God....	19
The king shall joy in thy strength....	21
The Lord hear thee in the day of trouble....	20
The Lord is my light and my salvation....	27
The Lord is my shepherd....	23
The Lord reigneth, he is clothed with majesty....	93
The Lord reigneth; let the earth rejoice....	97
The Lord reigneth; let the people tremble....	99
The Lord said unto my Lord....	110
The mighty God, even the Lord, hath spoken....	50
The transgression of the wicked saith within my heart	36
They that trust in the Lord shall be as mount Zion..	125
Thou art my portion, O Lord.....(ver. 57)	119
Thou hast dealt well with thy servant.....(ver. 65)	119
Thy hands have made me and fashioned me (ver. 73)	119
Thy testimonies are wonderful.....(ver. 129)	119
Thy word is a lamp unto my feet.....(ver. 105)	119
Truly God is good to Israel....	73
Truly my soul waiteth upon God....	62
Unto thee lift I up mine eyes....	123
Unto thee, O God, do we give thanks....	75
Unto thee, O Lord, do I lift up my soul....	25
Unto thee will I cry, O Lord, my rock....	28
We have heard with our ears, O God....	44
When Israel went out of Egypt....	114
When the Lord turned again the captivity of Zion..	126
Wherewithal shall a young man cleanse.....(ver. 9)	119
Why boastest thou thyself in mischief....	52
Why do the heathen rage....	2
Why standest thou afar off, O Lord....	10

PROVERBS. The Hebrew title of this book is *Mishlê* ("by-words," "proverbs," "similitudes"); in the LXX. it is called Παροιμίαι ("Proverbs"), and similarly in the Vulgate *Liber Proverbiorum*.

It is a manual of practical rules of life, as the Psalms are a manual of daily devotion; the former guiding the actions, the latter the thoughts. It is a book of daily lessons for all ages and states of men and women. "Wisdom" is religion; and "folly" is irreligion.

It may be divided as follows:—1. Introduction,—the value of wisdom (i—ix). 2. The Proverbs (strictly so called) of Solomon (x—xxii. 16). 3. Another introduction, on the study of wisdom (xxii. 17—xxiv). 4. A second volume of true Proverbs, collected by those who were set by Hezekiah to restore the Temple worship, among whom were Isaiah and Hosea (xxv—xxix). 5. An Appendix, containing the instructions of Agur to his pupils Ithiel and Ucal, and of the mother of Lemuel to her son (xxx, xxxi).

It is generally allowed that the main portion (x—xxii. 16) is the work of Solomon, consisting of Proverbs composed or collected by himself, and that the other portions have been collected and added to it subsequently, the original title being preserved for the whole of the compilation, just as was done for the Psalms.

DATE AND AUTHORSHIP. The date of this final arrangement is uncertain, but it was most probably in the time of Hezekiah. Modern critics are divided in their opinion whether the first part of the book (i—ix) belongs to the seventh or ninth century B.C., and the arguments on either side are alike inconclusive. It is also a matter of dispute whether it is earlier or later than the Song of Solomon and the Book of Job, many passages in the latter bearing such a striking resemblance to the Proverbs as to leave no doubt that the writer of the one book was familiar with the other. The Jews attributed the Song of Solomon to the early youth, the Proverbs to the mature age, and Ecclesiastes to the declining years of Solomon, while others have assigned them all to the last portion of his life. There has never been any doubt of the Canonicity of the book, except on the part of some writers among the Jews themselves.

ECCLESIASTES ("The Preacher"), called in Hebrew *Koheleth*, is generally supposed to have been written by Solomon at the close of his life, after his lapse (1 Kin. xi. 1—13), and to contain the expression of his penitence. He holds himself up as a warning to others: from its title, some suggest that he delivered it in public. It is a narrative of the attempts of a worldling in various ways to find happiness. He alternates between study, pleasure, sensuality, refinement, luxury, misanthropy, construction, mechanical skill, book-making. All are unsatisfying, and leave a void; the conclusion being that everything is vain and empty but the fear of God, and that subservience to

Him is the only perfect freedom. "Wisdom" is here used in the modern sense, viz. possession of knowledge.

The Canonicity of this book is acknowledged by Jews and early Christian writers; but the former did not rank it among the poetical books, the greater part of it being prose.

Both the age and the authorship of this book are controverted. By the intermixture of the Hebrew with Aramaic words it is thought to belong to the same period as the Books of Ezra and Nehemiah, with which its subject-matter seems to accord; e.g. the expression of misery under a tyrannical government, sudden vicissitudes of fortune, the tone of despondency, the moral and religious declension, and the condition of literature,—all seem to indicate a state of things more like that subsequent to the return from the Captivity than that of the golden age of Solomon. The attempts, however, to fix its date have, so far, manifested very little unanimity.

SONG OF SOLOMON, or CANTICLES. This poem is said to be the only remaining one of the 1,005 songs composed by Solomon (in the Hebrew idiom it is called *The Song of Songs*, or the best of them all); and Jewish and Christian tradition both agree in this. It has been thought to have been a Marriage Ode composed by him on his nuptials with the daughter of Pharaoh, or with some native of Palestine (espoused some years later), of noble extraction, but inferior to her husband (ii. 1, 6; vii. 1); and its language is held to be figurative of the union between Christ and His Spouse, the Church.

It is a poem in which there are two characters, a male (Shelomoh, *Peaceable*), and a female, called by the same name with a feminine termination (Shulammith). There are treble and bass solos, which occasionally glide into a duet (ii. 7; iii. 5; viii. 4), terminating in a chorus of virgins (iii. 6—11; v. 9; vi. 1, 13; viii. 5, 8, 9). The parts of the two principal characters are not distinguished in our translation, as they are in the Hebrew, by the use of masculine and feminine pronouns and adjectives; but they may be thus marked: Shulammith begins a treble solo (i. 2–6), followed by a dialogue or duet (of about a verse each), to ii. 3, terminating in the duet (ii. 6, 7). Then Shulammith sings a solo (ii. 8—13), answered by Shelomoh (ii. 14, 15), and he again by her (iii. 1—4), gliding into the duet (iii. 5), and the chorus of virgins (from ver. 6 to the end of that chapter.

Chap. iv. commences with a sonnet from Shulammith in praise of her lover, answered by him, singing her praises in turn. The same compliments are repeated with little variation by Shelomoh (chap. vii), in praise of his spouse. The two intervening chapters (v and vi) seem to be sung by Shulammith and the chorus, and chap. viii. by them all chorally.

Ewald, with much reason, has conjectured that it is not the composition of Solomon, nor yet a marriage ode; but that it had its origin in the loving cry of the faithful Church still remaining in the kingdom of the ten tribes, when rent away from the house of David. Thus, "Solomon" is the head of the Jewish Church, personified in the Temple, the centre of devotion and love of the faithful spouse now excluded from it, but whose heart still yearns towards it. The compulsory attendance on the worship at Dan and Beth-el is well portrayed by—"My mother's children were angry with me; they made me the keeper of the vineyards; but *mine own vineyard* (God's Church) have I not kept." And again, as the worship of the calves was the beginning of Baalism, well might the faithful Israelite Church, forced to a false worship, hide its face and cry, "Look not upon me, because I am black; because *the Sun* hath looked upon me."

This view is sustained by the imagery used by the two speakers one of the other: that applied to the man being such as is applicable to the physical features of Judea; that to the woman such as belongs rather to the northern kingdom. Again, the neck of Shelomoh is like the "tower of David" (iv. 4); he lives amidst the daughters of Jerusalem, and among the roes, harts, and hinds of the field, "leaping upon *the mountains*" (ii. 7, 8); while Shulammith lives under Lebanon, "a dove in the clefts of the rock, in the secret stairs" (ii. 14); her eyes are like fishpools in Heshbon, her nose as the tower of Lebanon, her head like Carmel (vii. 4, 5). All names of places used in the imagery of her by Shelomoh, or by her of herself, are taken from the ten tribes, even extending to those beyond the Jordan.

DATE AND AUTHORSHIP. With the exception of a few Talmudists (who ascribe it to the time of Hezekiah), there is a general consent of all critics, down to the last century, that it is a genuine work of Solomon, though the date at which it was written is disputed. Kennicott placed it in the time of Ezra and Nehemiah, on account of certain Chaldaisms in the Hebrew text, which, according to Gesenius, are provincialisms peculiar to the northern part of Palestine, existing in the age of Solomon, to which period he attributes the composition. There seems nothing whatever in the subject-matter which could identify it with the post-Babylonish period. Its first verse attributes it to Solomon.

The more probable time of its composition would seem to be that of Rehoboam, and it would appear as if it were an *eirenikon* (overture of peace) between the two hostile kingdoms of Israel and Judah, reminding them that they were brethren (compare iii. 11; v. 16; viii. 2, 5). The mention in juxtaposition of the two rival royal cities in the time of Jeroboam and Rehoboam, viz. Tirzah and Jerusalem (vi. 4); of the "threescore valiant men of Israel," expert in war, coming out of the wilderness (iii. 6—8); and of "the company of two armies," with the appeal to Shulammith to *return* (vi. 10), all seem to point to the conclusion of hostilities recorded in 1 Kin. xii. 23, 24, or after the chastisement of Jeroboam by Abijah (2 Chron. xiii).

Shelomoh would seem to be a personification of "Salem" (Jerusalem), and this ode would thus portray the yearning of the bereaved Israelite Church towards the holy Temple on Mount Zion after the separation of the ten tribes. This more fitly typifies the love between the Church and Christ than an "Epithalamium" on the marriage of Solomon with a heathen princess; while the terms of endearment lose all their grossness when applied to two nations with their distinctive physical features,—a view which is strengthened by the constant transition (in the original Hebrew) from the singular to the plural (or collective) pronouns.

The Canonicity of this book has never been doubted, the evidence in its favour being as strong as that in support of the other books; but, among the Jews, no one under thirty years of age was allowed to read it.

4.—*THE PROPHETICAL BOOKS.* Jonah, Joel, Amos, Hosea, Isaiah, Micah, Nahum, Zephaniah, Obadiah, prophesied *before* the Captivity; Jeremiah, Habakkuk, Ezekiel, Daniel, *during* it; and Haggai, Zechariah, Malachi, *after the Restoration*, and in the chronological order given here. The arrangement of these books in our Bible is ruled chiefly by the matter; the four greater books being placed first without regard to the date of their composition.

ISAIAH (*Salvation of Jehovah*), the son of Amoz (not the same name as Amos), prophesied about "Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah." His tribe and family are uncertain, but he is believed to have been of the seed-royal of Judah. Under Uzziah and Jotham religion declined, luxury increased; under Ahaz idolatry was rampant, and the Temple closed. Isaiah warned and reproved in vain, till Hezekiah listened to his voice, and made him his adviser. He is said to have been sawn asunder in the reign of Manasseh, on whose accession, however, he must have been nearly ninety years of age.

The first verse seems to be the heading of the whole book, which consists of a series of visions, followed by a few miscellaneous prophecies and historical facts. These visions are placed in chronological order, but only one of them is strictly "a vision" (i.e. a waking dream), the rest being subjective rather than objective pictures of future events. It is difficult to assign any of them to the reign of Jotham, except, perhaps, some of the burdens; but those of the reigns of Uzziah, Ahaz, and Hezekiah are indicated by the writer himself. The first portion of the book relates chiefly to the Jewish nation and its enemies, with predictions about Assyria (then in its zenith), Babylon (in its infancy as a power), Moab, Egypt (the great rival of Assyria), Philistia, Syria, Edom, and Tyre (the great mercantile power), and a few historical chapters concerning Hezekiah. The second portion embraces a forecast of the whole period between the Captivity and the close of the Christian Dispensation, the return from Babylon being used to prefigure the Advent of the Messiah and the redemption of the people. The prophecies regarding the Messiah's birth, passion, glory, rejection by the Jews, and acceptance by the Gentiles, are so exact as to have earned Isaiah the name of the "Gospel Prophet."

PRINCIPAL SUBJECTS OF PROPHECY:—

I. The Captivities and Restoration of Judah and Israel (xxxix. 6, 7).

II. The ruin and desolation of Babylon, Tyre, Damascus, Egypt, &c., and the destruction of Syria and Israel (vii. 12; xlvii. 7, 15).

III. The conquests and conduct of Cyrus, who is mentioned by name, with his liberation of the Jews, nearly 200 years before his birth (xliv. 28; xlvi. 1—5).

IV. *Prophecies respecting the Messiah:*—
1. His Forerunner (xl. 3).
2. His Birth (vii. 14).
3. His Family (xi. 10).
4. His Name and Kingdom (ix. 6, 7).
5. His Rejection by the Jews (viii. 14).
6. His Acceptance by the Gentiles (xlix. 6).
7. His Miracles (xxxv. 5, 6).

Many eminent German critics, of the last and present century, have called in question the authenticity of the last twenty-seven chapters, on the ground that their standpoint is the Babylonish Captivity, from whence the writer looks forward to succeeding events, and forewarns his people of what seems to be coming, and hence sketches out the career of the Messiah. They think it impossible for a prophet to mention Cyrus by name 200 years before his birth. The whole force of this objection rests upon the denial of all true prophetic inspiration. It has been ably refuted by other German critics, an excellent *résumé* of whose arguments will be found in Keil's *Einleitung*. It is difficult to imagine that such a writing in such an age should have been issued anonymously, and it must be borne in mind that the integrity of the whole book has been universally admitted by all Jews and Christians of former centuries. Moreover, forty-seven of the sixty-six chapters are quoted, directly or indirectly, in the New Testament, and in twenty-one cases Isaiah is named as the author of the prophecy. It must be conceded therefore that external evidence is wholly against the objection.

JEREMIAH (*Appointed by Jehovah*) was the son of Hilkiah, a priest of Anathoth (a small village close to Jerusalem). He began to prophesy in the thirteenth year of Josiah's reign, about seventy years after Isaiah's death, and continued to do so all through the troubled times of the Babylonian invasion. His utterances were regarded as of evil omen by the rulers of Jerusalem, and he was subjected to cruel persecution. He saw the city besieged and taken, his warnings neglected but fulfilled, his fellow-citizens carried captive, and Jerusalem a heap of ruins; and in an adjoining cave he wrote his Lamentations over it. A remnant rallied round him after the murder of Gedaliah, and were forbidden by God, through his mouth, to flee into Egypt; but they accused him of falsehood, and, disregarding the Divine command, carried him with them into that country (xliii), where, according to Jerome, he was put to death, having prophesied for about forty years.

His prophecies are not in chronological order, but seem to have been re-arranged according to their subjects, viz.: (1) Warnings to the Jews. (2) Survey of all nations, with an historical appendix. (3) Prediction of brighter days to come, with a similar appendix. (4) Prophecies regarding Egypt. The concluding chapters (from li. 34) are supposed to have been compiled from the later portions of 2 Kings, and may have been added by Ezra. Jeremiah was contemporary with Zephaniah, Habakkuk, Ezekiel, and Daniel. He foretold the precise date of the Captivity, the fate of Zedekiah, the Return of the Jews, the future decay of Babylon, and the fall of many other nations. He is said to have buried the ark; and he predicted the abrogation of the Law, the inauguration of a spiritual worship, the blessing of the Atonement, the call of the Gentiles through the Gospel, and the final acceptance of the Jews.

Bunsen and Ewald consider that the prophecies seem to be most naturally grouped together by the recurrence of the formula, "The word of the Lord came to Jeremiah," as follows: 1. (Chap. i): An introduction, probably prefixed to the whole at the final revision. 2. (ii—xxi): Probably the roll written by Baruch (xxxvi. 32), after the roll read in the ears of Jehoiakim had been burnt by him. 3. (xxii—xxv): Shorter prophecies delivered against the kings of Judah and false prophets. 4. (xxv—xxviii): Two great prophecies of the fall of Jerusalem. 5. (xxix—xxxi.): The message of comfort for the exiles in Babylon. 6. (xxxii—xliv): The history of the last two years before the capture of Jerusalem, and of Jeremiah's work during that and the subsequent period. 7. (xlvi—li): The prophecies against foreign nations, ending with the great predictions against Babylon. 8. (lii): The supplementary narrative, which is also a preface to the Lamentations.

The LXX translation contains so many differences of reading, as well as variations in the arrangement of the chapters, that it would seem to have been made from some other recension of the Hebrew than any now extant; or else, the translators endeavoured to make the meaning more plain, and the arrangement more methodical. The genuineness of the book has never been seriously questioned; neither can its date be doubted. Gesenius conjectures that more than thirty Psalms (v, vi, xiv, xxii—xli, lii—lv, lix—lxxi) were composed by Jeremiah; if so, they are a valuable record of the hymnology of that period.

LAMENTATIONS. An appendix to the preceding, in the shape of a pathetic ode, expresses Jeremiah's grief for the destruction of Jerusalem and its Temple, and the miseries of slavery and famine, inculcating the benefit of chastisement. It is full of pathetic tenderness.

Chaps. i, ii, and iv each consist of twenty-two verses, beginning with the successive letters of the Hebrew alphabet. Chap. v. contains the same number of verses, not, however, alphabetically arranged; while chap. iii. has three verses to each letter of the alphabet, every verse in each trio beginning with the same letter. The book, however, is not one poem divided into five chapters, but consists of five distinct poems. Its original Hebrew title was Ekah (*How*), which is its first word, and was a common prefix to a song of wailing. The acrostic arrangement was probably intended to assist the memory.

DATE AND AUTHORSHIP. The external evidence rests entirely on a preface in the LXX.: "And it came to pass, that after Israel was led captive, and Jerusalem was laid waste, Jeremiah sat weeping, and lamented with this lamentation over Jerusalem;" which is followed by Josephus and others. The internal evidence connects it in style and subject-matter so closely with the book of Jeremiah's prophecies, as to leave no doubt as to the authorship. Some have supposed it to be the lamentation over the death of Josiah (2 Chron. xxxv. 25), mentioned by Josephus as extant in his time (Antiq. x. 5); but this conjecture does not accord with the tone of these poems, which evidently portray Jerusalem in ruins, and leave no doubt that they were composed after its destruction by Nebuchadnezzar.

Its Canonicity has never been doubted; but it is regarded as the work of an inspired prophet, rather than as a prophetic inspiration. It has been variously placed among the sacred writings; either between Ruth and Ecclesiastes, among the five *Megilloth* ("rolls"), as in the Hebrew, or grouped with Jeremiah's writings, but separated from the prophetical book by that of Baruch, as in the LXX.

EZEKIEL (*God will strengthen*), son of Buzi, was a priest carried captive with other nobles by Nebuchadnezzar (B.C. 599), before the destruction of Jerusalem. He was settled with a Jewish colony on the banks of the Chebar (*Khabûr*), 200 miles N. of Babylon, where he saw visions. He lived for only twenty-seven years after, and did not begin to prophesy till the fifth year of his exile.

His prophecies may be divided into two parts. *First*, those spoken before the destruction of Jerusalem, to disabuse the people of all false hope of succour from Egypt, instilling into them the certainty of God's vengeance, and exhorting them to sincere repentance. The *Second* part is full of consolation, exciting hopes of future restoration on their true repentance, and the final glory of God's people in a renovated land and a new Jerusalem, with the outpouring of God's blessings upon them, and the future resurrection of the flesh. Between these two parts is an intervening portion, denouncing God's judgment on the seven heathen nations around them. This was written between the commencement of Nebuchadnezzar's siege of Jerusalem and the news of its fall.

This book contains many visions, parables, and proverbs. The illustrations are often taken from buildings and their ornaments, showing the writer to have been more familiar with a city than with rural life. He mentions Daniel by name (xxviii. 3); and as they were in exile together, they were probably well known to each other.

SUMMARY. 1. Ezekiel's call (i—iii. 15). 2. The general carrying out of the commission (iii. 16—vii). 3. The rejection of the people, because of their idolatrous worship (viii—xi). 4. The sins of the age rebuked in detail (xii—xix). 5. The nature of the judgment, and the guilt which caused it (xx—xxiii). 6. The meaning of the now commencing punishment (xxiv). 7. God's judgment denounced on seven heathen nations (xxv—xxxii). 8. Prophecies, after the destruction of Jerusalem, concerning the future condition of Israel (xxxiii—xxxix). 9. The glorious consummation (xl—xlviii).

Hebrew tradition asserts that Jeremiah and Ezekiel exchanged writings in their lifetime, so that those of the former were read in Babylon, and those of the latter in Jerusalem. There are many similarities in the two books which favour this supposition,—especially as the character of the two writers is so different that a resemblance in

their writings would seem to be due to a mutual interchange of thoughts.

CANONICITY. The great obscurity of the book (from its allegorical form), and the apparent discrepancy between it and the Pentateuch (cp. xviii. 20, and Ex. xx. 5), led the Jews to place it among "the Treasures," which no one might read before the age of thirty; and, for the same reason, the Sanhedrin hesitated to give it a place among the Canonical books of the prophets for public reading in the synagogue. But on no other ground has its Canonicity been disputed, nor has its genuineness been seriously impugned.

There are no direct quotations from it in the New Testament, though in the Revelation there are several allusions and parallel passages which show that it was known to the writer.

DANIEL (*God's Judge*) was one of the princes of the royal family of Judah. He was made a eunuch in the palace of the King of Babylon, and rose to be chief of the wise men, and "ruler over the whole province of Babylon." Carried captive at the age of from twelve to eighteen, in the fourth year of Jehoiakim (eight years before Ezekiel), he prophesied during the whole period of the Captivity, and even two years after the Return. He did not accompany the Jews back to Jerusalem, but died in exile when more than ninety years of age. B.C. 603 he interpreted Nebuchadnezzar's dream, which brought him into notice. Twenty-three years later, the Three Children were, in his absence, saved from the fiery furnace. Ten years afterwards he interpreted the king's second dream, and acted as viceroy during the seven years of that monarch's madness. He lived in retirement during the reign of Belshazzar, who preferred younger counsellors, till the writing on the wall called him forth (B.C. 538). Afterwards he was promoted to the highest post of government by Darius, which he retained under Cyrus (536), thus serving under three dynasties—the Chaldean, the Median, and the Persian.

His book consists of two distinct volumes, the prophecies of the latter being synchronous with some of the historical events narrated in the former: e.g. the first vision occurred in the first year of Belshazzar (B.C. 555); the second in 553; the third in the first year of Darius (538); the last in the third of Cyrus (534). The historical part (chaps. ii. 4—vii) is in Chaldee; the prophetical in Hebrew. In the former Daniel is spoken of in the *third* person, in the latter in the *first*; but he is believed to have been the author of both portions. Our Lord speaks of him as a prophet (Matt. xxiv. 15). An allusion is made to him in Heb. xi. 33, 34; and his language is adopted in the Revelation of John the Divine, which is the counterpart of his book in the New Testament.

Chap. ii. predicts the course of the Five Great Empires of the world, which should succeed each other in supremacy—viz. the Babylonian, Persian, Grecian, Roman, and Christian. In chap. vii. the four worldly empires, under the figure of four beasts, are viewed in their religious aspect. In chap. viii. is predicted the struggle between the Persian and Grecian powers, and the rise of the corrupting influence of Antiochus Epiphanes ("the little horn"), which prepared the way for the final overthrow of the Jews by the Romans. Then follow the precise prophecies regarding the Messiah. In seven weeks (forty-nine years) the city would be rebuilt; in sixty-two weeks (434 years) Christ would begin His ministry, and in the middle of one week (three and a half years) He would be cut off. Chap. x. foretells the opposition of the Persian power to the restoration of the Jews; while chap. xi. more minutely predicts the history of the four Persian kings, that of Alexander and his successors, till the conquest of Syria by Rome, followed by a forecast of the growth of the supremacy of Christ's kingdom to the end of the world.

This book is the first of a series of apocalyptic writings, which culminate in the Revelation of John the Divine. It has exercised far greater influence on Christian theology than any other writing of the Old Testament, depicting, as it does, not merely the Advent of the Messiah, but the effect and influence of His human existence upon the whole future of the human race. Hence, Daniel's writings are not forewarnings of coming events, or divine threats of punishment, neither are they strictly prophetic; but they have a far wider range, disclosing the philosophy of history, both sacred and profane, revealing to the Jews the great mission destined for them in the regeneration of mankind. Thus, with Ezekiel, the latter portion of the Book of Daniel forms the connecting link between the prophecies of the Jewish dispensation and the more universal revelation of Christ and His followers.

This traditional interpretation (which dates back as far as the Second Book of Esdras and the Epistle of Barnabas) is rejected by some modern commentators, because it is thought to lose sight of the cyclic development of history; so that the Divine utterance, which has its first fulfilment in one period, receives a further and more complete one in the corresponding part of some other period. According to them, the four empires are, the Babylonian, Median, Persian, and Greek; while the fifth (the Christian), striking the feet of the composite image, crushed the foundations of them all (viz. heathen mythology), and prepared the way for its own supremacy over all future dominions. Each of these has its antitype in the Christian era—Babylon in Rome, Media in Byzantium, Persia, with its divided power, in the Teutonic races, while the great Northern nations may hereafter rival the conquests of Alexander;—all these being eventually superseded in the triumph of Christ's second Kingdom, as the former empires were by His first Advent. In this way the Book of Daniel is both a prophecy and a revelation.

DATE AND AUTHORSHIP. No doubt was expressed as to the authorship of Daniel, or as to the reality of the events narrated in the book, until the fourth century A.D., when Porphyry denied the truth of the prophecies concerning Antiochus Epiphanes (in whose reign he supposed the work to have been written), while affirming the historical accuracy of the preceding ones. A considerable number of modern German critics have rejected the whole book as spurious, on the ground that the earlier chapters record miracles surpassing belief, and that the prophetic portion represents historic events in such minute detail as to preclude the possibility of its being written before those events. These objections are founded on a disbelief in miraculous power and in prophetic inspiration; and those who advanced them assign the composition of the book to the period between B.C. 170 and 164. But it is impossible to believe that an impostor would have written what professed to be one continuous book partly in Chaldee and partly in Hebrew, intermingled with Greek words. The tone of the whole is thoroughly Eastern, and the Jewish tradition is most reasonable, that each historical event was recorded at the time it happened, and each vision also, by Daniel himself; that these documents were conveyed, with other sacred works, from Babylon to Jerusalem, at the time of "the Return," and that they (as well as the Visions of Ezekiel) were put together in their later form by the "Great Synagogue." Dr. Pusey says, "that neither its language, nor its historical references, nor its doctrines imply any later date than that of Daniel himself; but that, contrariwise, the character of its Hebrew exactly fits with the period of Daniel, that of its Chaldee excludes any later period: that the minute, fearless touches, involving details of customs, state institutions, history, belong to a contemporary," &c.

CANONICITY. This was never doubted until the last two centuries, though the exceptional nature of the book caused it to be isolated by the Jewish canonists, who hesitated to give it a place among the prophets, but arranged it with the Babylonish documents between Esther and Nehemiah. Its popularity in early times was so great that large additions and alterations were introduced into the LXX. version, which became entirely discredited, and was superseded by that of Theodotion. The latter, as well as the Vulgate, retained the principal additions, which are relegated to the Apocrypha in the English Bible; and the old LXX. was long totally lost, and only discovered and published in the last century.

JONAH (*Dove*), son of Amittai (*true*), the author and subject of the book called by his name, was born at Gath-hepher, in Zebulun, two miles from Sephorim. He is the same prophet who is sent to Jeroboam II (2 Kings xiv. 25), in answer to the bitter cry of affliction that rose from Israel. The deliverance then worked by God brought no return of allegiance to Him. Jonah is next sent with a message of warning to their threatening invaders, the Assyrians. The contrast between the Gentile sailors and heathen Ninevites and the prophet is so greatly in favour of the former, as to stamp the narrative with truthfulness. The writer leaves us with his impetuous will unbroken (though rebuked) and unexplained, while he closes his book with God's words of tender mercy. The clue to his unwillingness and murmuring may have been his foreknowledge that the nation, so spared, was destined to be God's instrument for the punishment of his native country. The King of Nineveh was the Pul of Scripture.

THE GENUINENESS of the book is proved by the character of the language and the archaic idioms which pervade it; and the second chapter shows the writer to be im-

bued with a knowledge of the Psalms, which he *adapts* to his own needs, but does not *quote*.

It is also corroborated by the accuracy of its historical and geographical details, and by our Lord's own affirmation of its truth and of its typical significance. But some German critics, who disbelieve in miracles, regard it as fabulous or parabolic, and ascribe its composition to the time of Josiah. It has, however, been regarded as Canonical both by Jews and Christians, and is ranked among the prophetical books because of its typical reference to the Resurrection of the Messiah.

HOSEA, JOEL, AMOS, were contemporaries. It is most probable that Joel prophesied to Judah at the same time that Amos forewarned Israel, and that these two slightly preceded Hosea, who, like Amos, was sent to the Israelites.

HOSEA (*Salvation*) prophesied for sixty years during the reigns of the last six kings of Israel (Jeroboam II to Hoshea). He began to prophesy before Isaiah, with whom he was contemporary. The idolatry of Jeroboam had produced all kinds of vice; the kings were profligate; the priests had introduced shameful rites throughout the land; God was forgotten; the rulers looked to Assyria or to Egypt for help in their misfortunes, and Hosea compares their defection to the unfaithfulness of a wife to her marriage vows. His illustrations are taken from rural and domestic pursuits (e.g. snaring of birds, sowing, reaping, threshing, and baking of bread). He gives us some insight into the modes of life of that day, e.g. the women were decked with earrings and jewels; the feasts and sabbaths were "days of mirth;" the people sacrificed on mountain tops, burnt incense on hills, "under oaks, and poplars, and elms;" while "troops of robbers wait for a man." This book is quoted by our Lord, by the Evangelist Matthew, and the apostles Peter and Paul.

It may be divided into two parts: (1) A symbolical representation (i—iii) of the adoption of the people, their rebellion and rejection, the conversion of the Gentiles, and the final restoration of Israel. (2) Prophetic discourses, illustrated by images of the most vivid character.

JOEL (*Jehovah is God*) was of the tribe of Reuben, and the son of Pethuel, and lived not later than the time of Uzziah, for he does not mention Assyria by name among the foes of Judah. The Jews say that he lived in the time of the drought (2 Kings viii. 1) of Elisha; but we should probably understand that mentioned by Amos (iv. 7). The book begins with a warning of an impending visitation of locusts and drought, regarded as a figurative picture of threatened invasions, the "northern army" being that of Assyria, at that time unknown to them. The prophet exhorts the people of Judah to repentance, fasting, and prayer, to avert these calamities: promising a blessing in their stead, and the outpouring of the Spirit on all flesh, with a warning of the destruction of Jerusalem as typical of the final judgment in the Valley of Jehoshaphat; the foundation of a new city, and the inauguration of Messiah's kingdom in peace and prosperity. This book is quoted by Peter (Acts ii. 16—21), and Paul (Rom. x. 13).

DATE. Both the style and subject-matter confirm the Hebrew tradition that Joel was the earliest of the prophets of Judah, since he foretells, in general language only, the future evils which were to come upon them from the Northern invasion, which was evidently still distant, since the prophecy is vague and there is an absence of particularity. Some modern critics have conjectured that he prophesied in the reign of Hezekiah, others in that of Manasseh, others in that of Josiah. The LXX. places the book after that of Amos and Micah.

AMOS (*Burden*) prophesied to the ten tribes within the twenty-five years during which Uzziah and Jeroboam II were contemporary (B.C. 809—784), "two years before the earthquake" (see Zech. xiv. 5). He was, till sent by God to prophesy at Beth-el against the worship of the calves, a shepherd of Tekoa in Judah, and a dresser of sycamore trees. But he must also have preached at Samaria, since he rebukes the vices of a capital—extreme luxury, revelry, debauchery—and contrasts them with the excessive poverty and oppression of the poor. Israel was at the height of its prosperity (under Jeroboam II the poor were oppressed, luxury abounded, and God was forgotten). He preached against the nations around the two kingdoms (Syria, Philistia, Tyre, Edom, Ammon, and Moab). He then describes the state of Israel and Judah, and especially charges Ephraim with ingratitude and obduracy. Next follow symbolical visions of successive punishments on Israel, culminating in ruin; but beyond that rises a hope of restored glory in the kingdom of the Messiah, in which the Gentiles will participate. In chap. vii. the idolatrous priest Amaziah complains to Jeroboam, who orders Amos to quit his kingdom. From this incident we have Beth-el depicted to us as a summer residence of the king, with its chief Temple of the Calves, and its hierarchy of royal chaplains (vii. 13), and the result of Amos' words of woe, that they had roused the people from one end of the land to the other. His illustrations are from agricultural pursuits; e.g. "a cart full of sheaves," "corn sifted in a sieve," the "latter-growth after the king's mowings," "every cow at the breach that is before her," &c.

The book presupposes an acquaintance with the Law of Moses, and implies that the proper form of worship was in accordance with it. It also bears strong evidence that the writer was familiar with the Book of Job, who, on that account, has been thought by some to have lived near Tekoa (see JOB). As the book is not a series of distinct prophecies, but one connected whole, there is no doubt that it was written in its present form by Amos after his return from Beth-el to Tekoa, though it probably reproduced, in more logical form, the substance of his preaching while at Beth-el.

SUMMARY. 1. (i.—ii. 3): He denounces the sins of the nations bordering on Israel and Judah. 2. (ii. 4—vi. 14): He describes the state of those two kingdoms, especially the former. 3. (vii. 1—ix. 10): He reflects on the previous prophecy, relates his visit to Beth-el, and sketches the impending punishment of Israel, which he predicted to Amaziah. 4. (ix. 11—15): He depicts the Advent of the Messiah, and the final restoration of His people.

MICAH (*Who is like unto Jehovah?*) was a native of Moresheth-gath, east of Eleutheropolis. He follows the three previous prophets, and Isaiah (who survived him), reiterating their warnings. He died in the days of Hezekiah (Jer. xxvi. 18, 19). He is referred to as a prophet by Jeremiah; his language is quoted by Zephaniah (iii. 19), and Ezekiel (xxii. 27), and by our Lord (Matt. x. 35). He depicts the ruin of both kingdoms; portrays the future and better destinies of the people; shows the mercy and justice of God in contrast with the ingratitude of His people; and foretells the invasions of Shalmaneser and Sennacherib, the dispersion of Israel, the cessation of prophecy, the destruction of Jerusalem and of Assyria, the birthplace of Christ, His Divine nature, and the universality of His Kingdom.

According to the superscription, he prophesied during the reigns of Jotham, Ahaz, and Hezekiah, i.e. for a period of about fifty years, since Jotham came to the throne B.C. 756 and Hezekiah died B.C. 697. Hebrew tradition asserts that he transmitted from Isaiah, to Joel, Nahum, and Habakkuk, the mysteries of the *Kabbala*. One prophecy (iii. 12) belongs to Hezekiah's reign, and probably preceded the Great Passover (Jer. xxvi. 18).

SUMMARY. Although the prophecies were probably delivered at different times, they have been cast into one complete whole in their present form, no doubt by the prophet himself. They are divided into three sections, each marked by a formula, "Hear ye," each beginning with denunciation and ending with a promise.

Section I. The Advent of Jehovah for judgment of the idolatry of Israel and Judah. 1. (i—ii. 13): Forewarning of impending judgment. 2. Its cause—the unfaithfulness of prophets. 3. The threatened punishment; viz. the scourge of an Assyrian invasion. 4. Promise of restoration.

Section II. Judgment on Jerusalem. 1. Rebuke of the rulers of the people (iii. 14). 2. Rebuke of false prophets (iii. 6). 3. Punishment in the desolation of Mount Sion (iii. 9—12). 4. Restoration of Zion, of its Temple, and of the people, with a gathering-in of all nations under the sovereignty of the Messiah (iv—v. 15). [Ewald divides this portion into four strophes.]

Section III. Dialogue between Jehovah and His people, in justification of His government (ch. vi).

NAHUM (*Consolation*) was a native of Elkosh, whose site is unknown, but it was traditionally a little village in Galilee. He is thought to have prophesied after the captivity of the ten tribes, and between the two invasions of Sennacherib, whom Hezekiah had bribed with the treasure of the Temple. He comes as a *consoler* from Jehovah, foretelling the death of Sennacherib, and the overthrow of Assyria; but his book is chiefly the sequel to that of Jonah; the latter having warned Nineveh of impending punishment, which God remitted on its repentance, Nahum now repeats the denunciations.

Jonah concluded with the declaration of God's mercy, "slow to anger" and "repenting of evil." Nahum begins by announcing the certainty of His judgment. Nineveh had sunk back into its old sins of violence, robbery, and

bloodshed, with blasphemy and hostility against God. Nahum pronounces its sentence. Its destruction was near, and would be swift and complete. There are three very distinct predictions: (1) The sudden destruction of Sennacherib's army (i. 12), and his death in the house of his god (i. 14). (2) The inevitable capture of Nineveh by the sudden irruption of the river in the midst of the siege (ii. 6). (3) Its utter desolation (iii). In Nahum's time it was the largest and most opulent city in the world. It was captured by Cyaxares (about B.C. 606), and utterly destroyed, so that its very site was unknown a century or two after its fall. Its ruins have been explored by Botta, Layard, and others during the present century, and numerous Assyrian antiquities have been brought to Europe.

DATE AND AUTHORSHIP. Some commentators, both ancient and modern, have assigned Alkush, on the Tigris, as the place of his birth, considering him to be the son of an Israelite captive, and the vivid picture of Nineveh to have been drawn by him from personal observation; while they also affirm that the interspersion of Assyrian words in his book points to that country as the scene of his prophecies. Others deny that internal evidence favours any other than a Palestinian origin of the work, which accords with the greatest weight of external evidence. The time of his prophecy is no less controverted. Some make him contemporary with Hosea, Amos, and Jonah (in the reign of Joash); others, with Zechariah, Haggai, and Malachi; and, while some German critics place him in the time of Ahaz, Hezekiah, Manasseh, or Josiah, Josephus distinctly states (Antiq. ix. 11) that he prophesied in the reign of Jotham.

ZEPHANIAH (*Jehovah hath guarded*), whose pedigree, traced by himself (chap. i. 1), is generally allowed to connect him with king Hezekiah, prophesied at the beginning of Josiah's reign (B.C. 642—611). For fifty years prophecy was silent, during most of which time the wicked reign of Manasseh hurried on the judgments of God. The book commences with a general warning against Judah, and the idolatrous worship of Baal and Moloch, followed by judgments threatening Philistia, Moab, Ammon, Ethiopia, and Nineveh, and concluding with special reproofs to Jerusalem, illuminated by the promise of restoration to glory in the latter days. There is much similarity of expression between this book and that of Jeremiah.

SUMMARY. I. The judgment on Judæa, and its causes (chap. i). II. A call to repentance, with a promise of restoration and return to peace (ii). III. Reproof of Jerusalem, and the vice of its people (iii. 1—7) IV. Promises of restoration of the people, and destruction of their enemies (iii. 8—20).

HABAKKUK (*Embrace*) was a younger contemporary of Jeremiah, and prophesied in Judah during the first half of the reign of Jehoiakim, when the invasion of Nebuchadnezzar was imminent. He did not accompany the captives, but, like Jeremiah, he lamented the iniquities of his country in the midst of its ruins. Habakkuk foretells the destruction of the Chaldæans, portraying their pride and self-confidence; expostulates with God for destroying His own people by such wicked instruments; and on a re-assurance of the final triumph of faith, he pours forth a sublime song of praise for the power and mercy of Jehovah, with a prayer for the redemption of His people, and confidence in His mercy. This book is quoted in Acts xiii. 41; Rom. i. 17; Gal. iii. 11; Heb. x. 37.

The subscription, "To the chief singer on my stringed instruments," shows that it was used as a psalm, in which the prophet took a part, and was incorporated into the Temple service. Hence Habakkuk must have been a Levite. The whole is a colloquy between him and God. It opens with a plaintive recitative of "the faithful," struggling under the painful spectacle of the good among God's people suffering from the oppression of the evil, interspersed with God's answer of judgment awaiting them from the Chaldees. This is followed by the prophet's appeal for the righteous who will suffer with the wicked, which swells into a vivid picture of the Chaldæan scourge sweeping irresistibly before him; and then there is a brief silence of expectation for the reply, which (chap. ii) reveals the judgment upon Chaldæa. Then rises the note of prayer, which introduces the great hymn of faith, recounting the miraculous deliverances of old as earnests of future ones, and closing with the vision of all nature desolate, and God's enemies prostrate, but faith exultant in the God of salvation.

DATE. The Rabbis fix the time of this prophecy in the reign of Manasseh, with which its subject seems to accord; but modern German critics prefer that of Josiah, while others have made Habakkuk contemporary with Ezekiel and Daniel in Babylonia, and with Haggai and Zechariah in Judæa.

OBADIAH (*Worshipper of Jehovah*) prophesied, it has been conjectured, *before* the destruction of Jerusalem (B.C. 588), and the conquest of Edom (583). As Nahum had foretold the downfall of Assyria, and Habakkuk that of Chaldæa, so Obadiah predicts that of the implacable foe of Israel, Edom, warning the Edomites not to rejoice in the day of their brother's calamity (for the Hebrew tenses are *future*, not *past* as in our translation). He foretells the utter annihilation of Edom, and contrasts it with the future restoration of Israel, which should also possess the land of Edom and Philistia, and enjoy the promises of her offspring, the Messiah.

Verses 1 to 8 are extremely similar to a passage in Jeremiah (xlix. 14 foll.). This similiarity has caused a doubt which of the two prophets repeated the denunciations of the other; and therefore the exact date of this book is rendered uncertain, some advocating its priority to that of Jeremiah, others ascribing it to a later date. Dr. Pusey maintains that the Hebrew future determines the question in favour of the priority of the Book of Obadiah. Those who take the opposite view conjecture that the occasion of this prophecy was the hostility shown by the sons of Esau to their brethren the Israelites at the time of the Babylonish invasion. They seem to have rejoiced in the downfall of Jerusalem, and to have cut off those Jews who attempted to fly through Idumæa into Egypt. Hence arose the prayer of the Jewish captives in Babylon (Ps. cxxxvii. 7), and the answer to it in the denunciations of Obadiah, who predicts the Divine retribution on Edom, and the future glory of Israel in the occupation of Idumæa. This prophecy was partially fulfilled by Nebuchadnezzar, and further by the entire subjugation of Edom by John Hyrcanus, which thenceforth vanishes from history; but its completion, in the possession of Idumæa by the Israelites, must still be anticipated after the final return of that people to their promised inheritance; and therefore this book is the favourite study of the Jews to this day.

SUMMARY. 1. The Edomites fancied themselves secure in the fastnesses of their rocks (ver. 3). 2. The spoiler should utterly destroy them (vers. 4—16). 3. The chastisement inflicted on the Jews should be but temporary; and, after their return from captivity, they should possess Edom and Philistia, and at length rejoice in the glorious reign of the Messiah (17—21).

The Prophets after the Restoration are HAGGAI, ZECHARIAH, MALACHI. Jewish tradition identifies them with the three men with Daniel when he saw the vision (Dan. x. 7). After the Captivity they were members, it is said, of the "Great Synagogue" of 120 elders.

HAGGAI (*Festive*) was probably born at Babylon, and accompanied Zerubbabel to Jerusalem; though some consider that he had seen the glory of the old Temple before its destruction (see ii. 3), and that he was one of the very aged exiles who laid the foundation of the new Temple in tears (Ezra iii. 12). He was inspired by God to rouse the people to support Zerubbabel and Joshua (the High Priest) in building the Temple, after the work had been suspended for fourteen years in consequence of the counter-edict obtained by the Samaritans from Artaxerxes. When the decree of Cyrus was confirmed by Darius, the people were in a lethargic state, preferring their own temporal prosperity to the restoration of God's house, till drought and mildew wrung penitence from them. The prophecy is short and condensed. Haggai reproves their lethargy, and promises a blessing upon the work. In twenty-four days they recommence the building. The youthful Zechariah is moved to second Haggai's work, but, after one brief prophecy, is silenced. After four weeks they become despondent, and compare the new Temple with the old; but Haggai foretells greater glory for the former. Two months later he again rebukes their slowness, and promises Divine favour. He finally appeals to Zerubbabel, as heir of the house of David, and predicts the stability of the Kingdom of God amidst the ruin of temporal sovereignties. He only prophesied for four months. He is quoted in Heb. xii. 26.

Haggai and Zechariah are associated in the LXX. in the titles of Psalms cxxv, cxxvi, cxlv—cxlviii; and they are mentioned in 1 Esdras vi. 1; vii. 3.

ZECHARIAH (*Whom Jehovah remembers*), the son of Berechiah, and grandson of Iddo, was probably of the tribe of Levi, born in Babylon, and likewise came to Jerusalem with Zerubbabel. He began to prophesy two months after Haggai (i. 1), and continued during two years, encouraging the Jews to prosecute the erection of the Temple. He also foreshadowed the history of the people and

of the Christian Church. The book is full of allusions to the Advent of the Messiah, and is frequently quoted in the New Testament. It consists of three parts: (1) Nine visions of the glory of the kingdom and worship of the Messiah (i—vi). (2) A colloquy between the prophet and a deputation from Babylon, regarding the fasts of penitence for the destruction of the Temple, and his exhortation to convert them into feasts of restoration (vii, viii). (3) The history of the Jews and of the Church to the final judgment (ix—xiv).

SUMMARY. *Section* I. The nine visions, viz. 1. (i. 7—17): A rider on a red horse, among the myrtle-trees, symbolising a general peace over the whole land, and the cessation of opposition to the building of the Temple. 2. (i. 18—21): Four horns (i.e. four enemies of the Jews), and four carpenters, by whom they are broken. 3. (ii. 1—9): A man with a measuring-line, enlarging the boundaries of Jerusalem; i.e. her increase, enclosing the Gentiles. 4. (iii): Joshua (the High Priest), changing filthy garments for new ones, signifies the restoration of Judah, and advent of "The Branch." 5. (iv): A golden lamp, fed by two olive-trees; i.e. the rebuilding of the Temple, and future glorification of the Church by the unction of the Holy Spirit. 6. (v. 1—4): A flying roll; i.e. vengeance on the ungodly. 7. (v. 5—11): A woman, pressed into an ephah by a leaden weight, and borne eastward; i.e. repression and banishment of idolatry. 8. (vi. 1—8): Four chariots issuing from two brazen mountains; i.e. the course of Divine Providence. 9. (vi. 9—15): Crowning of Joshua; i.e. the regal and priestly office of "The Branch."

Section II. Colloquy between the prophet and exiles regarding the fasts.

1. (vii). The nature of a true fast.
2. (viii). On conversion of fasts into feasts.

Section III. The future destiny of the Jewish Church and people. 1. (ix. 1—7): Peace under Alexander's rule. 2. (ix. 12—17): Revival of power under the Maccabees. 3. (xi—xii. 12): A reverse (caused by the rejection of Messiah—punished by the destruction of Jerusalem). 4. (xii. 3—14): A period of penitence and hope. 5 (xiv): Return of the Messiah to Jerusalem in triumph over His enemies, and the inauguration of theocratic glory.

DATE. The style of the book, and the frequent Chaldaisms, establish the lateness of its composition. The difference between the earlier and later portions has led some modern critics to doubt the genuineness of the last six chapters, but their conjectures have been satisfactorily refuted.

MALACHI (*Messenger of Jehovah*), the last of the prophets, was contemporary with Nehemiah. He prophesied about B.C. 420.

According to one tradition, he was born at Sopha in Zebulon, after the Captivity, died young, and was buried there. According to another, "Malachi" was not a name, but an office, and some go so far as to declare that Haggai, Malachi, and John the Baptist were angels in human form. Hence, one Hebrew Targum identifies the writer of this book with Ezra, another with Zerubbabel, a third with Nehemiah. Internal evidence is conclusive in favour of the writer living after the death of Ezra and the second immigration of captives, since the abuses noted in the book are exactly those which Nehemiah reformed. The new Temple was already built, and its services fully re-established. Malachi reproves the profanity of the priests; foretells the sudden appearance of the Messiah to purify that Temple and its congregation; he rebukes the frequency of mixed marriages and divorces; threatens Israel with rejection for their impiety, and the adoption of the Gentiles; and closes with a prediction of the harbinger of the Sun of Righteousness, and a warning against infringement of the law of God.

The style is prosaic and rhetorical, rather than poetic, and more closely resembles a written philosophical discourse than the oracles of the Hebrew prophets. In the LXX. and Vulgate it consists of four chapters, as in the A.V. but in the Hebrew, chapters iii. and iv. form but one. It is quoted as Scripture in the New Testament (Mark i. 2; ix. 11, 12; Luke i. 17; Rom. ix. 13).

The prophecy naturally divides itself into three sections: I. (i. 2—ii. 9): Jehovah is represented as the loving father and ruler of His people. It may be subdivided thus: 1. (i. 1—8): Jehovah asserts and proves His love to His people by reference to the punishment of Edom. 2. (i. 6—ii. 9): Rebuke of the priests, as the leaders of spiritual defection. II. (ii. 10—16): The prophet's reproof of mixed marriages and divorces, portrayed by the deserted wives weeping at the altar. III. The sudden appearance in the Temple of the Lord as the Judge, preceded by His forerunner. This section may be thus subdivided: 1. (ii. 17—iii. 5): A threat of punishment. 2. (iii. 6—12): A call to repentance. 3. (iii. 13—iv. 6): Reproof of distrust in God; forewarning of the final separation of good and bad; of the final judgment; and advent of the Messiah, heralded by Elijah. Thus prophecy closes with the announcement of the Messiah's coming, and prepares the people for the appearance of His precursor, John the Baptist, in the spirit and power of Elias (Matt. xi. 14; xvii. 10—13).

VI. SUMMARY OF THE APOCRYPHAL BOOKS.

These books form part of the sacred literature held in high esteem by the Alexandriat Jews, and appended by them to the LXX. translation of the Old Testament. They are for the most part, if not wholly, the product of the era subsequent to the commencement of the Captivity; part having their origin in Babylonia, during or after the Captivity, part belonging to the last three centuries B.C., when prophecy, oracles, and direct revelation had ceased. They form the historical link between the Old and New Testament, and have also a linguistic value in connexion with the Hellenistic phraseology of the latter. They differ from the former in the marked absence of prophetic teaching, of Divine revelation, and of religious poetry; while they point (as in the Book of Wisdom) to a spiritual kingdom which shall be eternal. The account there given of the Exodus suggests the existence of traditionary narratives (besides that which is contained in the Pentateuch), from which certain additions found in the New Testament (e.g. in Stephen's speech) were derived. The LXX. had been formed on a Hebraic mould, so that Hebraisms were sure to manifest themselves; but in the Apocrypha (much of which was originally written in Greek) we find the same Hebraic cast of thought and expression. Thus the Hellenistic phraseology of the New Testament was not a new thing, even when applied to original composition, but had become habitual.

As to their Canonical authority, Josephus seems to reject it. The early Christians differed in opinion respecting them, but received them as part of the sacred literature. Melito, referring to the Hebrew Canon, separated them from the authoritative and Divine records. Jerome called them "apocryphal" (hidden, secret, and so spurious), affirming that "the Church doth read them for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine."

In the Western Church they gradually rose in esteem, until the Council of Trent affirmed the Canonicity of the major part; but they are treated by the more critical Roman divines as "deutero-canonical."

It is not generally supposed that the books were written by those whose names they bear, but rather that the names of men illustrious in Hebrew history (e.g. Ezra and Solomon, whose writings bore most resemblance to them), were affixed to them by the writers. They are valuable historically, as supplying us with the struggles of the Jews under the Syrian Kings, of which the records elsewhere are scanty.

THE BOOKS OF ESDRAS, although quoted largely by Josephus, by Athanasius, and some other early Christian writers, do not seem to have been ever regarded as strictly "Canonical."

THE FIRST BOOK appears to be a compilation of narratives by different authors, the original part of the document being confined to chapters iii—v. 6. Chapter i. is a repetition of the last two chapters of the Second Book of Chronicles, with some abridgments and variations of text. The rest of the book is a transcript of portions of Ezra and Nehemiah, with the apparent intention of narrating the legend about Zerubbabel, and of explaining the great obscurities of the Book of Ezra; but it is impossible to reconcile the various parts either with Holy Scripture or with one another, and therefore the latter portion of the book is thought by many not to be the work of a single author. Only Greek and Latin versions of the book are known to exist.

THE SECOND BOOK. The more ancient title was the "Revelation of Ezra," but it is more commonly known as the "Fourth Book of Ezra." The original text seems to have been in Greek, from which Arabic, Ethiopic, and

Latin translations have been made; and the English version has been entirely taken from the Latin. This text contains certain interpolations (chaps. i, ii; xv, xvi), which seem to be of Christian origin, and omits a long passage after chap. vii. 35, on the "intermediate state" and "intercession of departed souls," probably rejected on dogmatic grounds. From internal evidence it would seem to have been written in Egypt, by a Jew, between B.C. 100 and A.D. 100. It consists of angelic revelations and a series of visions, teaching some of the mysteries of the moral world, and the final triumph of the righteous.

Revelation I. On the unsearchableness of God's purposes, and the signs of the last age.

II. On the progress of the plan of Providence, and the growth of evil.

III. Answers objections to the narrow limits prescribed for the hope of regeneration; and foretells the second advent of the Messiah.

Vision I. A woman (Sion) lamenting the death of her only son (i.e. the city of Solomon) on his bridal day; but her sorrow is turned into joy at the appearance of a newly-built city.

II. An eagle (Rome) rising from the sea, spreads its wings over the earth, undergoes various transformations, is rebuked by a lion (Messiah), and is burnt up.

III. A Man (Messiah), flying on the clouds, destroys by the blast of His mouth the opposing powers of the world, gathers the lost tribes of Israel, and gives them the city of Sion.

The last chapter records the appearance of the Lord in a burning bush, who gives to Ezra the books of the Law which had been burnt; and Ezra dictates to the scribes the twenty-four Canonical books, and seventy books of secret mysteries.

THE BOOK OF ESTHER consists of certain interpolated passages found in the Septuagint Version of Esther, which are not in the original Hebrew copy. They fill up the narrative, and supply the Name of God as the Prime Mover in the events, which Name nowhere occurs in the original. These interpolated passages are supposed to have been inserted at a later date by the Alexandrine Jews. Jerome removed them from the text, and placed them, with some explanations, among the uncanonical books: but his notes have been swept away, and these disconnected fragments printed consecutively, as if they formed a complete continuation of the Canonical book.

THE BOOK OF WISDOM. The original seems to be in Greek, and is contained in the chief biblical MSS.; but there is an ancient Latin version older than the time of Jerome, and translations in Armenian, Syriac, and Arabic (of which the last two are paraphrastic).

It consists of two main parts: I. (Chaps. i—ix): The praise of wisdom in its moral and intellectual aspects: 1st, as the source of immortality in contradiction to the theory of sensualists; 2nd, as the practical guide of moral and intellectual life. II. (Chaps. x—xix): The doctrine of wisdom in its historical aspect: 1. An illustration of the influence of wisdom in the reward of the virtuous and the punishment of the vicious, both in the case of individuals (from Adam to Moses), and of nations (e.g. the Egyptians and Canaanites); followed by (chaps. xv—xix) a contrast between the fortunes of idolatrous and religious people. The harmony pervading the whole book contradicts the opinion that it is a compilation from several authors who wrote at different times, though some have attributed the former part to Solomon, and the latter to a subsequent translator of his work. It possesses the highest literary excellence, and is comparable for sublimity of thought, rhetorical power, and command of language with some of the finest productions of classical antiquity.

Its diction, as well as its doctrine, points to a Greek original, unfettered by Hebrew idioms. The doctrine of the creation of the world from uncreated matter, the pre-existence of souls, the pervading influence of the Divine Spirit throughout the universe, the absence of the Christian doctrine of the resurrection of the body, and of any reference to the regeneration of humanity by the Messiah, while immortality is vividly depicted as the reward and consequence of wisdom, all point to Alexandria as the place of its composition, and to a period anterior to Christianity, in which Hebrew thought and Greek philosophy of various schools had become fused together.

Its date is variously conjectured, from B.C. 150—B.C. 50; but its style and diction seem to point to an earlier date than that of Philo, to whom it has been ascribed. Passages in Paul's writings suggest his acquaintance with this book, but no quotation from it is found earlier than the second century A.D., when it seems to be treated as inspired Scripture. With Proverbs and Ecclesiastes it forms a sacred trilogy, in which the doctrine of Wisdom is developed, as an eternal existence with the Creator, acting on created matter, as the source of life, and continuing in the land of spirits; thus laying the foundation for the Christian doctrine of the existence and influence of the Divine Word and Holy Spirit. All the questions connected with this book are fully examined by the Rev. W. J. Deane, in his edition recently published (Clarendon Press, 1881).

ECCLESIASTICUS is so called in the Vulgate and A.V. from its local name in the African Church, gained from its practical use as a Church Lectionary or "Reading Book." Its more general name is that of "The Wisdom" or "The Proverbs of Jesus the Son of Sirach." Both internal evidence and the testimony of Jerome sufficiently attest the existence of a Hebrew original (now lost), which was subsequently translated, with some additions, by the grandson of the author, resident in Alexandria, in the reign of Euergetes (see the *Prologues*). The date of this translation is rendered uncertain from there being two monarchs bearing that title, viz. Ptolemy III and Ptolemy VII; and this uncertainty is not corrected by the mention among Hebrew worthies of "Simon, the son of Onias" (chap. l. 1), since this appellation would apply equally to Simon I and Simon II.

The book was not placed by the Hebrews among the Canonical Scriptures, nor is it so classed by Jerome; but it is quoted as such, and even attributed to Solomon, by many Christian writers after the second century. The text followed in the LXX, Vulgate, and A.V. is based on the translation above mentioned, but the order of its various portions is not uniform. It consists of a number of proverbs and wise sayings of ancient Hebrews, collected together by the compiler, who has appended to them additions of his own.

Its whole tone is Palestinian, without any trace of Greek philosophy. God is the Creator, Preserver, and Governor of the universe; the hope of restoration rests upon the future advent of Elias, and that of a resurrection seems fading away; religion has degenerated into minute external ritual observances; righteousness is imprisoned in innumerable legal enactments; and there is a tone of despondency underlying the exhortations to cheerfulness and resignation, which seems to point to a period between the termination of the "Great Synagogue" and the rise of the Maccabees.

THE BOOK OF BARUCH. This book, which bears the name of the companion of Jeremiah, was not regarded by the Jews as Canonical. No reference is made to it in the New Testament, or by the Apostolic Fathers; but subsequent Christian writers refer to it as the work of Jeremiah. No Hebrew version of it is known, and all others seem to be derived from a Greek original. It consists of two parts, the style and diction of the former being Hebraistic, and of the latter Hellenistic, which suggests that the former had a Hebrew original, and was probably written during the Persian period, while the latter was written in Greek, at Alexandria, about the time of the War of Liberation.

From the unity of the book, as it now stands, the writer of the second portion would seem at the same time to have translated the former; but the Epistle of Jeremiah (chap. vi) is considered to be the work of a later writer, not earlier than the first century B.C.

It is the only book in the Apocrypha formed on the model of the ancient prophets.

The first part (chaps. i—iii. 8) consists of an introduction, followed by a confession and prayer. The second part (chap. iii. 9 to the end) contains a rebuke of Israel for their sins, with a lamentation of Jerusalem over her children, followed (by an abrupt transition) by a triumphant apostrophe to Jerusalem, foretelling the return of her children and their abiding glory.

APOCRYPHAL ADDITIONS TO DANIEL. These three fragments are not found in the original text of the Book of Daniel, but have their origin in the LXX. version, and seem to embody certain popular traditions embellishing historical facts.

1. THE SONG OF THE THREE CHILDREN supplements the narrative in Daniel iii, and gives a supposed prayer of Azarias for deliverance from the fiery furnace, an account of the means by which the Three Children were saved, followed by a hymn of thanksgiving, sung by them in the fire, and which has been used in Christian worship, under the name of the "*Benedicite*," ever since the fourth century A.D. The prayer and also the hymn seem to have been similarly used in the Jewish Church after the Captivity.

2. THE HISTORY OF SUSANNA does not claim to form part of the Book of Daniel, but only to be an appendix

to it. It is doubtless founded on an historical fact of Daniel's early career in Babylon, which has been embodied in a narrative for moral purposes, and seems to have an echo in an incident in our Saviour's life. By Christian writers it is made to bear an allegorical form, Susanna representing the Church, tempted to infidelity by Jewish and Pagan adversaries, and crying to God for help.

3. BEL AND THE DRAGON, called in the LXX. "*Part of the Prophecy of Habakkuk*," forms a preface to the plot against Daniel to cast him into the den of lions, and supplies the motive, which seems wanting in the original narrative. With this, however, it incidentally coincides in one important feature, viz. a threatened revolt of the princes against Darius unless he ratifies their decree, which is likewise alluded to in the Book of Daniel, and appears in striking contrast to the autocratic power of that king's predecessors.

THE PRAYER OF MANASSES. The original prayer of the penitent king of Judah existed when the Book of Chronicles was written (2 Chron. xxxiii. 18), but has been long lost. This version is found in some copies of the LXX, and in the "*Apostolic Constitutions*," with a legend of his miraculous deliverance from captivity. Its date and authorship are both uncertain; but it is thought, from internal evidence, to have been written by a Jew, well acquainted with the LXX. only; and the doctrine of repentance, therein displayed, suggests a date approximating to the Christian era.

TOBIT. The standard text is that of the LXX, from which all other known versions are derived; but the style and subject of the narrative would suggest a Hebrew or Chaldee original. It has the appearance of an Oriental story, employed as a medium of moral and religious instruction, rather than of an embellished historical event; but its general agreement with fact seems not to have been doubted until modern times, although no corroboration of any portion of the narrative is to be found in any historical work. The influence of good and evil spirits on human affairs, here portrayed, belongs to the belief of a period later than the Babylonish Captivity.

From internal evidence the writer seems certainly to have been a Jew, resident in the East (probably at Babylon), while the kingdom of Media was still standing, and the complete restoration of Jerusalem not yet effected. The date, therefore, must be fixed between Nehemiah and Alexander the Great, most probably about B.C. 350.

The book has been more highly esteemed by Christians than by Jews. It presents a most vivid and pleasing picture of domestic life, and the influence of religion upon it, among the captive Jews, and in this respect it bears a strong affinity to the historical part of the Book of Job.

JUDITH. Of existing texts, both a Greek and a Latin version seem to have equal claims to be regarded as genuine, since neither is a translation of the other, but they differ materially in words and expressions, and especially in names and numbers. Jerome mentions a Chaldee version, with which he had compared the others; and there would seem to have been some earlier original, most probably in Syro-Chaldaic. The geographical and historical references in the book are so irreconcilable with known facts that there is little doubt that the book is an historical fiction, intended to revive a spirit of heroism in the Jews of Palestine, when it had been completely crushed out by a long period of oppression. It would seem as if the invasion of Judæa by Antiochus Epiphanes (B.C. 168), and the atrocities committed by Athenæus at Jerusalem, with the heroic resistance offered by the unknown mother and her seven sons, who all suffered martyrdom (2 Macc. vii. 27, &c.), suggested this story, to stimulate others to follow their example, and that to it is due the patriotism which resulted in their deliverance under the Maccabees. It is probable that the leading characters were taken from historical personages of the period, disguised under fictitious names, though some have regarded them as purely allegorical.

MACCABEES. There are four books bearing this title, but only the first and second have been regarded as worthy of a place among the sacred writings, because they supply the Hebrew history of the second century B.C., written after the model of the Books of Chronicles, though not under Divine inspiration. The origin of the name is doubtful, some attributing it to the initial letters of the war-cry (see page 33), others to the final letters of Abraham, Isaac, and Jacob, and others again deriving it from *Makkâbâh*, "a hammer."

THE FIRST BOOK OF MACCABEES. Both ancient testimony and internal evidence point to a Hebrew original, written in Palestine, most probably between B.C. 120 and 100; but the English version is taken from a Greek translation, made at Alexandria (by some unknown hand), and annexed to the LXX. It consists of an introduction, containing a brief sketch of Alexander's conquest, followed by the invasion and oppression of Antiochus Epiphanes, culminating in his attempt to extirpate Hebrew nationality and worship. The main body of the work narrates the struggle for independence, beginning with Mattathias, and ending with Simon. It comprises a period of 33 years (B.C. 168—135). After an enumeration of the Maccabæan family, it relates the exploits of Mattathias and his five sons, by whom the struggle is carried on to a successful issue. The history divides itself into three distinct epochs, each stamped with the individuality of its leader—first, Judas; second, Jonathan; third, Simon—each of whom fell a victim to his patriotism.

THE SECOND BOOK OF MACCABEES seems to be a compilation, made from some extant materials furnished to the compiler at Alexandria. The main portion of the book is derived from a previous work, called the "Five Books of Jason, of Cyrene" (probably the son of Eleazar). From internal evidence these books appear to have been written in Greek, between B.C. 125 and A.D. 70. The source from which the first two chapters are taken is very doubtful; and, from the extravagance of the legends contained in them, they are not believed to be authentic, but to be the work of the unknown compiler, who is supposed to have written his book at Alexandria about the end of the second century B.C.

It is the main source from which the history anterior to the Maccabees is derived, comprising a period of 25 years from B.C. 185 (?)—161, so that a portion of the narrative is chronologically anterior to 1 Maccabees, another is contemporaneous with it, and a third is supplementary. It may be thus divided: 1. The two introductory chapters, addressed by the Council at Jerusalem to the Jews at Alexandria. 2. The history of Heliodorus (chap. iii). 3. The beginning and course of the great persecution (chaps. iv—vii). 4. The fortunes of Judas to the restoration of the Temple service (chaps. viii—x. 9). 5. Reign of Antiochus Eupator (chaps. x. 10—xiii). 6. From the treachery of Alcimus to the final triumph of Judas (chaps. xiv and xv).

The main feature of the book is its high religious tone. In it are depicted the Divine influence over human events, retributive justice, the connexion between the visible and spiritual world, and the doctrine of a future resurrection. Holding these opinions, the compiler seems to have used historical events in support of them rather than to have adhered to strict accuracy of detail; hence there are many discrepancies between this book and 1 Maccabees which are otherwise inexplicable.

VII. CHRONOLOGY OF THE OLD TESTAMENT,

ACCORDING TO USHER.

1. HISTORICAL SUMMARY FROM ADAM TO CHRIST.

At the Fall of man the promise of a restorer of the race was given, and was afterwards at intervals renewed; but it was open to the whole of mankind, "the seed of the woman," until the time of Abraham, when it was restricted to his family; "in *thy* seed shall all the families of the earth be blessed." Abraham, called by God to leave his native place Ur (at that time the capital of Chaldæa), retires to Haran, with his father and the rest of his family. On his father's death, five years later, he is again bidden to travel to the south-west, passes through Damascus, and reaches Shechem (in the centre of the land, in the pass between Ebal and Gerizim), where God meets him and makes a covenant with him. Pursuing his journey he stops at Beth-el, where God renews the covenant. He still goes southward till he reaches Egypt, whence he is bidden to return; and he retraces his steps to Beth-el, where Lot leaves him, after which God promises him the whole land. He then removes southward to Mamre, where Ishmael is born, circumcision instituted, Isaac promised by the angel, and the destruction of Sodom revealed. After that event Abraham removed to Beer-sheba, where he lived the last seventy-five years of his life. Here Isaac was born and spent all his days. Jacob, at seventy-seven years of age, fled to Padan-Aram, returning after twenty years; settled at Shechem, removed to Beer-sheba, and was driven by famine into Egypt, where his descendants remained 215 years. Moses, by God's command, led them to the wilderness of Sinai, where they received from God a code of laws—social, political, and religious—and a complete constitution, with civil and ecclesiastical officers. After forty years' wandering in the wilderness, they entered Canaan, conquering on their way the aboriginal inhabitants east of Jordan, but sparing those akin to them. The extermination of the Canaanites in Palestine was miraculous, but incomplete because of the lethargy of the invaders. The succeeding 400 years of occupation was a period of listless anarchy, both priests and people being faithless to the theocracy, content with the indolent enjoyment of an exuberant land, of which the surviving remnants of the Canaanites (Philistines) and the kindred tribes of Hebrews (Amalekites, Edomites, Moabites, Midianites) tried to dispossess them. This warfare continued, until David subjugated the latter and made the former peaceful subjects, and Israel obtained full inheritance of the promise from the River of Egypt to the Euphrates, a sovereignty which lasted till the end of Solomon's reign.

A civil rupture rent the kingdom in twain. Ten tribes revolting sought to consolidate a separate sovereignty by establishing a rival worship, of which the two great shrines were at Dan and Beth-el. This rapidly declined into Baalism, which attained its zenith under Ahab, and was punished first by incursions of the Syrians, and afterwards by the invasion of the Assyrians, who carried the people captive, and colonized the country with a mixed idolatrous race, who mingled their native worship with that of Israel. From these sprang the "Samaritans," who intermarried with some of the Jews, borrowed their rites, accepted the Pentateuch, and set up a false temple on Gerizim. The two tribes, 133 years later, were carried captive by the Babylonians; but after seventy years (B.C. 536), a portion of them returned, and rebuilt Jerusalem and the Temple, the government being vested in a Persian Satrap resident at Damascus.

As the *faith* of Abraham had been rewarded by the inheritance of Canaan, the *unfaithfulness* of his descendants had forfeited it, and they were all sent back to that heathen land "between the rivers," from which their progenitor was divinely called; from which exile ten tribes never returned, but the remnant (principally of the tribe of Judah) came back, cured of idolatry, and looking hopefully for the restoration of their kingdom and the birth of the Promised Seed.

As the early undivided monarchy produced the devotional books of Holy Scripture, the later monarchy brought forth the earlier, and the Captivity the later prophets, with warnings from the past, and encouragement for the future; but the glorious picture which they drew of the Messiah's kingdom raised a mistaken conception of a temporal sovereignty, which the oppression of successive tyrants (between the Captivity and the birth of Christ) was intended to correct. The fiery trial through which the people passed, and the new life which it evoked, are recorded in the Books of the Maccabees; while the moral decline of those who remained in exile, and their substitution of superstition for religion, are painfully exhibited in the Book of Esther, and those apocryphal narratives, which are valuable literary and historical documents, but have been rejected from the Canon of Holy Scripture.

2. TABLE OF DATES FROM THE CREATION TO THE BIRTH OF CHRIST.

B.C.	
4004	The Creation and Fall of Man.
2348	The Deluge.
2207	Babel; dispersion of Noah's descendants. (*Dr. Angus* 2247.) [Job's *supposed date.*]
1998	Death of Noah.
1996	BIRTH of ABRAHAM.
1921	Call of Abraham.
1910	Birth of Ishmael.
1896	Birth of Isaac.
1872	Sacrifice of Isaac.
1853	Birth of Esau and Jacob.
1728	Josepn sold into Egypt.
1706	Jacob and his sons go down into Egypt.
1689	Death of Jacob.
1571	Birth of Moses.
1531	Moses' flight into Midian.
1491	Moses at the burning bush. The EXODUS.
1451	Entrance into Canaan.
1444	Allotment of Canaan.
1338	Deborah and Barak. (*Dr. Angus*, 1316.)
1296	Ruth's marriage to Boaz. (" 1256.)
1291	Gideon's victory over Midian. (" 1349.)
1188	Jephthah's vow.
1156	Birth of Samson.
1155	Birth of Samuel.
1116	Death of Samson and Eli.
1096	Saul anointed king.
1064	David anointed king (1 Sam. xvi); his victory over Goliath.
1060	David's flight from Saul.
1056	Saul's death. David made king of Judah.
1049	David made king of the whole twelve tribes; takes Jerusalem.
1025	Revolt of Absalom.
1016	Rebellion of Adonijah.
1016	Death of David. Accession of Solomon.
1004	Dedication of the temple.
976	Death of Solomon. Revolt of Ten Tribes.
	MONARCHICAL PERIOD. (*See next page.*)
536	Return of the Jews under Zerubbabel. CYRUS.
516	Dedication of the second temple.
458	Ezra goes to Jerusalem; collects the Scriptures.
429	Completion of the wall of Jerusalem, under Nehemiah. (*Dr. Angus*, 445.)
397	The close of prophecy (Mal. iv).
332	Alexander the Great visits Jerusalem.
320	Ptolemy Lagi takes Jerusalem.
312	Seleucus obtains Syria.
300	Simon the Just, High Priest.
285	LXX. version begun at Alexandria.
216	Ptolemy Philopator tries to enter the Holy of Holies.
203	Antiochus the Great obtains Palestine.
200	Sect of Sadducees founded.
170	Antiochus Epiphanes takes Jerusalem; profanes the temple.
165	Judas Maccabæus purifies the temple.
141	Sovereignty and priesthood conferred on Simon and his heirs.
135	The Pharisees.
130	Temple on Gerizim destroyed.
65	Pompey reduces Syria to a Roman province.
54	Crassus plunders the temple.
37	Herod the Great takes Jerusalem.
25	Herod rebuilds Samaria.
22	Herod builds Cæsarea.
17	Herod begins to rebuild the temple.
5	Birth of John the Baptist.
4	Birth of JESUS CHRIST

3. TABLE OF THE DIVIDED MONARCHY.

B.C.	JUDAH.	ISRAEL.
976	Rehoboam	Jeroboam I.
959	Abijah.	
956	Asa.	
955		Nadab.
953		Baasha.
931		Elah.
930		Zimri.
930		Omri.
917		Ahab.
915	Jehoshaphat.	
898		Ahaziah.
897		Jehoram.
889	Jehoram.	
885	Ahaziah.	
883	Athaliah (*Queen*)	Jehu.
877	Joash.	
855		Jehoahaz.
838	Amaziah	Jehoash.
823		Jeroboam II.
808	Uzziah.	
771		Zachariah.

B.C.	JUDAH.	ISRAEL.
770		Shallum (1 month).
770		Menahem.
761		Pekahiah.
759		Pekah.
756	Jotham.	
742	Ahaz.	
730		Hoshea.
726	Hezekiah.	
721		*Captivity* of the Ten Tribes.
697	Manasseh.	
642	Amon.	
640	Josiah.	
609	Jehoahaz (three months).	
609	Jehoiakim.	
606	*Captivity* of Two Tribes.	
599	Jehoiachin (three months), tributary prince.	
599	Zedekiah, tributary prince.	
588	Destruction of the Temple. Complete Captivity.	

VIII. GENEALOGY FROM ADAM TO JACOB.

B.C. 4004 TO 1836.

1. Adam.
2. Seth.
3. Enos.
4. Cainan.
5. Mahalaleel.
6. Jared.
7. Enoch.
8. Methuselah.
9. Lamech.
10. Noah.
11. Shem.
12. Arphaxad.
13. Salah.
14. Eber.
15. Peleg.
16. Reu.
17. Serug.
18. Nahor.
19. Terah.
20. Abram.
21. Isaac.
22. Jacob.

JACOB'S SONS.

1. Reuben,	Sons of Leah.
2. Simeon,	
3. Levi,	
4. Judah,	
5. Issachar,	
6. Zebulun,	
7. Dan,	Sons of Bilhah.
8. Naphtali,	
9. Gad,	Sons of Zilpah.
10. Asher,	
11. Joseph,	Sons of Rachel.
12. Benjamin,	

IX. ITINERARY OF THE JOURNEYINGS OF THE ISRAELITES TO THEIR SETTLEMENT IN CANAAN.

RAMESES (from), near *Port Said*, to *SUCCOTH (?). *Southward.*
To the borders of the Wilderness of EGYPT. *Southward.*
PI-HAHIROTH (to), between MIGDOL (*Suez*) and the (Red) Sea. *Eastward.*
Through the Red Sea to the "WELLS OF MOSES."
ETHAM (Wilderness of).
SHUR (Wilderness of). Three days without water.
MARAH. Bitter water sweetened. *Southward.*
ELIM. Twelve wells, seventy palm-trees. *Southward.*
SIN (Wilderness of). Quails and manna sent. *Eastward.*
REPHIDIM. Water from the rock of Horeb. *Eastward.*
Battle of Rephidim.
Massah and Meribah.
Altar of Jehovah-nissi.
SINAI, in the third month. *Northward.*
SINAI (from), through the Wilderness of PARAN or ZIN.

STATIONS.

TABERAH ("burning"). Murmurings at fatigue; punishment by fire; *three days' journey.*
KIBROTH-HATTAAVAH ("graves of lust"). Murmurings for flesh; flock of quails, and plague.
Council of seventy elders.
HAZEROTH. Sedition of Aaron and Miriam, and leprosy of the latter.
KADESH-BARNEA. Twelve spies sent to Canaan.
Ten spies destroyed; forty years' wandering declared; defeat of the Israelites.
Rebellion of Korah, Dathan, and Abiram.
Rebellion of the congregation (14,700 die of plague).
FORTY YEARS' WANDERINGS IN THE WILDERNESS OF ZIN.
KADESH-BARNEA (return to). Water from rock at Meribah; the sin of Moses and Aaron.
Death of Miriam.
Refusal of passage through Edom.
MOUNT HOR (in Moab). Death of Aaron.
HORMAH ("utter destruction"). Defeat of Canaanites.
EDOM (circuit of borders of). Crossing Zared (*R.*), through Moabites' territory, to Arnon (*R.*).
Plague of fiery serpents.
Free passage refused by Sihon; his defeat.
EDREI. Similar refusal by Og, king of Bashan; his defeat.
These two victories gave to Israel possession of the whole country E. of Jordan, from the River Arnon (which falls into the Dead Sea) to Mount Hermon.
SHITTIM. Alliance of Moabites, Ammonites, and Midianites, under Balak, against Israel. Balaam's fruitless attempt to curse Israel. Fornication of Israel, and defection to worship of Baal. 24,000 slain by a plague. Zeal of Phinehas. Defeat of Midian; Balaam slain.
MOAB (plains of). Review of Israelite army, 625,030 males above twenty years old (B.C. 1451). Book of the Wars of the Lord.
Repetition and confirmation of the Law by Moses, to the new generation of Israel. Moses' view of Canaan from Pisgah. His death.
JORDAN (crossing the).
GILGAL (encampment at). Circumcision.
JERICHO (fall of). March on Ai.
AI (its capture). Achan's sin.
SHECHEM. The whole congregation (half on Mount Ebal, half on Mount Gerizim) swear to the Covenant, in presence of the ark. The Law written on twelve stones on Ebal; the cursings read from the same mountain, and the blessings from Gerizim.
GILGAL (return to). Treaty with Gibeonites.
GIBEON (march to relief of).
BETH-HORON. Defeat of Adoni-zedek and four other kings. Conquest of Southern Canaan.
MEROM. Defeat of Northern Canaanite confederacy.
SHILOH. Settlement of the twelve tribes in their possessions.

* Succoth (*Booths*) was probably not a place, but only an encampment, so called from the temporary booths, hastily made from the boughs of trees, to shelter the fugitives during their Sabbath rest, for they would not be provided with tents.

X. MIRACLES IN THE OLD TESTAMENT.

Miracles.	*Reference.*
IN EGYPT.	
Aaron's rod turned into a serpent	Exod. vii. 10—12.
The ten plagues:—	
1. Water made blood	—— 20—25.
2. Frogs	—— viii. 5—14.
3. Lice	—— 16—18.
4. Flies	—— 20—24.
5. Murrain	—— ix. 3—6.
6. Boils and blains	—— 8—11.
7. Thunder and hail	—— 22—26.
8. Locusts	—— x. 12—19.
9. Darkness	—— 21—23.
10. Firstborn slain	—— xii. 29, 30.
Parting of the Red Sea	—— xiv. 6, 21—31.
IN THE WILDERNESS.	
The curing of the waters of Marah	—— xv. 23—25.
Feeding with manna	—— xvi. 14—35.
Water from the rock, at Rephidim	—— xvii. 5—7.
Death of Nadab and Abihu	Lev. x. 1, 2.
Burning of the congregation at Taberah	Numb. xi. 1—3.
Death of Korah, Dathan, and Abiram, &c.	—— xvi. 31—35.
Budding of Aaron's rod, at Kadesh	—— xvii. 8.
Water from the rock, at Meribah	—— xx. 7—11.
The brazen serpent	—— xxi. 8, 9.
Stoppage of the Jordan stream	Josh. iii. 14—17.
IN CANAAN.—UNDER JOSHUA.	
Fall of Jericho	—— vi. 6—25.
Staying of sun and moon	—— x. 12—14.
UNDER THE KINGS.	
Death of Uzzah	2 Sam. vi. 7.
Withering of Jeroboam's hand, and destruction of the altar at Beth-el	1 Kings xiii. 4—6.
BY ELIJAH.	
The staying of the cruse of oil and meal at Zarephath	—— xvii. 14—16.
The raising of the widow's son at Zarephath	—— 17—24.
The burning of the sacrifice on Mount Carmel	—— xviii. 30—38.
Burning of the captains and their companies	2 Kings i. 10—12.
Dividing of Jordan	—— ii. 7, 8.
BY ELISHA.	
Dividing of Jordan	—— ii. 14.
Cure of waters of Jericho	—— 21, 22.
Destruction of mocking children at Beth-el	—— 24.
Supply of water to the allied armies in Moab	—— iii. 16—20.
Multiplication of the widow's oil	—— iv. 2—7.
Raising the Shunammite's son	—— 32—37.
Healing the deadly pottage	—— 38—41.
Feeding one hundred men with twenty loaves	—— 42—44.
Cure of Naaman's leprosy, and its transfer to Gehazi	—— v. 10—14, 27.
Making an iron axe swim	—— vi. 5—7.
Smiting the Syrian army	—— 18—20.
Resurrection of dead man by touching Elisha's bones	—— xiii. 21.
RECORDED BY ISAIAH.	
Destruction of Sennacherib's army	—— xix. 35.
Return of sun by the dial of Ahaz	—— xx. 9—11.
DURING CAPTIVITY.	
Deliverance of the Three Children from the fiery furnace	Dan. iii. 19—27.
Deliverance of Daniel from the lions	—— vi. 16—23.
MISCELLANEOUS.	
Smiting of Philistines, and fall of Dagon	1 Sam. v. 3—12.
Smiting of Uzziah with leprosy	2 Chron. xxvi. 16—21.
Deliverance of Jonah from the great fish	Jonah ii. 1—10.

XI. PARABLES IN THE OLD TESTAMENT.

Parables.	*By whom spoken.*	*Reference.*
The ewe lamb	Nathan to David	2 Sam. xii. 1—4.
The two brethren, and avengers of blood	Widow of Tekoah	—— xiv. 1—11.
Escaped captive	Man of the sons of the prophets to Ahab	1 Kings xx. 35—40.
Vineyard and grapes	Isaiah to Judah and Jerusalem	Isaiah v. 1—7.
Eagles and vine	Ezekiel to Israel	Ezek. xvii. 3—10.
Lions' whelps	" "	—— xix. 2—9.
The boiling pot	" "	—— xxiv. 3—5.
PARABOLIC FABLES.		
Trees choosing a king	Jotham to Shechemites	Judg. ix. 7—15.
Micaiah's vision		1 Kings xxii. 19—23.
Thistle and cedar	Jehoash to Amaziah	2 Kings xiv. 9.

XII. SPECIAL PRAYERS IN THE OLD TESTAMENT.

Of whom recorded.	*References.*	*Subjects.*
Aaron and priests	Num. 6. 22—26	The Aaronic blessing of Israel.
Abraham	Gen. 15. 2	For a son.
Abraham	— 17. 17, 18	For Ishmael's acceptance.
Abraham	— 18. 23	For mercy on Sodom.
Abraham's servant	— 24. 12	Success in his mission, when sent to find a wife for Isaac.
Agur	Prov. 30. 1	For moderation in his desires.
Asa	2 Chr. 14. 11	When going to battle with Zerah the Ethiopian.
Daniel	Dan. 9. 4	For the restoration of Jerusalem.
David	2 Sam. 7. 18	Prayer for a blessing on his house.
David	Ps. 51	After his sin with Bath-sheba.
David	2 Sam. 24. 17	After numbering the people.
David	1 Chr. 29. 10—19	Thanksgiving at close of life.
Elijah	1 Kin. 17. 20	For the restoration of the widow's son.
Elijah	— 18. 36	For Divine attestation of his mission.
Elijah	— 19. 4	For death.
Elisha	2 Kin. 6. 17	For his servant's eyes to be opened.
Elisha	— 6. 18	That the army sent to take him may be blinded.
Ezekiel	Ezek. 9. 8	Intercession for his people.
Ezra	Ezra 9. 6	Confession of sin in the people's alliances with the heathen.
Habakkuk	Hab. 3. 1—16	For revival of God's work.
Hannah	1 Sam. 1. 11	For the gift of a son.
Hezekiah	2 Kin. 19. 15; Is. 37. 16	For protection against Sennacherib.
Hezekiah	— 20. 3; Is. 38. 3	When dangerously ill.
Hezekiah	2 Chr. 30. 18	For the unprepared who had eaten of the passover.
Israel	Deut. 21. 6—8	Expiation of undiscovered murder.
Israel	— 26. 5—10	Confession on presenting firstfruits.
Israel	— 26. 13—15	The prayer of the tithing year.
Jabez	1 Chr. 4. 10	For the Divine blessing.
Jacob	Gen. 32. 9	For deliverance from Esau.
Jehoshaphat	2 Chr. 20. 6	For protection against the armies of the Moabites and Ammonites.
Jeremiah	Jer. 14. 7	In a great famine.
Jeremiah	— 15. 15—18	For comfort.
Jonah	Jonah 2. 2	For deliverance from the great fish.
Joshua	Josh. 7. 7—9	After Achan's sin.
Levites	Neh. 9. 5	Confession of God's goodness, and their nation's sins.
Manoah	Judg. 13. 8, 9	For Divine guidance in training his child.
Moses	Ex. 32. 11; Deut. 9. 26	Forgiveness for the people's idolatry.
Moses	— 33. 12	For the Divine presence.
Moses	Num. 10. 35, 36	At the setting forth and stopping of the ark.
Moses	— 11. 11—15	For Divine help to govern the Israelites.
Moses	— 12. 13	For Miriam, for cure from leprosy.
Moses	— 14. 13—19	For the people disappointed at the spies' report.
Moses	— 27. 15	For a successor.
Moses	Deut. 3. 24	To enter Canaan.
Nehemiah	Neh. 1. 5	For the remnant in captivity.
Nehemiah	— 4. 4	For protection against Sanballat and Tobiah.
Samson	Judges 16. 28	To be avenged on his enemies.
Solomon	1 Kin. 3. 5—9	For wisdom to govern Israel.
Solomon	1 Kin. 8. 23; 2 Chr. 6. 14	Dedication of the Temple.

XIII. BRIEF HISTORICAL SUMMARY OF THE INTERVAL BETWEEN THE OLD AND NEW TESTAMENTS,

TAKEN CHIEFLY FROM

JOSEPHUS AND THE BOOKS OF MACCABEES.

EZRA and Nehemiah left a settled form of government in Palestine, the centre of which was Jerusalem. Here was established a council of elders and priests, who formed an ecclesiastical court, interpreting the Law, and enforcing its observance. These were called the "Great Synagogue." They were to the new settlement after the Captivity what the "elders that overlived Joshua" (Josh. xxiv. 31) were to the Israelites who came out of Egypt.

It was the Jewish theory that the Law was given in a twofold form, viz. the *written* and the *oral*; the former consisting of brief official enactments, the latter entering into more copious details. With the former code, immutably formalised by God, they said the latter was orally taught to Moses on Mount Sinai by the same Divine Author, as the authoritative interpretation thereof, with the command to commit the one to writing, but to transmit the other only by word of mouth. This oral law was repeated by Moses to Joshua, who handed it on to the elders who succeeded him, and they to the prophets, who, in their turn, passed it from one to another till it reached Jeremiah, who, through the medium of Baruch, conveyed it to Ezra, and he to the Great Synagogue, which Nehemiah also supplied with a library of all the sacred books he could collect (2 Macc. ii. 13). This body of elders lasted about 150 years, when it expired in its last survivor, the High Priest Simon the Just, B.C. 291. They are said to have numbered 120. To them the Jews owe the 613 Precepts; and this oral tradition may be considered the groundwork of the Talmud. It is to this "Great Synagogue" and its oral tradition that our Lord refers in the Sermon on the Mount, in the words, "it was said by them of old time" (Matt. v. 27), and elsewhere in His allusions to "the traditions of the elders."

Ezra and Nehemiah also set up synagogues in country towns, as places of worship on the sabbath, and as schools of instruction and theological discussion during the week. Attached to each was a body of "Rulers," who were both civil magistrates and ecclesiastical presbyters. Palestine was subject to Persia at this time, and formed part of a province under the Satrap of Syria, but these elders were allowed to administer the government with the high priest as their responsible head.

According to Jewish tradition, related by Josephus (Antiq. xi. 8. 1. ff.), and repeated in the Talmud, in later Jewish writers, and in the Chronicles of Abulfeda, and supported in some of its main features by historical facts (such as the freedom of Palestine from tribute during the Sabbatical years, &c.), Alexander the Great visited Jerusalem (B.C. 331) to punish the Jews for their refusal to transfer their allegiance to him, when summoned to do so during his siege of Tyre. After the reduction of Tyre and Gaza he is said to have approached Jerusalem with hostile intent; but Jaddua the high priest, in conformity with a dream, awaited his approach, clad in his priestly robes of hyacinth and gold, and accompanied by a train of priests and citizens arrayed in white. Alexander, moved by the novel spectacle, did reverence to the high priest and kissed the sacred inscription on his mitre, alleging that he had seen in a dream that same venerable form, who had promised him success in his Eastern campaign. To this incident are said to be due the peculiar privileges accorded by Alexander to the Jews in Palestine, Babylonia, and Media, which they continued to enjoy under his successors, and which were afterwards confirmed and enlarged by the Romans. After subduing Egypt, and building Alexandria, he invited a number of Jews to settle there, granting them many privileges and immunities.

Alexander's conquests broke down the barriers separating one kingdom from another, and especially those between the Asiatic and European states. Men learned to understand each other's thoughts, while Greek literature and intelligence spread over the East, and the Greek language became almost universal. After the battle of Ipsus (B.C. 301) Palestine was a kind of neutral territory between the rival empires of Syria and Egypt; and while from time to time the prey of each, its strategic importance enabled it to make favourable terms with whichever empire it acknowledged to be supreme. Internally it was able to resist the revolution which Greek supremacy effected. Ezra's Constitution was fully developed, a powerful hierarchy had substituted the idea of a Church for that of a nation, and the Jew mixed with other peoples and lived in other lands without losing any of his allegiance to his own Deity or to his peculiar customs. As a whole, the Jewish nation realised their mission as the teachers of religion to the world, and were ready to fulfil it. The opportunity and power to do so were furnished by Alexander's conquests. While they learnt independence from the example of Greece, and soon became divided into sects (analogous to the typical forms of Greek philosophy), this freedom of thought was modified, in their case, by the contemplative temper of the East. Henceforward Alexandria exercised a greater influence on Judaism, in its relation to other nations, than did Jerusalem, since that city was the point of contact between Eastern and Western thought. Ptolemy Soter's invasion of Judæa (B.C. 320) led to a further settlement of Jews at Alexandria (partly as captives, partly as colonists). Under his successor, Ptolemy Philadelphus (B.C. 285), learning was fostered, and an alliance was attempted between Jewish revelation and Greek philosophy, each reacting on the other. The most important result of this was the translation of the Hebrew Scriptures into Greek (the LXX.), which became known all over the world, and thus prepared the way for the universal spread of Christianity. So Egypt disciplined and educated anew these appointed teachers of religion. It first impressed upon a nation the firm unity of a family, and then, in due time, re-connected a mature people with the world from which it had been called out.

The same patronage was extended to the Jews, throughout his reign, by Ptolemy Euergetes, who conformed to the Mosaic rites by sacrificing at Jerusalem, and conferred privileges on the high priest which rendered him an almost independent tributary prince.

Thus there were two great centres of Judaism existing contemporaneously, and each exercising a distinctive influence, viz. (1) the gradually-decaying Jerusalem, the home of the Pharisee, and the capital of the Hebrew proper, whose ritual was that of Moses, and whose sacred and only literature was the Hebrew Scriptures and commentaries thereon; and (2) Alexandria, the capital of the Hellenist, or Greek-speaking Jew, who mingled Greek culture and independence with Jewish autonomy and Oriental contemplation and allegory. The latter infused a new spirit into Judaism, which became divided into two great parties, known, in Gospel times, as "Pharisees" and "Sadducees;" the former representing the extreme phase of Hebraism, and the latter the corresponding ultra-development of Hellenism.

A third element was introduced by the followers of Antiochus Epiphanes, who brought in a mixture of Greek and Roman paganism, and sought to break down the pure morality of Hebraism by the introduction of heathen licence. His father, Antiochus the Great, had alternately won and lost the Syrian provinces, in a succession of conflicts (from B.C. 223 to 198) with the Ptolemies. He was eventually successful, in combination with Philip III of Macedon. He was hailed by the Jews as their deliverer from subjection to Egypt, and confirmed the privileges they had previously enjoyed under Alexander and his successors.

Under Antiochus Epiphanes (B.C. 173), the Hellenising party were in the majority at Jerusalem, and the high priesthood was obtained by purchase from Antiochus, who made use of his money and a victorious army to buy over the unscrupulous and to massacre the faithful, until he established heathenism in the Holy City, proscribed the use

of the Mosaic ritual, and promulgated those infamous "Decrees" which led to the revival of the ancient patriotism under the Maccabees. He erected the statue of Jupiter on the altar of burnt-offering, committed all books of Scripture to the flames, and prohibited the worship of God.

During these struggles, the high priests played a conspicuous but not a very honourable part, being too often the creatures of whatever civil power chanced, for the time, to be in the ascendant.

Succession of High Priests. Those of the first century were of no political importance. Their names are Eliashib, Joiada, Jonathan or Johanan, and Jaddua (whose brother Manasseh married a Samaritan wife, for which he was banished from Jerusalem, whereupon he set up a spurious form of Jewish ritual in a temple built under his direction on Mount Gerizim; see John iv. 20). According to Josephus, it was this Jaddua who met Alexander the Great at Mizpeh. Onias I, son of Jaddua, succeeded his father about the time of the death of Alexander the Great. He was succeeded by Simon I (said by Josephus to have been named "the Just," though this title is applied by others to Simon II), who was the last teacher of the "Great Synagogue," and closes the list of the righteous in Ecclesiasticus (ch. 50). He was followed by his brothers Eleazar and Manasseh, in succession; after whom came Onias II, son of Simon I (B.C. 240), whose avarice, and consequent refusal to pay the tribute, paved the way for the subsequent rupture with Egypt, which was temporarily averted by Joseph, who farmed the tribute from Ptolemy. Onias II was succeeded by his son, Simon II (supposed by some to be "Simon the Just"), who was followed by Onias III (B.C. 198), through whose prayers the intended spoliation of the Temple by Antiochus is said to have been averted. He was treacherously supplanted by his brother Jason (B.C. 175), who bought the office from Antiochus Epiphanes. But that monarch shortly after sold the office a second time to Menelaus (Onias IV), Jason's brother, by whom the rightful high priest (Onias III) was murdered, for which crime Menelaus was executed by command of Antiochus. These internal dissensions were the cause of a secession of the most faithful Jews, under the lawful high priest (Onias V, son of Onias III), to Alexandria, where he sought to give to the Hellenistic Jews a unity which was no longer possible in Judæa; and the Mosaic ritual and polity were, for a time, transferred to the colony near Heliopolis (called Onias, after its founder) and its temple. The precise site of this temple is supposed to be Tel-el-Yahood, or Tel-el-Yahoodeeyeh, twelve miles N.E. of Heliopolis, between Cairo and Zagazig.

In this period the prophecies of Daniel (viii. 20—25) were fulfilled. The one horn of the "he goat" was Alexander the Great, and the "four horns" which sprang up when it was broken were his four generals, among whom his kingdom was divided (Cassander, Lysimachus, Ptolemy, and Seleucus); and the "little horn" (vii. 8) was Antiochus Epiphanes, by whom the daily sacrifice was taken away for 2,300 days, and whose conquest of Egypt was stopped by ambassadors from Rome (the Fourth Empire) landing at Alexandria (xi. 31, 32) and requiring him to withdraw from that country.

The determination of Antiochus to stamp out Judaism produced a recoil. It culminated in the attempt of Antiochus to force the Jews publicly to eat the flesh of swine sacrificed on God's altar in honour of Jupiter. One aged scribe refused, and was followed by a mother and her seven sons, who all suffered martyrdom with the extremities of torture. In the city of Modin, Mattathias, a priest of the Asmonæan family, slew with his own hand a Jew, who was about to offer idolatrous sacrifice, and the royal officer who presided. Aided by his five sons, he rallied the faithful round him, threw down the heathen altar, fled to the mountains, and raised the standard of liberty, on which were inscribed M.K.B.I., the initials of their Hebrew war-cry, *Mi-Kamoka Bâelim, Jehovah*, "Who is like unto thee, O Lord, among the gods?" (Exod. xv. 11), from which the insurgents got the name of *Maccabees*, whence the eldest son and successor of Mattathias is known in history as Judas Maccabæus. Under him they were victorious. Antiochus, stricken by God, died of a loathsome disease. The Maccabees recovered Jerusalem, purified the Temple, and restored its worship, holding for eight days (in December, B.C. 165) the first "Feast of Dedication," which continued to be annually observed in our Lord's time (John x. 22).

Maccabæan Period. The Maccabæan family continued to hold the main sway over the people, who retained their local customs, but were obliged to make terms with the Romans, under whose protection they enjoyed considerable freedom. Although the Israelites were scattered over many countries, Jerusalem was still their religious and political centre, in its Temple alone were sacrifices offered, and to it flowed in the poll-tax of half a shekel from Jews all over the world. The Roman Government acknowledged and confirmed their independent local administration, as a peculiar *imperium in imperio*, by the following decrees:—

(B.C. 47.) Julius Cæsar (for services in the Alexandrine war) gave to Hyrcanus and his heirs (1) all rights accorded to the high priest by law or courtesy; (2) the privilege of being *Patroni* of all Jews that were aggrieved: hence all Jews throughout the world had a direct appeal to Cæsar through the high priest, whose ambassadors had everywhere a free passage; (3) exemption from all tribute every seventh year, "because they neither sow nor reap;" (4) peculiar liberty to "meet and assemble together, and comport themselves according to the custom of their fathers and their own laws."

(B.C. 44.) On the death of Cæsar and Hyrcanus, all the edicts of the former, whether recorded in the Treasury or not, were confirmed by the Senate, in the Consulate of Dolabella and Antony. Thus the Jews, wherever they lived, were exempt from taxation at certain times, and free from military service; were allowed to maintain their peculiar customs, and looked to their high priest in Jerusalem as their ecclesiastical and civil superior in all that related to religious or ceremonial observances. But, for maintenance of order and general political government, a Roman official (*procurator*), supported by a military organisation, presided over all Syria. This official at first was one allied to both interests, and to whom was delegated the nomination to the high priesthood, viz. Herod the Great (B.C. 37), an Idumæan by birth, but descended from a Philistine slave. With the aid of Roman troops he deposed the last Asmonæan prince, Antigonus, married his niece Mariamne (granddaughter of Hyrcanus the high priest), and became a nominal sovereign, subject to Rome. A heathen at heart, a savage in character, a brute in passions, and a fawning slave to the Imperial Court, he made use of his position to betray his country to the Romans by fostering immorality, cultivating alien customs, sapping religious faith, encouraging mutual distrust, corrupting the priesthood, and massacring the nobles. He rebuilt the Temple on the most gorgeous scale, intending it to be the proud monument of his dynasty; but it was really the whitened sepulchre that concealed the foul impurity of his family and the loathsome corruption into which he had plunged his people.

The loss of political liberty drove the Jewish spirit to an inward self-exaltation and spiritual pride, with a senile fondness for dwelling on the glories of the past. The Jews turned to minute interpretation of and refinements on the Law, to exaggerated expectations of fulfilment of prophecy, and literal attention to trivial acts of worship. Pharisees, Scribes, and Lawyers were more in esteem than Priests and Levites, and the teaching was rhetorical and disputatious, rather than dogmatic and authoritative. Hence arose the two great rival schools of Gospel times, the Pharisees and Sadducees (*see* p. 58).

The literature of this period is confined to the Books of Apocrypha, the merit of which is unequal. Highest in rank are the two treatises "Wisdom" and "Ecclesiasticus," which possess high literary and moral excellence. Next are "Baruch," "The Song of the Three Children," "The Prayer of Manasses;" then the historical books; and last, the Babylonian stories, which show the decline of faith and increase of superstition among those Jews who remained in Babylon.

The New Testament.

XIV. GENUINENESS AND INTEGRITY OF THE NEW TESTAMENT.

ITS GENUINENESS. EXTERNAL EVIDENCE. The existence and authority of the several books in the New Testament are attested by quotations in a series of Christian writers which begins with the immediate successors of the Apostles. Clement of Rome, for example, refers expressly to 1 Corinthians as the work of Paul. Polycarp, who had heard John, does not quote the sacred writers by name, but his Epistle contains many references to their writings. His pupil Irenæus quotes almost every book of the New Testament, and often names the writers. So do Tertullian and Clement of Alexandria in the next generation. Origen not only bears testimony by quotation, but speaks definitely on the subject of authorship. He mentions that the genuineness of 2 Peter and 2 and 3 John was not unquestioned; and, with regard to the Epistle to the Hebrews, he attributes the thoughts to Paul and the actual authorship to some unknown writer. Eusebius discusses in his Ecclesiastical History the question of the Canon. He affirms the four Gospels, the Acts of the Apostles, the fourteen Epistles of Paul, 1 John, and 1 Peter, to be universally esteemed genuine. He states that the Epistles of James and Jude, 2 Peter, and 2 and 3 John, were read publicly in most churches, but were not universally accepted. Of the Revelation he speaks with some uncertainty. We possess in the Latin Fragment, first published by Muratori in 1740, something like a full list of the New Testament Scriptures from a writer who describes himself as contemporary with Pius, Bishop of Rome, *c.* A.D. 150. A similar list may be made out from the Syriac Version, which can hardly be later than the second century. In that Version, 2 Peter, 2 and 3 John, Jude, and the Revelation are wanting. In the fourth century complete lists are abundant, and they agree for the most part with our present Canon. The great Athanasius enumerates unhesitatingly all the Scriptures of the New Testament as we have them now; and so do the Latin Fathers Augustine and Jerome. Vestiges of the questions mentioned by Eusebius may be traced one or two centuries later in the East: in the West there is no trace of them after Jerome's time.

ITS INTEGRITY. EARLY COPIES. There is no MS. of the New Testament, or of any part of it, extant which was written within the first three centuries. Of the MSS. which were written in the fourth century or later, some (as was the case with the four first named below) contained the whole of the New Testament and of the Greek Version of the Old; some contained the whole of the New Testament without the Old; the great majority contained portions only of the New Testament, such as the Gospels, the Pauline Epistles, the Catholic Epistles, and so on. The New Testament was translated into Latin and into Syriac as early as the second century, but of these Versions there are no copies extant which were written so early as the oldest of the Greek MSS. Of the Greek MSS. the most important are the following:—

(1) SINAITIC, known to critics as ℵ (Cent. iv), in the *St. Petersburg Library;* found by Tischendorf in the convent of St. Catherine on Mount Sinai in 1859. The New Testament is entire; and is followed by the Epistle of Barnabas, and part of the "Shepherd" of Hermas.

(2) ALEXANDRINE, known as A (Cent. v), in the *British Museum;* given by Cyril Lucar, Patriarch of Constantinople, to Charles I in 1628. Some parts of the New Testament are missing (Matt. i. 1—xxv. 6; John vi. 50—viii. 52; 2 Cor. iv. 13—xii. 6). At the end stands the First Epistle of Clement, and part of the Second.

(3) VATICAN, known as B (Cent. iv), in the *Vatican Library.* The First and Second Epistles to Timothy and the Epistles to Titus and Philemon are wanting: Heb. ix. 14 to the end, and Revelation, have been supplied by a modern hand (Cent. xv).

(4) EPHREM'S, known as C (Cent. v), a palimpsest, in the *Paris Library.* It contains fragments of the LXX, and of almost every book in the New Testament. The original writing was effaced in the twelfth century, and Greek translations from Ephrem Syrus' works were written over it.

(5) BEZA'S, known as D (Cent. vi), in the *Cambridge Library;* found by Beza in the monastery of St. Irenæus at Lyons in 1562, and presented by him to the University of Cambridge. It is a Græco-Latin MS. of the Gospels and Acts, with a small fragment of 3 John.

(6) CLERMONT, known as D_2 (Cent. vi), in the *Paris Library;* once in Beza's possession. It is a Græco-Latin MS. of Paul's Epistles.

(7) LAUDIAN, known as E (Cent. vi), in the *Bodleian Library.* It is a Græco-Latin MS. of the Acts.

(8) PARISIAN, known as L (Cent. viii), in the *Paris Library;* one of the most important of the later Uncial MSS. It contains the four Gospels (except Matt. iv. 22—v. 14; xxviii. 17—20; Mark x. 16—20; John xxi. 15—25). It agrees in a remarkable manner with the quotations found in Origen, and with the Vatican MS.

Approximate number of extant Greek MSS.:—
Uncial.—Gospels, 34; Acts and Catholic Epistles, 10; Paul's Epistles, 14; Revelation, 4.
Cursive.—Gospels, 629; Acts and Catholic Epistles, 232; Paul's Epistles, 283; Revelation, 105.

The NEW TESTAMENT is the Sacred Scripture of the Last Dispensation, in which a NEW COVENANT is made between God and man, whereby all mankind are offered the privileges of (1) *adoption* as sons of God, (2) *incorporation* into Christ's Church, (3) *inheritance* in the kingdom of heaven. As no preference is given to any particular family or people, but these privileges are freely offered to all, the *offer*, the incorporated *society* who accept it, the *faith* (or terms of membership), are all said to be *Catholic*, or universal, i.e. *open* to all, not necessarily *accepted* by all. This offer is called the Gospel, the Preacher of which is Christ; and He is also the Head of the Society, which is called the Church, or "Body of the Lord."

The BOOKS of the NEW TESTAMENT have, to some extent, their counterpart in the OLD. Thus, the FOUR GOSPELS correspond with the PENTATEUCH, as they contain an account of the Origin and Law of the Covenant; the ACTS of the APOSTLES with the HISTORICAL BOOKS (especially Joshua and Judges); the twenty-one EPISTLES with the PROPHETS; and REVELATION with the concluding portions of DANIEL and EZEKIEL.

XV. SUMMARY OF THE BOOKS OF THE NEW TESTAMENT.

DIVISIONS OF THE NEW TESTAMENT:—

1. *Constitutional and Historical.*
   (1.) THE FOUR GOSPELS: two by Apostles, two by missionary Evangelists.
   (2.) THE ACTS OF THE APOSTLES, forming the link of connexion between the historical and didactic portions.
2. *Didactic.*
   (1.) The PAULINE EPISTLES, viz.:
      a. Doctrinal: addressed to Churches, viz. Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians, Hebrews.
      b. Pastoral: addressed to Timothy and Titus.
      c. Special: addressed to an individual (Philemon).
   (2.) CATHOLIC EPISTLES, addressed to the Church at large:
      a. One of James.
      b. Two of Peter.
      c. Three of John.
      d. One of Jude.
3. *Prophetic.* The Revelation of John the Divine.

1. HISTORICAL.

(1.) THE FOUR GOSPELS. The Gospels (Εὐαγγέλιον, *Evangelium*) contain the "Good Tidings" of salvation through Jesus Christ. The first three give a general view of our Lord's Life and Teaching, and so are called "Synoptical;" the fourth is supplementary and doctrinal. They are not four Gospels, but one Gospel under four aspects, as presented to the minds of four different writers, supposed to have been prefigured by the four cherubim seen by Ezekiel in his vision (chap. i): Matthew as a MAN; Mark as a LION; Luke as an OX; John as an EAGLE. The first emphasises the *historical* import of the Life of Christ; the second His Royal dignity; the third His Sacrificial character; the fourth His Divinity.

MATTHEW gives the human descent of our Lord from Abraham, as evidence of His being the promised seed, in whom all nations should be blessed. Thus Christ completes the Old Testament history and covenant. He is the one Antitype in whom all has been fulfilled; in Him the Old Testament passes into the New; the prohibitions of the Law into the encouragements of the Gospel; Sinai into the Mount of Beatitudes; the prophetic into the teaching office; priesthood into redemption by suffering; kingship into the supremacy of Almighty grace restoring a fallen world.

The writer was the son of Alphæus, and a Hebrew. Before his conversion he was named Levi, and was a publican and collector of the tolls and customs of persons and goods crossing the lake at Capernaum. He wrote his Gospel mainly for his fellow-countrymen. Papias, in the first half of the second century, says that he wrote it in Hebrew, and the same statement is found in other Fathers. It is possible that he put forth two editions, one in Hebrew and one in Greek; the former, perhaps, about 42, the latter about 69 A.D.

Its arrangement is not chronological, but in groups, in which Jesus, the offspring of Abraham, fulfils the promises of the Old Testament. His doctrine and life are the fulfilment of types, prophecies, and hopes, but are disappointing to false aspirations of degenerate Judaism. The conflict, provoked by this disappointment, apparently terminates against Him; really it completes His triumph and establishes His kingdom, since His death reconciles the world to God, which is the basis of His new constitution. Thus, fulfilling the old covenant, He transforms the typical into the eternal theocracy, and He is the true Christ,—eternal Prophet, Priest, and King.

The true character of the Messiah is attested:—

1. By His lineal descent, and Divine revelation at His birth (i—iv).

2. By the manifestation of His triple office (Prophet, Priest, and King), in conflict with the popular ideas (v—xvi).

3. By unfolding the true nature of His kingdom and its future history, in contrast with that of the ancient world (xvi—xx).

4. By His self-sacrifice and humiliation (xxi—xxiv).

5. By prophetic revelations of the judgment on the Jewish nation and on the world (xxiv, xxv).

6. By His sacerdotal presentation of Himself as the atoning sacrifice (xxvi, xxvii).

7. By His glorification at the right hand of power (xxviii).

This Gospel is peculiarly characterised by repeated reference to the Law and Prophets (i. 23; ii. 6, 15, 18; iii. 3; iv. 15; viii. 17, &c.); by careful enunciation of such teaching as would awaken Jews, and correct their false views; and by warnings of national calamities.

MARK, who bore also the Hebrew name *John*, was son of Mary, whose house at Jerusalem became the refuge and earliest church of the Christian community. He was nephew of Barnabas, and the attendant of Barnabas and Paul on their first mission; but returned home from Perga (Acts xiii. 5, 13), afterwards attaching himself to Barnabas, though subsequently reconciled to Paul (Col. iv. 10). He is the reputed founder of the Alexandrine Church.

He was attached to Peter (1 Pet. v. 13), from whom he obtained some materials for his Gospel. This is affirmed by Papias and other Fathers. It has been thought that he had the Gospel of Matthew before him; but other explanations may account for the close resemblance between the two. At all events he frequently supplied new graphic touches to the narrative from some independent source: e.g. Christ is among "wild beasts;" the fig-tree dried up "from *the roots*;" Jesus is asleep "on a pillow" (i. 13; xi. 20; iv. 38). His theme is "Judah is a young lion" (Gen. xlix. 9; Hos. xi. 10); and he depicts the Saviour as the conqueror of all Satanic powers, with a brevity and vividness which add force to the heroic character portrayed. Hence he gives only a few burning words of controversy and denunciation, not the longer discourses of our Lord; event succeeds event in rapid succession; he accumulates negatives; his favourite word is "immediately;" his tenses are present; and he supplies often the very vernacular words used in the occurrences (iii. 17, 22; v. 41). The Messiah seems to rouse every emotion of the soul,—amazement, fear, confidence, hope, joy—and adapts His Divine power to temper each. The rapidity and completeness of His achievements, the pervading influence of His Name throughout the world, His victory over death, and exaltation to the throne of glory, are the grand characteristics of the Divine Redeemer. These are heightened and relieved by regular intervals of pause and rest, preparatory to fresh campaigns; for Mark narrates only the three years' ministry of our Lord.

I. Preparation; Christ's appearance by the side of the Baptist (i. 1—13). II. His conflicts in Galilee after His baptism (i. 13—ix). III. His victories in Peræa (x). IV. His conflicts in Judæa (x—xv). V. His Resurrection and Ascension.

LUKE was probably of Gentile extraction (Col. iv. 10—14), a native of Antioch, and a faithful colleague of Paul. His superior education is proved by the literary excellence of his writings (viz. the Gospel and the Acts of the Apostles, which are but two volumes of one work). His preface, in pure Greek, betokens a careful study of documentary and other evidence. He speaks of attempts made by "many" others to write a Life of Christ. Though it is the same Gospel, it is narrated with peculiar independence, containing additional matter, greater accuracy in preserving the chronological order of events, and in complying with the requirements of history. Luke tested tradition by documentary records (e.g. i. 5; ii. 2; iii. 1); by comparing the oral testimony of living witnesses (i. 2, 3); and only when he had "perfect understanding of all things from the very first," ventured to compile a "Life of Christ" as a perfect *man*, restoring human nature, and offering Himself a sacrifice for all mankind. To him we are indebted for the history of the birth and childhood of Jesus and the Baptist, for the liturgical hymns, and the scene in the synagogue at Nazareth (vi), which were probably communicated by the Virgin Mary. The *physician* shows himself in the particular details of diseases; the *artist* in the vivid pictures of life-like scenes; the companion of Paul in the extension of the Gospel to Gentiles (iv. 16—30), and in the favour shown by Jesus to "publicans and sinners" (vii. 36—50; xxiii. 39—43). Hence His genealogy is traced up to Adam, the progenitor of the whole race.

I. The miraculous birth of Jesus and His forerunner; His manifestation in childhood, and growth to manhood (i and ii). II. The testimony to His Messiahship (iii and iv). III. His ministry in Galilee (iv—xvii). IV. His Passion, Resurrection, and Ascension (xviii—xxiv).

JOHN, brother of James and son of Zebedee, was one of the earliest and also the youngest of our Lord's disciples, honoured with the distinction "whom Jesus loved." His Gospel was written at the close of the first century or beginning of the second, long after the others had become well known throughout Christendom. He had all of them before him; he supplied what they had omitted, corrected false impressions produced by reading them, and gave the cue for their deeper interpretation. He indirectly refers to and corroborates much that they have recorded, but abstains from traversing the same ground. He only narrates one miracle which is common to all the Gospels (the feeding of the 5,000), but gives us four others peculiar to him—the change of water into wine; the healing of the impotent man, and of one born blind; and the raising of Lazarus. While the events narrated by the Synoptists are mainly those which took place in Galilee, John's Gospel is almost wholly occupied with Christ's ministry in Judæa, and one-third of it is devoted to the sayings and doings of the last twenty-four hours of His life. He omits all the Parables given by the Synoptists.

Generally, his Gospel is rather a compilation of distinct dissertations than a continuous narrative. It connects the Redemption of mankind with the Creation by the same Source of Life. Its subject is "The Eternal Word made Flesh," (1) as pre-existent, (2) as incarnate, (3) as revealing the Father, (4) as connecting humanity with Divinity through His own incarnation by means of spiritual agency. Hence the transmission of this spiritual influence through material substances is *evidenced* by the first miracle (ii); *expounded* to Nicodemus (iii); *allegorised* to the Samaritan woman (iv); *exemplified* in the impotent man (v); *symbolised and emphasised* in the feeding of the 5,000, and subsequent discourse (vi). The Revelation of the Father is developed by miracle and parable in vii—x; His life-giving power communicated to human nature temporarily and eternally by spiritual agency in xi—xiii; the perpetual transmission of that power from Himself to mankind through His apostles, and their commission to execute their functions, in xiv—xxi. Many additional scenes in His Passion, and especially Pilate's efforts to release Him, are furnished only by John. His reckoning of time is in accordance with the division of the day at midnight, which is identical with our own.

(2.) ACTS OF THE APOSTLES. This book, according to internal and external evidence, was written by Luke, and forms the sequel to his Gospel. It is the history of the foundation and spread of the Christian Church—the former under Peter (i—xii), the latter under Paul (xiii—xxviii). It was founded on the Day of Pentecost; its first sons were Jews; hence it appeared only a Jewish sect in Judæa, and the former part of the book is occupied with its establishment there, with arguments in its favour, and with challenges to disprove the fundamental fact of Christ's Resurrection. Its first development into an or-

ganised community, with official staff, provoked the first persecution and martyrdom, which precipitated its extension to Samaria and Syria, and caused a new and more independent centre of operations to be planted at Antioch, whence under Paul (the first converted persecutor) it spread to Asia Minor, Greece, Rome, and various parts of the Gentile world. The motive influence was the direct impulse of the Holy Spirit, not any preconceived plan of the Apostolic body (ii. 4; xi. 17; xv. 6, 7, 9).

ANALYSIS. A. *The Acts of Peter*:—Birth of the Christian Church, and Extension to Samaria, comprising (1) Foundation and Progress of the Church in Jerusalem and Judæa (i—viii); (2) First Persecution, and Extension to Samaria and to the Gentile family of Cornelius (viii—xi. 18); (3) Second Persecution, and Foundation of the Church at Antioch (xi. 19—xiii. 3).

B. *The Acts of Paul*:—Extension of the Church to the Gentiles.

(1) Paul's Call, and first Apostolic journey (xiii. 4—xv. 5); (2) Council of Jerusalem, fixing terms of admission (xv); (3) Second Apostolic journey (xv. 36—xviii. 22); (4) Third Apostolic journey (xviii. 23—xxi. 17); (5) Paul's imprisonment at Cæsarea, and voyage to Rome (xxi. 18—xxviii). So the progress is recorded from a small Jewish sect to the universal Church. In this book all the Articles of the Apostles' Creed may be found, chiefly in Peter's speeches (i—v).

2. *DIDACTIC.*

(1.) THE PAULINE EPISTLES. These are not in their chronological order; probably the earliest is 1 Thessalonians, and the latest that to the Hebrews. The subscriptions are destitute of authority.

a. DOCTRINAL.

ROMANS. This Epistle is a summary of God's dealings with mankind, from the first adoption of one portion to closer connexion with Him, i.e. to sonship and inheritance of a promise. This election of a particular family is illustrated by a master-potter selecting out of his bed of clay one portion for his choicest fabrics, meet vessels for the master's highest use: the *particular* clay was selected because of its freedom from flaw, and the rest rejected because tainted with flaws; but not rejected absolutely, since it has a position in the household, useful, but less honoured. The absence of flaw is lack of worldliness or sinfulness; its excellence is the possession of unquestioning faith—a special capacity for receiving the Divine impress, to be moulded at God's will, and so to convey to others, by precept and example, the Divine standard of perfection and the revelation of the truth. This was the peculiar quality seen by the Omniscient in the character of Abraham, which led to his call and adoption. Hence he became "the Father of the Faithful" and "the Friend of God." But it was a quality not transmitted by bodily generation; nor were the privileges accorded to Abraham, and promised to his seed, an inheritance descending by hereditary right, but resumed by God, the Giver, at each decease, and re-awarded at His decision, who "looketh on the heart." Hence "they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children" of God; i.e. "they which are the children of the flesh, these are not the children of God" (ix. 6—8). Acceptance by God is the reward of faith; by it Abraham, Isaac, Jacob, were adopted; from want of it, Ishmael, Esau, and the three eldest sons of Jacob were rejected, and finally the whole Jewish nation, the Gentiles being received instead through faith. Because of unbelief the former were broken off, and the latter stand by faith.

SUMMARY. I. Sinfulness of the human race: (*a*) of the heathen (i); (*b*) of the Jews (ii); (*c*) Comparison of Jews and Gentiles. II. The Plan of Salvation explained (*a*) in theory (iii); (*b*) by illustration (iv, v). III. Its value: (*a*) union with Christ (vi); (*b*) as servants of Christ (vi); (*c*) supplying defects of the Law (vii). IV. Justification by Faith: (*a*) the Christian's duty and privilege; (*b*) cause of rejection of some, election of others, of Abraham's seed; (*c*) blindness and final rejection of the Jews. V. Development of truth (xii—xv). VI. Personal communications (xv, xvi).

It was probably written from Corinth, A.D. 58, and sent by Phœbe (xvi. 1, 2).

1 AND 2 CORINTHIANS. Two Epistles are addressed to this Church, which included not only the Corinthians, but those who lived in the adjacent towns of Achaia (the upper portion of the Morea, along the coast of the Gulf of Lepanto). Paul passed eighteen months at Corinth during his second missionary tour, visiting the neighbouring cities, and establishing Churches in them. Corinth was the great centre of commercial traffic on the overland route from Rome to the East; and also between Upper and Lower Greece. It possessed the only good harbour in that quarter, and, as it was the shortest and safest route, small vessels were dragged across the isthmus, larger ones transhipped their cargoes, and hence all the trade of the Mediterranean flowed through it, so that "a perpetual fair was held there from year's end to year's end;" to which were added the great annual gatherings of Greeks at the "Isthmian Games" (to which Paul alludes, 1 Cor. ix. 24—27). Hence it was proverbial for wealth, luxury, and profligacy. Its population, and that of Achaia, was mainly foreign, formed of colonists from Cæsar's army and of manumitted slaves (e.g. Tertius, Quartus, Achaicus, Fortunatus, &c.), settlers from Asia Minor, returned exiles from the Islands, and at this time a large influx of Jews lately expelled from Rome (Acts xviii. 2).

Paul's preaching in the synagogue was acceptable till he boldly testified that Jesus was the Messiah: when persecution set in, he was ejected from the community, and brought before the Roman governor. Yet he formed a Church. His disciples were mostly of the lower orders, partly Jews, but mainly Roman freedmen and heathen Greeks, who became enthusiastic admirers of the Apostle. Here he wrote the second or both of his two Epistles to the Thessalonians, and one to the Romans; immediately after which he returned to Ephesus, and was succeeded in his mission by Apollos, who likewise made many converts. Apollos was imperfectly instructed in Christianity, but was well versed in the Jewish Scriptures, and very eloquent. There arose two factions,—one Jewish, clinging with Pharisaic attachment to the Law; the other Gentile, prone to push evangelical freedom to licence; professing the right faith, but claiming to indulge in absolute licentiousness. They joined freely in heathen sacrificial feasts; degraded the Holy Communion into a festive banquet; women threw off the usual eastern veil of modest attire; and the Greek love of intellectual speculation and discussion ran riot on sacred subjects, till appeals on Christian disputes were brought before heathen tribunals, and even heathen morality was scandalised by incestuous intercourse.

THE FIRST EPISTLE. Amid such corruption, during three years, factions attained a formidable height. Paul was defamed by the Jewish party, and rumours of alarming disputes reached him, followed by a letter full of enquiries on matters of morality and doctrine, brought by a deputation of freedmen. Paul had already despatched thither Timotheus. He now writes the First Epistle to the Corinthians from Ephesus (A.D. 57), instead of going to them as he intended. Perhaps he deemed it his duty to stay for the great Pan-Ionian Festival to Diana, held that year at Ephesus.

SUMMARY. I. Reproof of the Factions, contrasting human and Divine wisdom, his own simple preaching with the assumption of his followers, and the proper relation of teachers and disciples (i—iv. 20). II. Intercourse with Heathens: (*a*) Incest; (*b*) Law-suits; (*c*) Church discipline (iv. 21—vi. 20). III. Answer to the Letter of the Corinthian Church: (*a*) Marriage; (*b*) Heathen feasts; (*c*) Public worship. 1. Male and female head-dress; 2. The Lord's Supper; 3. Exercise of spiritual gifts; 4. Unity and uniformity (vii—xiv. 40). IV. Resurrection of the Dead: the future state the aim and end of Christian life (xv). Conclusion; of a personal nature.

THE SECOND EPISTLE. This was called for by the effect of the first. In the interval occurred the riot at Ephesus (headed by Demetrius), and Paul's expulsion. Timothy and Titus had both been sent to Corinth, and at Troas he waited their return in vain, till he was bowed down with anxiety and evil foreboding. Titus at last brought sufficiently cheering accounts: the Church, as a whole, had bowed to its "father's" reproofs; the incestuous man had been expelled and brought to repentance; the Gentile licence had been restrained; confidence between the Church and its founder had been restored; but the Judaisers had been reinforced by men bearing "letters of commendation" from some higher authority, and were now arrogant in their supremacy. This Epistle expresses two conflicting emotions: 1. Thankfulness for the removal of evils; 2. Indignation at the arrogance of his opponents.

The former Epistle is a careful and systematic intellectual treatise; the latter is unstudied, expressing the natural feelings of a warm heart.

SUMMARY. I. Its Occasion; A narrative of events, and assurance of his confidence (i, ii). II. His Apostolic Mission: (*a*) Its source (iii, iv); (*b*) Its difficulties (iv. 7—v. 10); (*c*) Its motive (v. 11—vi. 10). III. Intercourse with heathens (vi. 14—vii. 1). IV. Collection for fellow-Christians (viii, ix). V. His self-vindication (x—xiii).

GALATIANS. This Epistle is one of a set on doctrinal subjects, which should be read together—viz. those to Romans, Galatians, and Hebrews,—since they clearly define the relation of Jews and Gentiles to the Church of Christ, and form one whole treatise, each alone being incomplete. It has affinity also with those to the Corinthians, as it vindicates the writer against the defamation of Judaisers.

Galatia was inhabited by hordes of northern Gauls, who poured down into Asia (B.C. 300), conquered it, and settled there, but, being enervated by luxurious food and climate, were gradually driven inland to the central mountain fastnesses of Asia Minor. The people at first were barbarian, then mingling with Greeks, became tempered by Greek civilisation, and were finally subjugated by the Romans (B.C. 189). Enriched by the constant traffic of Armenian caravans to the Hellespont, many Jews settled there for trading purposes; and the inhabitants were a mixture of Scythian, Greek, Roman, and Hebrew. Paul traversed the country on his second journey. He was detained there by illness (Gal. iv. 13, 14), and converted many Jews and Greeks (iii. 27, 28). He visited it again on his third journey (Acts xviii. 23). Originally worshippers of those who were no gods (iv. 8), they were converted to Judaism (iv. 9), then by Paul to Christianity (iii. 1, 2), and again relapsed into Judaism under teachers who came forward after his visit (iv. 21—31). The Epistle was written from Ephesus, about A.D. 57, to prevent this lapse into Judaism. It resembles that to the Romans in the contrast therein presented between "the righteousness of the Law" and Justification by Faith.

SUMMARY. I. *Narrative.* The Apostle's own conversion, and conflict against Judaism (i, ii). II. *Argument,* based on Old Testament history, showing how the Law was preparatory to the Gospel (iii, iv). III. *Practical Exhortation,* to use the liberty of the Gospel for the cultivation of true godliness.

EPHESIANS. The inscription of this letter to *the Ephesians* is doubtful, and it is thought to have been either a circular, of which copies were sent to many adjacent Churches, or to have been intended for communication to several (*see* Col. iv. 16). Ephesus was to Asia, as Corinth to Greece, the great port to which flowed the commerce of East and West. Its inhabitants were equally noted for licentious and luxurious life, and for cultivation of magical arts and fanatical worship of Diana (the personification of exuberant natural production). Her temple was one of the wonders of the world for its magnificent structure and extravagant enrichment. It was the great Pan-Ionian treasury, and the centre of worship and nationality, as that of Solomon was to the Jews; but a three years' sojourn there by the Apostle broke its power, till the annual festival brought about a temporary reaction (Acts xix).

This Epistle was probably written about A.D. 62, when Paul was a prisoner at Rome. It was not evoked by any relapse or special errors, but was written to establish those who had left heathenism, contrasting their present higher life with their previous degradation. Its summary of Christian revelation as the foundation of spiritual life is couched in language both fervent and sublime.

SUMMARY. I. *Doctrinal.* (*a*) Thanksgiving for their call; (*b*) Enumeration of Christian privileges (i, ii); (*c*) The mystical union between Christ and His Church, drawn out first by revelation, and then by prayer.

II. *Practical.* An exhortation to make their life conformable to their profession: (*a*) By the unity with which the Spirit of Christ brings them to Him, casting out all feelings leading to discord; (*b*) By the purity of Christ, whose example they must follow; (*c*) By the example of His obedience, the mutual forbearance of all in their respective relations of life.

PHILIPPIANS. Philippi, a chief city in Macedonia, north of the Archipelago, was the scene of the last struggle of the Roman republic against despotism, where Brutus and Cassius, defeated by Augustus and Antony, committed suicide. Hence it became a Roman "colony," with full rights of citizenship, governed by Roman magistrates and laws,—in short, Rome in miniature. The Jews were few, and had no synagogue, but were allowed a small chapel outside the gate, in a secluded spot by the river's bank. Here Paul and Silas converted Lydia, came into contact with heathen Paganism (the worship of evil spirits), and were scourged and imprisoned, which led to the jailer's conversion and the founding of a faithful Christian community.

The Epistle was written during Paul's first imprisonment at Rome (Acts xxviii), in answer to expressions of sympathy and a substantial gift sent by Epaphroditus, who had a dangerous illness at Rome. It is a letter of grateful affection mingled with personal sorrow; of joy on their behalf, of gloom at the ingratitude of others; of anxiety also as to his own future, caused probably by the increased rigour of his incarceration.

SUMMARY. I. Prayer for their advancement in grace (i. 1—12). II. Effects of his imprisonment, and his future prospects (i. 13—30). III. Exhortation to follow the example of Christ (ii. 1—18). IV. Personal matters (ii. 19—30). V. Warnings against Judaisers (iii). VI. Personal appeals (iv. 1—7). VII. Final exhortation and commendation (iv. 8—23).

COLOSSIANS. Nothing is known of the foundation of the Church at Colossæ, a chief city of Phrygia; but the Christians there were in danger of relapse, from a tendency to asceticism, Judaism, and angel-worship. Paul sets before them the majesty and all-sufficiency of Christ, as the source of all spiritual blessings. Christian perfection is attained by the practical realisation of this truth influencing the daily life. The attention is fixed upon the Person of Jesus Christ, whose sacrifice completes the typical offerings of Judaism, and crucifies the old man with his affections and lusts, while the Resurrection unfolds a new life in Him, elevating the soul above earthly objects more effectually than by mere mortification of the flesh quenching the emotions of the heart, according to Stoic philosophy. The Epistle was probably written about A.D. 62, during Paul's imprisonment at Rome.

SUMMARY. I. Thanksgiving for their faith, hope, and charity, with a prayer for their spiritual progress (i. 1—15). II. The supremacy and glorious pre-existence of Christ through all eternity, and His reconciliation of humanity to God the Father by His own Resurrection and Ascension to the right hand of power (i. 16—29). III. A stimulus to advance in the knowledge of Christ by the Apostle's own example and eager desire for their perfection, and by reference to the privileges of membership with Christ; and a warning against false teaching which endangered them (ii). IV. Moral and spiritual effects of their participation in Christ's Resurrection, both generally and in various social relations (iii). V. Concluding address to the whole Church, and special salutations and messages from individuals (iv).

1 AND 2 THESSALONIANS. These Epistles were addressed to a Church in Northern Greece, where Paul on his second journey had suffered persecution (Acts xvii. 1—10). Thessalonica (*Saloniki*), anciently called Therma, but re-named after the sister of Alexander the Great by her husband Cassander, who restored it, was the chief metropolis of Macedonia (a region extending N. to the Danube, E. to the Black Sea, W. to the Adriatic, S. to Achaia). The most populous city of that division of Europe, and its greatest port, it was to the West what Ephesus was to the East, and Corinth to Southern Greece. Situated on the sea-margin of a vast plain, watered by numerous rivers, half-way between the Adriatic and the Hellespont, at the entrance of the pass into the Macedonian plains, a busy commercial centre, with a constant tide of traffic ebbing and flowing, abroad by sea, inland by the two arms of Roman road, it was a fit centre of evangelisation, as "from thence the word of the Lord sounded forth [as from a trumpet] not only in Macedonia and Achaia, but also in every place" (1 Thess. i. 8). Here was the chief colony and chief synagogue of the Jews (even at the present day Saloniki has a Jewish population of 80,000 souls). Here Paul and Silas showed their unhealed stripes inflicted at Philippi (1 Thess. ii. 2), and for three sabbaths preached Jesus as the promised Messiah (Acts xvii. 2, 3). The Jews, failing in controversy, resorted to violence, set the city in an uproar, assailed Jason's house, where the Apostle was staying, and dragged Jason before the rulers.

THE FIRST EPISTLE. From the First Epistle, written probably from Corinth, A.D. 52, we learn:—The Apostle's primary success and unflinching courage in preaching; not flattering, but warning; not self-asserting, but displaying a blameless example; entreating, exhorting, rebuking; his self-support by manual labour. His converts were principally from idolatry (i. 9), but partly Jewish proselytes, some of whom were women of rank and influence (Acts xvii. 4).

SUMMARY. I. Paul's gratitude for their eager acceptance of the Gospel, and fidelity in maintaining it; encouraging them under persecution by his own example. II. Practical exhortations: (*a*) against their besetting sin; (*b*) encouraging the cultivation of Christian virtues (iv, v). III. Consolation to those bereft of friends, by unfolding the glories of speedy resurrection, and transformation to a glorified body.

THE SECOND EPISTLE. This Epistle was probably written, like the former, from Corinth, after Paul received an answer to the first, to correct an erroneous impression gained from the vividness of his picture of the resurrection (viz. that it was near at hand), which led to a neglect of practical duties.

SUMMARY. I. Affectionate commendations, and exhortations to perseverance. II. Answer to false anticipations of the Second Advent. III. Appeal for their prayers, and practical precepts for their guidance.

HEBREWS. The greatest weight of testimony favours the opinion that Paul was the *author* (though probably Luke was the *writer*) of this Epistle. It was probably composed by the former when in very strict custody, either at Cæsarea, or at Rome (A.D. 62—64), just before his martyrdom (2 Tim. iv. 6), when denied writing materials; and dictated by him to Luke, who then committed it to writing from memory. Some think we have only a Greek translation of an original Hebrew text. It was addressed especially to the Aramaic Christians of Palestine, now exposed to severe persecution from their fellow-countrymen, who adhered to the expected return of visible glory to Israel. Brought up in fond reminiscence of the glories of the past, they seemed in Christianity to be receding from their peculiar privileges of intercommunion with God, as a favoured people. Angels, Moses, the High Priest, were superseded by Jesus, the peasant of Nazareth; the Sabbath by the Lord's Day, the Old Covenant by the New; while temple and sacrifices were obsolete. What, they asked, did Christianity give in their place? And the writer answers, CHRIST; i.e. God for their Mediator and Intercessor: superior to Angels, because nearer to the Father; to Moses, because a Son, not a servant: more sympathising than the High Priest, and more powerful in intercession, because He pleads His own blood. The Sabbath is but a type of the Rest in heaven, the New Covenant is the fulfilment of the Old. Christ's atonement is perfect and eternal, and Heaven itself the true Jerusalem, of which the Church is the temple, whose worshippers are all advanced into the Holy of Holies.

Thus the *exceptional* ministration of angels is superseded by the *continuous* ministration of man.

The *legislative* ministration of Moses is perfected by the Divine Lawgiver.

The *typical* sacrifice of the High Priest is replaced by a real sacrifice of a Priest of a *higher order*.

The *indirect* communion with God is supplanted by the direct union of God and man in Christ, and the communion of the Head with His body, the Church.

This Epistle completes the trilogy of which those to the Romans and Galatians form part.

SUMMARY. A. *Doctrinal.* Showing the superiority of the Christian to the Jewish Dispensation (i—x. 18). I. Because its Author is superior (*a*) to ANGELS, and in Him humanity is exalted above them (i—ii. 18): (*b*) to MOSES, because of (1) His position—He is the Builder, Son, Master, of the house; Moses merely part of, a servant in it; (2) His assured inheritance, viz. perfect eternal rest in heaven, instead of imperfect transitory rest in Canaan (iii—iv. 13): (*c*) to the AARONIC High Priest, (1) as to His *office;* (2) as to His *nature;* (3) as to His *vocation* (iv—v. 10). A digression of practical exhortation (v. 11—vi. 20): (*d*) to the PRIMEVAL HIGH PRIEST of superior dispensation (vii. 1—28). II. Because the Old Covenant was imperfect, being incapable of making its members perfect. Comparison of the typical and real sacrifice of atonement, illustrated by the service of the sanctuary, compared with that of the Christian Sacrifice (viii. 1—x. 18). B. *Practical.* (*a*) Warning against relapse into Judaism; (*b*) encouraging to peace and holiness; (*c*) inculcating practical duties; (*d*) Conclusion. Special advice to individuals (probably catechumens).

b. PASTORAL.

1 AND 2 TIMOTHY. Timothy was the son of a Greek father and a Jewish mother (Eunice), and was converted and circumcised by Paul at Lystra (Acts xvi. 3).

THE FIRST EPISTLE was probably written immediately after Paul's release from his first imprisonment, to counteract the Judaising influence so strongly at work everywhere against Paul's more liberal views of Christianity; and also to guide and encourage Timothy in the duties of his office, laying down rules of Church organisation for all times.

SUMMARY. I. *Controversial* (i). Recalling the charge committed to Timothy, and Paul's claim to his allegiance; contrasting the truth with the false teaching of Judaisers. II. *Practical* (ii. 1—vi. 2). (*a*) Injunctions as to public worship generally, regarding both men and women; (*b*) Qualifications of ministers, and demeanour of their wives and families; (c) Special advice to Timothy himself (iv); (*d*) Directions respecting communities of widows, and presbyters (v); (*e*) Of servants. III. *Doctrinal* (vi. 3—21). Special exhortation to Timothy to peace, holiness, self-denial, steadfastness, humility, and to the promotion of almsgiving.

THE SECOND EPISTLE. This Epistle was written (A.D. 66) from Rome, in the interval between one trial of the Apostle before the Emperor, and that at which he was condemned to death (iv. 16, 17). He viewed his case as desperate (iv. 16), and his martyrdom as imminent (iv. 6—8); and he entreats Timothy to come to him at once (iv. 9, 21), to be with him at his last trial. It has all the tone of a farewell letter to a dear friend; full of love (i. 1—5), encouragement (i. 6—ii. 15), warning (ii. 16—iii. 9), adjuration (iv. 1—5), concluding with personal matters (iv. 6—22).

The Epistle furnishes a noble view of the consolation afforded by Christianity in the midst of suffering, and face to face with death. It alludes to a few otherwise unknown incidents of the life of Paul, between his two imprisonments; also of Timothy; viz. the falling away from Paul of some Asiatic converts of note (i. 15); the injury done him by Alexander, mentioned in Acts xix. 33; the lapse of Demas (iv. 10); his reconciliation with Mark (iv. 11); another visit to Corinth and Miletus (iv. 20), and probably to Troas (iv. 13); Timothy's presence with him on his *first* journey (iii. 11); the names of his grandmother and mother, and his consecration by Paul (i. 5, 6).

TITUS, a Greek by birth, is addressed by Paul as "mine own son after the common faith." He was the first Christian convert who was not circumcised, and was taken by Paul to Jerusalem to try the matter, when the Council decided against its necessity (Gal. ii. 3; Acts xv). It is not known when the Church in Crete was founded, but it is probable that it was after Paul's first imprisonment, on his way to Asia, and that he then left Titus in charge of it. His position was one of peculiar difficulty: the people had sunk into gross immorality, instability, and lying. Paul advises his deputy upon the course he should take. The Epistle resembles the first to Timothy, was probably written about the same time, and gives a condensed code of instruction on doctrine, morals, and discipline.

SUMMARY. I. Apostolic salutation. II. Church Organisation: (*a*) Qualifications of elders, &c.; (*b*) Suppression of false teachers (i); (*c*) The Christian character of *aged* men and women, the *young* of both sexes, and *servants* (ii). III. Personal advice to Titus (iii).

c. SPECIAL (*to an individual*).

PHILEMON was an inhabitant of Colosse, of some considerable distinction, and a convert of St. Paul (ver. 19). He was a "fellow-labourer," probably only as a zealous layman, though some have thought the expression implies that he was ordained. His slave, Onesimus, had run away from him to Rome, having, perhaps, been guilty of misappropriation of his master's goods (ver. 18). Falling into Paul's hands, he was converted to Christianity, reclaimed to his duty, and sent back to his master with this letter of reconciliation. It is remarkable for its delicacy, generosity, and justice. The Apostle maintains civil rights (even of slavery), confessing that Onesimus, though under the liberty of the Gospel, is still the slave of Philemon, and justly liable to punishment for desertion. The damage caused by his absconding Paul takes upon himself, playfully using his name "Onesimus" (*profitable*, both to thee and to me) as a means of urging his suit for pardon. As the returning slave was the bearer also of the Epistle to the Colossians, it was probably written at the same time (A.D. 62), near the close of Paul's first imprisonment at Rome.

(2.) CATHOLIC EPISTLES.

JAMES the Less, brother, or near relation, of our Lord, an apostle, had the oversight of the Church at Jerusalem (Acts xv. 13), where he remained until his martyrdom (A.D. 62). This Epistle, generally attributed to him, shows evident tokens of a degeneracy in the tone of Jewish Christians, to whom it is addressed, stimulating them to the exercise of higher principles. It reproves the prevailing vices of the writer's countrymen—hypocrisy, presumption, censoriousness, love of riches; and insists that true faith necessitates good works. It is remarkable for its eminently practical nature, the homeliness and aptness of its illustration, and the bold, plain-spoken rebukes of the wealthy oppressors of the poor. It was probably written near the close of James's life, and is addressed to the whole "twelve tribes."

SUMMARY. I. On sincerity, and patience in afflictions (i. 1—15). II. Against hypocrisy and self-deceit (i. 16—27). III. Against adulation of the rich, and contempt of the poor; against false charity and spurious faith (ii). IV. On the duty of ruling the tongue, and cultivating peace. V. Warning against the corruption of the world, and the attempt to serve both God and mammon, by the consideration of the uncertainty of life (iv). VI. Against covetousness, impatience, oaths; with encouragement to mutual confession of faults, intercession, and holiness.

1 PETER. Simon Peter, son of Jonas, a fisherman at Bethsaida, was one of the foremost apostles, by whom three thousand were converted on the Day of Pentecost (Acts ii), and the first Gentile family admitted by baptism into Christianity (Acts x. 47, 48). He is said to have preached to the Jews scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, i.e. the countries of Asia adjacent to the Black Sea, to whom he addressed this Epistle from Babylon, probably about A.D. 63. Its general design was to comfort them under afflictions.

SUMMARY. I. The necessity, use, and transitory nature of earthly trials (i. 1—12). II. An exhortation to lead a holy life, and to follow the example of Christ, who died to purchase their glorification (i. 13—ii. 10). III. Practical advice as to their duty in various relations of life, e.g. as citizens, slaves, husbands, wives, &c. (ii. 13—iii. 8). IV. An exhortation generally to unanimity, peaceableness, sanctification; with a warning of the Second Advent, enforced by a reference to the previous judgments of God on those who neglected the preaching of Noah (iii. 9—iv. 19). V. Practical exhortation to pastors on their duties.

2 PETER. This Epistle was written when he apprehended his death (i. 14), and not long after the former Epistle, probably A.D. 65. It is also addressed, no doubt, to the same persons. It is valuable, as containing the last words to his converts of one of the original Twelve, and for certain personal traits, such as the mention of the Transfiguration by an eye-witness (i. 17, 18), and the commendation of Paul and his Epistles (iii. 15, 16).

SUMMARY. I. An exhortation to persevere in faith and good works, by an assurance of the reality of the glorification of Christ as the perfect man, accepted by God, and the Messiah of prophecy (i). II. Warning of the certainty of punishment on impenitent sinners, by reference to past history, e.g. the Flood, and the overthrow of Sodom (ii. 1—10). III. Warning against false teachers, by the example of Balaam (ii. 11—22). IV. The certainty of the Second Advent and its warning (*a*) to the godly, (*b*) to the wicked (iii).

1 JOHN. The tract called the First Epistle of John seems rather to partake of the nature of a doctrinal discourse, addressed to believers generally, but more particularly to Gentiles in Asia Minor, probably in the neighbourhood of its chief city, Ephesus.

Its date is uncertain. Some place it before the destruction of Jerusalem, others towards the end of the first century, thinking that it bears marks of combating the Gnostic heresy. Its aim seems to be to establish the true doctrine concerning the Person of Christ, as to His Divine and human nature, and that true communion with Him necessitates a holy life. The chief grace inculcated in this and the two following Epistles is *love*.

SUMMARY. I. The true nature of fellowship with God, who is Light and Love, requiring purity and holiness (i—ii. 29). II. The blessings and duties of sonship. The privilege of adoption demands the corresponding duty of conformity to Christ, the true Son (iii—iv. 6). III. The essential bond of fellowship and sonship is love, both to the Father and to one another (iv. 7—v. 18).

2 JOHN. This Epistle contains only thirteen verses, eight of which are found in substance in the First. It was probably written about the same time, but it is addressed "to the Elect Lady" (thought by some to mean the Church), and "her children;" or to "the Lady Electa," a person so called for her eminent piety. They are exhorted to persevere in love, faith, and godliness, and to beware of false teachers.

3 JOHN. A short address, of a similar kind, to "the well-beloved Gaius," of whom nothing certain is known, though he is supposed to be identical with the Gaius named in Rom. xvi. 23 and 1 Cor. i. 14. He is commended for his hospitality and piety; warned against the ambition and malice of Diotrephes (one in authority); and his friendly offices are besought for Demetrius.

JUDE, "brother of James," is supposed to be the Apostle (surnamed Thaddæus and Lebbæus), and a near relation of our Lord (Matt. x. 3; xiii. 55; Luke vi. 16).

This Epistle is remarkable for the quotation of an otherwise unrecorded saying of Enoch (ver. 14), and a tradition of a dispute between Michael the archangel and Satan regarding the body of Moses (ver. 9). Its date, place, and occasion are unknown; but it seems to denounce the same false teachers as those rebuked in 2 Pet. ii, and in very similar language; warning them by the example of the fallen angels, of Cain, the impenitent in the times of Noah, of the wicked cities of the plain, of Korah, and Balaam; affirming the certainty of the future judgment and punishment of the wicked.

3. *PROPHETIC.*

REVELATION (*Apocalypse*) of John the Divine. This is the only prophetic book of the New Testament, and much of it remains still unfulfilled. It closes the Canon of Scripture, and the revelation of God to man. There is satisfactory evidence of its genuineness. Justin Martyr, living sixty years after its supposed date, ascribes it to John; Papias acknowledges its inspiration; Irenæus (disciple of Polycarp, who was John's own disciple) testifies to the Apostle's authorship, and that he had himself received the explanation of one passage in it from those who had conversed with the Apostle about it. To these may be added Clement of Alexandria, Theophilus, Tertullian, Origen, Cyprian, Jerome, Athanasius, &c.

John, after a vain attempt had been made to martyr him, was banished by Domitian to Patmos; but on the Emperor's death (A.D. 96) he returned, under a general amnesty, to Ephesus, and resumed the supervision of the Church there. While in exile he saw and recorded these visions, in the introductory chapters of which incidental evidence is furnished that a considerable interval must have elapsed between the foundation of the Asiatic Churches and the composition of this book: e.g. they are reproached for faults and corruptions that do not speedily arise; the Nicolaitans had separated themselves into a sect; there had been open persecutions, and Antipas had been martyred at Pergamos (ii. 13).

SUMMARY. I. PREFATORY: The Divine authority of the record. The narrative of the first vision, respecting the Churches of proconsular Asia (i).

II. THE MESSAGES TO THE SEVEN CHURCHES (ii, iii): viz.—

(1) EPHESUS: reproof for forsaking its first love and first works.

(2) SMYRNA: commendation of works, poverty, endurance of persecution.

(3) PERGAMOS: reproof for false doctrine, immoral conduct, idolatrous pollution.

(4) THYATIRA: reproof to one party for similar corruptions; commendation to the other for their fidelity.

(5) SARDIS: reproof for spiritual deadness with mere nominal life.

(6) PHILADELPHIA: approval of its steadfastness and patience.

(7) LAODICEA: rebuke for lukewarmness.

These predictions have long been fulfilled; but much of the book is still a mystery, though generally regarded as prophetic of the history of the Church from the close of the first century to the end of time. By some the major part is considered to have had its fulfilment in the early ages of the Church; by others to have been gradually realised by successive religious revivals and persecutions; by others it is regarded as a picture of the historical epochs of the world and the Church. Its outline is as follows:—

III. THE PROPHETIC VISIONS: viz.—

(1) The Divine glory, sealed book, and the Lamb (iv, v).

(2) The vision of the opening of six seals; the sealing of 144,000 Israelites; the worship by innumerable multitudes of saints; and the opening of the seventh seal (vi, vii).

(3) The vision of an angel offering incense on the golden altar, followed by the sounding of six trumpets (viii, ix).

(4) The vision of an angel with an open scroll; seven thunders, and the angel's proclamation (x); measuring the temple and altar; the two witnesses; sounding of the seventh trumpet (x, xi).

(5) The vision of the woman and the dragon; the conflict between Michael and the dragon; rescue of the woman; the rising of a beast from the sea, and of another from the earth (xii, xiii).

(6) The vision of the Lamb and the 144,000 on Mount Sion; the proclamations of the three angels; the harvest and vintage (xiv).

(7) The pouring out of the seven vials of wrath (xv, xvi); the woman sitting upon the beast (xvii); the angel's proclamation of the fall of Babylon, followed by songs of praise and triumph (xviii, xix. 1—10).

(8) The vision of the "Word of God," attended by the faithful, who destroy the three great enemies, viz. the beast, false prophet, and confederate kings (xix. 11—21); the binding of the dragon for 1,000 years; the reign of righteousness, and final conflict (xx. 1—10).

(9) Visions of the last judgment, the new heaven, new earth, new Jerusalem (xx. 11—xxii. 5), with closing addresses from the angel, Christ, and John, enjoining the universal proclamation of these visions, attesting the certainty and speedy accomplishment of the predictions, and concluding with final benediction (xxii. 6—21).

XVI. HARMONY OF THE GOSPELS.

B.C.	EVENTS.	LOCALITY.	MATT.	MARK.	LUKE.	JOHN.
	The DIVINITY of CHRIST					i. 1—5
	Preface				i. 1—4	
5	Annunciation of the birth of John the Baptist	Jerusalem			i. 5—25	
	Espousal of the Virgin Mary	Nazareth	i. 18		i. 27	
	The Annunciation of the birth of Jesus	"			i. 26—38	
	The visitation of Mary to Elisabeth	Hebron, or Juttah			i. 39—55	
	Her return to Nazareth				i. 56	
	Joseph's vision	Nazareth	i. 20—25			
	Birth and infancy of John the Baptist	Hebron			i. 57—80	
4	Birth of Jesus	Bethlehem			ii. 1—7	
	Adoration by shepherds	"			ii. 8—16	
	Circumcision	"	i. 25		ii. 21	
	Presentation and purification	Jerusalem			ii. 22—29	
	Genealogies		i. 17		iii. 23	
3	Adoration by the wise men	Bethlehem	ii. 1—12			
A.D.	Flight into Egypt	Egypt	ii. 13—15			
	Massacre of the Innocents	Bethlehem	ii. 16—18			
1	Return to Nazareth	Nazareth	ii. 19—23		ii. 39	
	Childhood of Jesus	"			ii. 40	
7	With the doctors in the temple	Jerusalem			ii. 46—50	
7–26	Youth of Jesus	Nazareth			ii. 51	
	MISSION OF JOHN THE BAPTIST.					
26	Ministry of John the Baptist	Bethabara	iii. 1—4	i. 1—8	iii. 1—6	i. 6—15
	Baptisms by him	"	iii. 5	i. 5	iii. 7	
	Witness to Christ by him	"	iii. 11, 12	i. 7, 8	iii. 15—18	
	Baptism of Jesus by him	"	iii. 13—17	i. 9—11	iii. 21, 22	
	Temptation of Jesus	Wilderness of Judæa	iv. 1—11	i. 12, 13	iv. 1—13	
	John the Baptist's second testimony	Bethabara				i. 19—35
	Call of first disciples (five)	"				i. 37—51
	CHRIST'S FIRST APPEARANCE.					
27	First miracle, at Cana	Cana				ii. 1—11
	Visit to Capernaum	Capernaum				ii. 12
	First PASSOVER; first cleansing of temple	Jerusalem				ii. 13—23
	Discourse with Nicodemus	"				iii. 1—21
	The Baptist's last testimony	Ænon				iii. 25—36
	Christ's visit to Samaria	Sychar				iv. 1—42
	" return to Cana	Cana				iv. 43—46
	" healing of nobleman's son	"				iv. 46—54
	FIRST PUBLIC PREACHING.					
27	Imprisonment of John the Baptist	Machærus	iv. 12	i. 14		
	Christ's preaching in Galilee:—					
	" " at Nazareth	Nazareth		vi. 1	iv. 15—30	
	" " at Capernaum	Capernaum	iv. 13		iv. 31	
	Call of Andrew, Peter, James, and John	"	iv. 18—22	i. 16		
	Miracles:—Casting out a devil	"		i. 23	iv. 33	
	Healing Peter's mother-in-law	"		i. 29	iv. 38	
	" many sick and diseased	"		i. 32	iv. 40	
	FIRST GENERAL CIRCUIT.					
27	*Preparatory Prayer*			i. 35	iv. 42	
	Circuit through Galilee		iv. 23—25	i. 39	iv. 44	
	SERMON ON THE MOUNT	Hill above Gennesaret	v—vii. 27			
	Sermon in the boat; miraculous draught of fish	Gennesaret			v. 1	
	Healing of a leper		viii. 2—4	i. 40	v. 12	
	Retirement for prayer			i. 45	v. 16	
	Healing of palsied man	Capernaum	ix. 2	ii. 1	v. 17	
	Call of Matthew (Levi), supper, and discourse	"	ix. 9	ii. 13—18	v. 27—33	
	SECOND YEAR'S MINISTRY.					
28	Second PASSOVER	Jerusalem				v. 1
	Miracle at Bethesda, and discourse on it	"				v. 2—47
	The Sabbath; plucking corn	Galilee	xii. 1	ii. 23	vi. 1	
	The miracle of the withered hand	Capernaum	xii. 10	iii. 1	vi. 6	
	Opposition of Herodians	"	xii. 14	iii. 6	vi. 11	
	Retirement for prayer	"		iii. 13	vi. 12	
	Ordination of Twelve Apostles	"	x. 2—4	iii. 14	vi. 13	
	SERMON IN THE PLAIN (of Gennesaret)	" (near)			vi. 17—49	
	Healing centurion's servant	"	viii. 5—13		vii. 1	
	Raising son of widow of Nain	Nain			vii. 11	
	Message from John Baptist; Christ's testimony	Capernaum	xi. 2—7		vii. 17—24	
	Warning to Chorazin, &c.	"	xi. 20—28			
	Mary Magdalene	Capernaum(?)			vii. 36	
	SECOND GENERAL CIRCUIT.					
28	Through Galilee	Galilee		iii. 19	viii. 1—3	
	Healing of a demoniac	Capernaum	xii. 22			
	Blasphemy against the Holy Ghost	"	xii. 24	iii. 22		
	The unclean spirit	"	xii. 43			

A.D.	EVENTS.	LOCALITY.	MATT.	MARK.	LUKE.	JOHN.
28	The interruption of His relatives	Capernaum	xii. 46	iii. 31		
	Parables:—The Sower	Plain of Gennesaret	xiii. 1—9, 18—23	iv. 1, 14—20	viii. 4, 11—15	
	" Tares	"	xiii. 24			
	" Mustard seed	"	xiii. 31	iv. 30		
	" Leaven	"	xiii. 33			
	" Candle	"		iv. 21	viii. 16	
	" Treasure	"	xiii. 44			
	" Pearl	"	xiii. 45			
	" Net	"	xiii. 47			
	Christ calms the storm	Sea of Gennesaret	viii. 24	iv. 37	viii. 23	
	Christ suffers devils to enter the swine	Gadara	viii. 28	v. 1	viii. 27	
	Parables:—Bridegroom	Capernaum	ix. 15			
	New cloth and new wine	"	ix. 16, 17			
	Miracles:—Issue of blood	Gennesaret	ix. 18	v. 22	viii. 41	
	Jairus' daughter	Capernaum				
	Two blind men	"	ix. 27			
	Dumb spirit	"	ix. 32			
	THIRD GENERAL CIRCUIT.					
	Mission of the Twelve Apostles		x. 1	vi. 6—11	ix. 1—3	
	Death of John the Baptist	Machærus	xiv. 1	vi. 14	ix. 7	
	Feeding five thousand	Bethsaida	xiv. 13	vi. 30	ix. 12	vi. 1
	Walking on the water	Lake of Gennesaret	xiv. 25	vi. 48		vi. 19
	Discourse on the plain and in the synagogue	Capernaum	xiv. 34			vi. 22—70
	THIRD YEAR'S MINISTRY.					
	Discourse on pollution	"	xv. 1—20	vii. 1—23		
	Syrophœnician woman	Phœnicia	xv 21	vii. 24		
	Miracles:—Healing of the deaf and dumb man	Decapolis		vii. 32		
	" of many sick	"	xv. 29			
	Feeding four thousand	Gennesaret	xv. 32	viii. 1		
	Parable of leaven	"	xvi. 5	viii. 14		
	Healing blind man	Bethsaida		viii. 22		
	Peter's confession of Christ's Divinity	Cæsarea Philippi	xvi. 13	viii. 27	ix. 18	
	TRANSFIGURATION	Mount Tabor, or Hermon	xvii. 1	ix. 2	ix. 28	
	Healing demoniac child	"	xvii. 14	ix. 14	ix. 37	
	Prediction of His Passion	Galilee	xvii. 22	ix. 30	ix. 43	
	The stater in the fish's mouth	Capernaum	xvii. 27			
	Lesson on docility		xviii. 1	ix. 33	ix. 46	
	" forgiveness		xviii. 15	ix. 43		
	" self-denial		xviii. 18			
	Parable of the unmerciful servant		xviii. 23			
	The FEAST OF TABERNACLES	Jerusalem				vii. 2, 10
	Discourses	"				vii 10—46
	Officers sent to arrest Him	"				vii. 30, 46
	The adulteress	"				viii 3
	Discourses	"				viii. 12
	Threatened with stoning	"				viii. 59
	Healing of blind man, and discourses	"				ix. 1
	Christ the DOOR	"				x. 1
	" GOOD SHEPHERD	"				x. 11
	FEAST OF DEDICATION	"				x. 22
	Christ's oneness with the Father	"				x. 30
	" retreat across the Jordan	Perœa				x. 40
	" raising of Lazarus	Bethany				xi. 1
	" retreat to Ephraim	Ephraim				xi. 54
*	" repulse by the Samaritans	Samaria			ix. 53	
*	Mission of the Seventy	Galilee			x. 1—17	
*	Parable of the Good Samaritan	Jerusalem			x. 30	
*	Visit to Martha and Mary	Bethany			x. 38	
*	The Lord's Prayer	Mount of Olives	vi. 9—13		xi. 2—4	
	Parable of the importunity of a friend	" "			xi. 5	
	The dumb spirit	Jerusalem			xi. 14	
	The rich fool	"			xii. 16	
	God's providence to birds and flowers	"			xii. 22—30	
	The barren fig-tree	"			xiii. 6	
	The woman with an infirmity	"			xiii. 11	
*	The mustard seed	"			xiii. 18	
*	Healing the man with dropsy	"			xiv. 1—4	
*	Lesson on humility	"			xiv. 7	
	Parables:—The Great Supper	"			xiv. 12	
	" Lost sheep and piece of silver	"			xv. 1	
	" Prodigal son	"			xv. 11	
	" Unjust steward	"			xvi. 1	
	" Rich man and Lazarus	"			xvi. 19	
*	The ten lepers	Samaria			xvii. 11	
	Parables:—Importunate widow	Jerusalem			xviii. 1	
	Pharisee and publican	"			xviii. 9	
	Rich young man	"	xix. 16	x. 17	xviii. 18	
	Labourers in the vineyard	"	xx. 1			
	Ten pounds	"			xix. 12	
*	Healing blind Bartimæus	Jericho	xx. 29	x. 46	xviii. 35-43	
	Visit to Zacchæus	"			xix. 1—10	

* As an interval of nearly three months occurred between the Feasts of Tabernacles and Dedication, some place the events marked * in that interval, and vary their order, putting the "healing of the ten lepers" immediately after the "repulse by the Samaritans."

A.D.	EVENTS.	LOCALITY.	MATT.	MARK.	LUKE.	JOHN.
	THE LAST PASSOVER.					
29	The supper in Simon's house	Bethany	xxvi. 6—13	xiv. 3—9		xii. 1
	Mary anoints Jesus	"	xxvi. 7	xiv. 3		xii. 3
	Triumphal entry into the temple	Jerusalem	xxi. 1—17	xi. 1—11	xix. 29—41	xii. 12—20
	Retirement to Bethany	Bethany	xxi. 17	xi. 11		
	Cursing the fig-tree	Mount of Olives	xxi. 18	xi. 12		
	Cleansing the temple	Jerusalem	xxi. 12	xi. 15	xix. 45	
	Retirement to Bethany	Bethany		xi. 19		
	The withered fig-tree and its lesson	Mount of Olives		xi. 20		
	Discourses in the temple:—					
	The father and two sons	Jerusalem	xxi. 28			
	The wicked husbandmen	"	xxi. 33	xii. 1	xx. 9	
	The wedding garment	"	xxii. 1			
	Tribute money	"	xxii. 15	xii. 13	xx. 20	
	The Sadducees and resurrection	"	xxii. 23	xii. 18	xx. 27	
	" Great commandment	"	xxii. 34	xii. 28		
	" Widow's mite	"		xii. 41	xxi. 1	
	" Eight woes	"	xxiii.			
	Destruction of Jerusalem and of the world	"	xxiv. 1	xiii. 1	xxi. 5	
	Parables:—The Ten virgins	Mount of Olives	xxv. 1			
	" Talents	" "	xxv. 14			
	" Sheep and goats	" "	xxv. 31			
	Warning of the betrayal	Bethany	xxvi. 1			
	The counsel of the Sanhedrin	Jerusalem	xxvi. 3	xiv. 1	xxii. 1	
	Judas' betrayal	"	xxvi. 14	xiv. 10	xxii. 3	
	Preparation of the Passover	"	xxvi. 17	xiv. 12	xxii. 7	
	Washing the apostles' feet	"				xiii. 1—17
	The breaking of bread	"	xxvi. 26	xiv. 22	xxii. 19	
	"One of you shall betray me"	"			xxii. 21	xiii. 18
	"Is it I?"	"	xxvi. 22—25	xiv. 19		
	The giving of the sop. "That thou doest, do quickly."	"				xiii. 26, 27
	Departure of Judas	"				xiii. 30
	Peter warned	"	xxvi. 34	xiv. 30	xxii. 34	xiii. 36
	Blessing the cup	"	xxvi. 28	xiv. 24		
	The discourses after supper	"				xiv—xvi.
	Christ's prayer for His apostles	"				xvii.
	The hymn	"	xxvi. 30	xiv. 26		
	The agony	Gethsemane	xxvi. 37	xiv. 33	xxii. 39	xviii. 1
	His prayer (repeated thrice)	"	xxvi. 39—44	xiv. 36—39	xxii. 42	
	His sweat, and the angel's comfort	"			xxii. 43, 44	
	The sleep of the apostles	"	xxvi. 40—45	xiv. 37—41	xxii. 45, 46	
	Betrayal by Judas	"	xxvi. 47—50	xiv. 43, 44	xxii. 47	xviii. 2—4
	Peter smites Malchus	"	xxvi. 51	xiv. 47	xxii. 50	xviii. 10
	Christ heals the ear of Malchus	"			xxii. 51	
	" forsaken by His disciples	"	xxvi. 56	xiv. 50		
	" led to Annas	Jerusalem				xviii. 12
	" tried by Caiaphas	"	xxvi. 57	xiv. 53	xxii. 54	xviii. 15
	Peter follows Christ	"	xxvi. 58	xiv. 54	xxii. 55	xviii. 15
	The high priest's adjuration	"	xxvi. 63	xiv. 61		
	Christ condemned, buffeted, mocked	"	xxvi. 66, 67	xiv. 64, 65	xxii. 63—65	
	Peter's denial of Christ	"	xxvi. 69	xiv. 66	xxii. 55—59	xviii. 17—27
	Christ before Pilate	"	xxvii. 1	xv. 1	xxiii. 1	xviii. 28
	Repentance of Judas	"	xxvii. 3			
	Pilate comes out to the people	"				xviii. 28
	" speaks to Jesus privately	"				xviii. 33
	" orders Him to be scourged	"	xxvii. 26	xv. 15		xix. 1
	Jesus crowned with thorns	"	xxvii. 29	xv. 17		xix. 2
	" exhibited by Pilate: "Behold the man!"	"				xix. 5
	" accused formally	"	xxvii. 11	xv. 2	xxiii. 2	
	" sent by Pilate to Herod, mocked, arrayed in purple	"			xxiii. 6—11	
	"Behold your King!"	"				xix. 14
	Pilate desires to release Him	"	xxvii. 15	xv. 6	xxiii. 17	
	" receives a message from his wife	"	xxvii. 19			
	" washes his hands	"	xxvii. 24			
	" releases Barabbas	"	xxvii. 26			
	" delivers Jesus to be crucified	"		xv. 15	xxiii. 25	xix. 16
	Simon of Cyrene carries the cross	"	xxvii. 32	xv. 21	xxiii. 26	
	They give Him vinegar and gall	Golgotha	xxvii. 34	xv. 23	xxiii. 36	
	They nail Him to the cross	"	xxvii. 35		xxiii. 33	xix. 18
	The superscription	"	xxvii. 37	xv. 26	xxiii. 38	xix. 19
	THE SEVEN WORDS.					
	1. *Father, forgive them*	"			xxiii. 34	
	His garments parted, and vesture allotted	"	xxvii. 35	xv. 24	xxiii. 23—34	xix. 23
	Passers-by rail, the two thieves revile	"	xxvii. 39—44	xv. 29—32	xxiii. 35	
	The penitent thief	"			xxiii. 40	
	2. *To-day shalt thou be with me in Paradise*	"			xxiii. 43	
	3. *Woman, behold thy Son, &c.*	"				xix. 26, 27
	The darkness	"	xxvii. 45	xv. 33	xxiii. 44	
	4. *My God, my God, why hast thou forsaken me?*	"	xxvii. 46	xv. 34		
	5. *I thirst*	"				xix. 28
	The vinegar	"	xxvii. 48	xv. 36		xix. 29
	6. *It is finished*	"				xix. 30
	7. *Father, into thy hands I commend my spirit*	"			xxiii. 46	

A.D.	EVENTS.	LOCALITY.	MATT.	MARK.	LUKE.	JOHN.
29	Rending of the veil	Jerusalem	xxvii. 51	xv. 38	xxiii. 45	
	Opening of graves, and resurrection of saints	"	xxvii. 52			
	Testimony of centurion	Golgotha	xxvii. 54	xv. 39	xxiii. 47	
	Watching of the women	"	xxvii. 55	xv. 40	xxiii. 49	
	Piercing His side	"				xix. 34
	Taking down from the cross, and burial by Joseph of Arimathæa and Nicodemus	"	xxvii 57–60	xv. 46	xxiii. 53	xix. 38–42
	A guard placed at the door, which was sealed	The Garden	xxvii. 65, 66			
	THE GREAT FORTY DAYS.					
	Women carry spices to the tomb	"	xxviii. 1	xvi. 2		
	An angel had rolled away the stone	"	xxviii. 2			
	Women announce the resurrection	Jerusalem	xxviii. 8			xx. 1, 2
	Peter and John run to the tomb	The Garden			xxiv. 12	xx. 3
	The women return to the tomb	"			xxiv. 1	
	The guards report it to the chief priests	Jerusalem	xxviii 11–15			
	APPEARANCES OF CHRIST AFTER HIS RESURRECTION.					
	1. To Mary Magdalene	The Garden		xvi. 9, 10		xx. 14
	"All hail! Fear not. Touch me not"	"	xxviii. 9			xx. 17
	2. To the women returning home	"	xxviii. 9			
	"Go, tell my brethren that they go into Galilee; there shall they see me."					
	3. To two disciples going to Emmaus	Emmaus		xvi. 12	xxiv. 13	
	(*Exposition of prophecies on the Passion.*)					
	4. To Peter (1 Cor. xv. 5)	Jerusalem			xxiv. 34	
	5. To ten apostles in the upper room	"			xxiv. 36	xx. 19
	"Peace be unto you. As my Father hath sent me, even so send I you."					
	"Receive ye the Holy Ghost. Whose soever sins ye remit," &c.					
	6. To the eleven apostles in the upper room	"		xvi. 14		xx. 26
	"Peace be unto you."					
	To Thomas :—					
	"Reach hither thy finger," &c.					
	"Blessed are they that have not seen, and yet have believed."					
	7. To the disciples at the Sea of Tiberias	Tiberias				xxi 1–24
	To Peter :—					
	"Feed my sheep. Feed my lambs."					
	8. To eleven apostles on a mountain in Galilee (1 Cor. xv. 5)	Galilee	xxviii. 16			
	"All power is given unto me in heaven and in earth."					
	"Go ye and teach all nations, baptizing them," &c.					
	"Lo, I am with you alway, even unto the end of the world. Amen."					
	9. To five hundred brethren at once (1 Cor. xv. 6)	Galilee, or Bethany.				
	10. To James (1 Cor. xv. 7)					
	11. Ascension	Bethany		xvi. 19	xxiv. 50, 51	
	12. To Paul (1 Cor. xv. 8)	Damascus(?)				

XVII. OUR LORD'S MIRACLES.

MIRACLES.	LOCALITY.	MATT.	MARK.	LUKE.	JOHN.
I. *Narrated in one Gospel only.*					
Two blind men healed	Capernaum	ix.			
A dumb demoniac healed	"	ix.			
Stater in the mouth of the fish	"	xvii.			
The deaf and dumb man healed	Decapolis		vii.		
A blind man healed	Bethsaida		viii.		
When Christ passed unseen through the multitude	Nazareth			iv.	
Draught of fish	Bethsaida			v.	
Raising the widow's son	Nain			vii	
Healing the woman with an infirmity	Jerusalem			xiii.	
" " man with the dropsy	"			xiv	
" " ten lepers	Samaria			xvii.	
" " ear of Malchus, servant of the high priest	Gethsemane			xxii.	
Turning water into wine	Cana				ii.
Healing the nobleman's son (of fever)	"				iv.
" " impotent man at Bethesda	Jerusalem				v.
" " man born blind	"				ix.
Raising of Lazarus	Bethany				xi.
Draught of fish	Bethsaida				xxi.
II. *Narrated in two Gospels.*					
Healing the daughter of the Syrophœnician	Tyre	xv.	vii.		
Feeding the four thousand	Gennesaret (?)	xv.	viii.		
Cursing the fig-tree	Mount of Olives	xxi.	xi.		
Healing the centurion's servant (of palsy)	Capernaum	viii.		vii.	
The blind and dumb demoniac	Galilee	xii.		xi.	
The demoniac in a synagogue	Capernaum		i.	iv.	
III. *Narrated in three Gospels.*					
Stilling the storm	Sea of Galilee	viii.	iv.	viii.	
The legion of devils entering the swine	Gadara	viii.	v.	viii.	
Healing Jairus' daughter	Capernaum	ix.	v.	viii.	
" the woman with an issue of blood	Gennesaret	ix.	v.	viii.	
" " man sick of the palsy	Capernaum	ix.	ii	v.	
" " leper	Gennesaret	viii.	i.	v.	
" Peter's mother-in-law	Bethsaida	viii.	i.	iv	
" the man with a withered hand	Capernaum	xii.	iii.	vi.	
" demoniac child	Mount Tabor (?)	xvii.	ix.	ix.	
" blind Bartimæus	Jericho	xx	x.	xviii.	
Walking on the sea	Sea of Galilee	xiv.	vi.		vi.
IV. *Narrated in four Gospels.*					
Feeding the five thousand	Bethsaida (*Julias*)	xiv.	vi.	ix.	vi.

XVIII. OUR LORD'S PARABLES.

PARABLES.	LOCALITY.	MATT.	MARK.	LUKE.	LESSONS.
I. *Recorded in one Gospel only.*					
The tares	Gennesaret	xiii.			Good and evil in life and judgment.
The hid treasure	"	xiii.			Value of the Gospel.
The goodly pearl	"	xiii.			Christian seeking salvation.
The draw-net	"	xiii.			Visible Church of Christ.
The unmerciful servant	Capernaum	xviii.			Danger of ingratitude.
The labourers in the vineyard	Jerusalem	xx.			Call at various epochs.
The two sons " "	"	xxi.			Insincerity and repentance.
The marriage of the king's son	Mount of Olives	xxii.			Need of righteousness.
The ten virgins	" "	xxv.			Watchful and careless profession.
The ten talents	" "	xxv.			Use of advantages.
The sheep and goats	" "	xxv.			Final separation of good and bad.
The seed growing secretly	Gennesaret		iv.		Gradual growth of religion.
The householder	"		xiii.		Watchfulness.
The two debtors	Galilee			vii.	Gratitude for pardon.
The good Samaritan	Jerusalem			x.	Compassion to suffering.
The friend at midnight	"			xi.	Perseverance in prayer.
The rich fool	"			xii.	Worldly-mindedness.
The wedding feast	"			xii.	Vigilance towards Second Advent.
The wise steward	"			xii.	Conscientiousness in trust.
The barren fig-tree	"			xiii.	Unprofitableness under grace.
The great supper	"			xiv.	Universality of the Divine call.
The piece of money	"			xv.	Joy over penitence.
The prodigal son	"			xv.	Fatherly love to penitent son.
The unjust steward	"			xvi.	Preparation for eternity.
The rich man and Lazarus	"			xvi.	Recompence of future life.
The unprofitable servants	"			xvii.	God's claim to all our services.
The unjust judge	"			xviii.	Advantage of persevering prayer.
The Pharisee and publican	"			xviii.	Self-righteousness and humility.
The pounds	"			xix.	Diligence rewarded, sloth punished.
II. *Recorded in two Gospels.*					
House on rock, and on the sand	Galilee	vii.		vi.	Consistent and false profession.
The leaven	Gennesaret	xiii.		xiii.	Pervading influence of religion.
The lost sheep	Jerusalem	xviii		xv.	Joy over penitent.
III. *Recorded in three Gospels.*					
New cloth and old garment	Capernaum	ix	ii.	v.	New doctrine on old prejudices.
New wine in old bottles	"	ix.	ii.	v.	New spirit in unregenerate heart.
The sower	Gennesaret	xiii.	iv.	viii.	Hearers divided into classes.
The mustard-seed	"	xiii.	iv.	xiii.	Spread of Gospel.
The wicked husbandmen	Jerusalem	xxi.	xii.	xx.	Rejection of Christ by the Jews.
The fig-tree and all the trees	Mount of Olives	xxiv.	xiii.	xxi.	Indications of Second Advent.

N.B.—*These miracles and parables are grouped according to their record by the Evangelists; for their chronological position reference must be made to the "Harmony."*

XIX. THE NAMES, TITLES, AND OFFICES OF CHRIST.

Adam, the Second, 1 Cor. 15. 45, 47.
Advocate, an, 1 John 2. 1.
[1] *Alpha and Omega*, Rev. 1. 8; 22. 13.
Amen, Rev. 3. 14.
[2] *Author and Finisher of our faith*, Heb. 12. 2.
Author of eternal salvation, Heb. 5. 9.

Beginning of the creation of God, Rev. 3. 14.
Blessed and only Potentate, 1 Tim. 6. 15.
Branch, Zech. 3. 8; 6. 12.
Bread of God, John 6. 33.
Bread of life, John 6. 35.

[3] *Captain of Salvation*, Heb. 2. 10.
[4] *Child, Holy*, Acts 4. 27.
Child, Little, Isa. 11. 6.
[5] *Christ, the*, Matt. 16. 16; Mark 8. 29; Luke 9. 20; John 6. 69.
Corner-stone, Eph. 2. 20; 1 Pet. 2. 6.
Counsellor, Isa. 9. 6.

David, Jer. 30. 9; Ezek. 34. 23; 37. 24; Hos. 3. 5.
David, Son of, Matt. 9. 27; 21. 9.
Day-spring, Luke 1. 78.
Deliverer, Rom. 11. 26.
Desire of all nations, Hag. 2. 7.

[6] *Emmanuel*, Isa. 7. 14; Matt. 1. 23.
Everlasting Father, Isa. 9. 6.

Faithful witness, Rev. 1. 5; 3. 14.
First and Last, Rev. 1. 17.
[7] *First-begotten of the dead*, Rev. 1. 5.

God, Isa. 40. 9; John 20. 28; 1 John 5. 20.
God blessed for ever, Rom. 9. 5.
Good Shepherd, John 10. 11.
Governor, Matt. 2. 6.
Great High Priest, Heb. 4. 14.

High Priest, Heb. 5. 10.
[8] *Holy child Jesus*, Acts 4. 27.
Holy, the most, Dan. 9. 24.
[9] *Holy One*, Luke 4. 34; Acts 3. 14; Rev. 3. 7.
[10] *Holy Thing*, Luke 1. 35.
Horn of Salvation, Luke 1. 69.

I AM, Ex. 3. 14, with John 8. 58.
Image of God, 2 Cor. 4. 4.

Jehovah, Isa. 26. 4.
Jesus, Matt. 1. 21; 1 Thess. 1. 10.
[11] *Just One*, Acts 3. 14; 7. 52; 22. 14.

King of Israel, John 1. 49.
King of the Jews, Matt. 2. 2.
King of kings, 1 Tim. 6. 15; Rev. 17. 14; 19. 16.

Lamb of God, John 1. 29, 36.
Lawgiver, Isa. 33. 22.
Life, the, John 14. 6.
Life, Bread of, John 6. 35.
Light of the world, John 8. 12; 9. 5.
Light, True, John 1. 9; 12. 35.
Lion of the tribe of Judah, Rev. 5. 5.
Living stone, 1 Pet. 2. 4.
Lord, Matt. 3. 3; Mark 11. 3.
Lord God Almighty, Rev. 15. 3; [12]—*of Holy Prophets*, Rev. 22. 6.
Lord of all, Acts 10. 36.
Lord of glory, 1 Cor. 2. 8.
Lord of lords, 1 Tim. 6. 15; Rev. 17. 14; 19. 16.
Lord our Righteousness, Jer. 23. 6.

Maker and Preserver of all things, John 1. 3, 10; 1 Cor. 8. 6; Col. 1. 16; Heb. 1. 2, 10; Rev. 4. 11.
Mediator, 1 Tim. 2. 5.
[13] *Mediator of the new covenant*, Heb. 12. 24.
Messiah, Dan. 9. 25; John 1. 41.
Mighty God, Isa. 9. 6.
Mighty One of Jacob, Isa. 60. 16.
Morning star, Rev. 22. 16.

Nazarene, Matt. 2. 23.

Passover, our, 1 Cor. 5. 7.
Priest for ever, Heb. 5. 6.
Prince, Acts 5. 31.
Prince of life, Acts 3. 15.
Prince of Peace, Isa. 9. 6.
[14] *Prince of the kings of the earth*, Rev. 1. 5.
Prophet, Deut. 18. 15; Luke 24. 19.

Redeemer, Job 19. 25; Isa. 59. 20.
Righteous, the, 1 John 2. 1.
Root and offspring of David, Rev. 22. 16.
Root of David, Rev. 5. 5.
Ruler in Israel, Mic. 5. 2.

Same yesterday, to day, and for ever, Heb. 13. 8.
Saviour, Luke 2. 11; Acts 5. 31.
Shepherd and Bishop of souls, 1 Pet. 2. 25.
Shepherd in the land, Zech. 11. 16.
Shepherd of the sheep, Great, Heb. 13. 20.
Shiloh, Gen. 49. 10.
Son, a, Heb. 3. 6.
Son, the, Ps. 2. 12.
[15] *Son, My beloved*, Matt. 3. 17; 17. 5; Luke 9. 35.
Son, only-begotten, John 1. 14, 18; 3. 16, 18.
Son of David, Matt. 9. 27; 21. 9.
Son of God, Matt. 8. 29; Luke 1. 35.
Son of man, Matt. 8. 20; John 1. 51; Acts 7. 56.
[16] *Son of the Highest*, Luke 1. 32.
[17] *Star, bright and morning*, Rev. 22. 16.
Star and Sceptre, Num. 24.17.

Truth, the, John 14. 6.
Vine, the, John 15. 5.
Vine, true, John 15. 1.

Way, John 14. 6.
Witness, faithful and true, Rev. 3. 14.
Wonderful, Isa. 9. 6.
Word, John 1. 1.
Word of God, Rev. 19. 13.

N.B.—In the Revised New Testament, 1881, the lines to which figures are prefixed are given as follows:—

[1] *The Alpha and the Omega.* [2] *Author and Perfecter.* [3] *Author of Salvation.* [4] *Holy Servant.* [5] *The Holy One of God* (John 6. 69). [6] *Immanuel.* [7] *Firstborn.* [8] *Holy Servant Jesus.* [9] *Holy and Righteous One* (Acts 3. 14); *He that is holy* (Rev. 3. 7). [10] (In margin only.) [11] *Righteous One.* [12] *The Lord, the God of the Spirits of the Prophets.* [13] *Mediator of a new covenant.* [14] *Ruler of the kings of the earth.* [15] *My Son, my chosen* (Luke 9. 35). [16] *Son of the Most High.* [17] *The bright, the morning star.*

XX. PROPHECIES RELATING TO CHRIST.

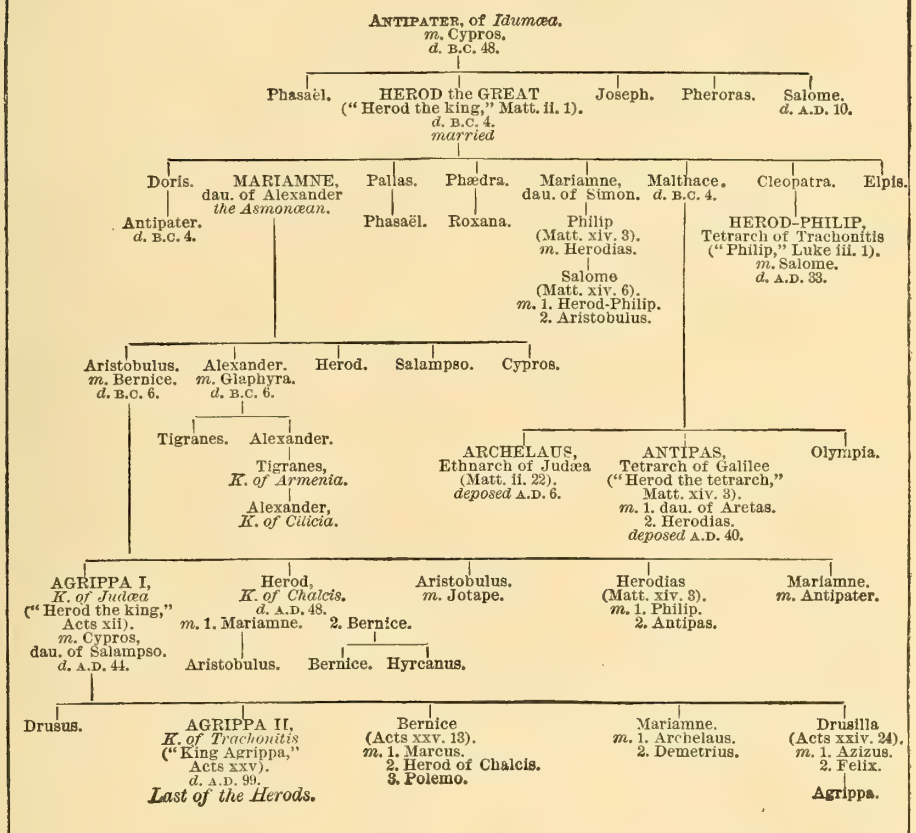
Adoration by Magi, Ps. 72. 10, 15; Isa. 60. 3, 6.
Advent, Gen. 3. 15; Deut. 18. 15; Ps. 89. 20; Isa. 2. 2; 9. 6; 28. 16; 32. 1; 35. 4; 42. 6; 49. 1; 55. 4; Ezek. 34. 24; Dan. 2. 44; Mic. 4. 1; Zech. 3. 8.
Advent, time of, Gen. 49. 10; Num. 24. 17; Dan. 9. 24; Hag. 2. 7; Mal. 3. 1.
Ascension and exaltation, Ps. 16. 11; 24. 7; 68. 18; 110. 1; 118. 19.
Betrayal by own friend, Ps. 41. 9; 55. 13.
" *for thirty pieces*, Zech. 11. 12.
Betrayer's death, Ps. 55. 15, 23; 109. 17.
Bone not to be broken, Ps. 34. 20.
Burial with the rich, Isa. 53. 9.
Casting lots for vesture, Ps. 22. 18.
Conversion of Gentiles, Isa. 11. 10; 42. 1.
Crucifixion, Ps. 22. 14, 17.
Death in prime of life, Ps. 89. 45; 102. 24.
" *with malefactors*, Isa. 53. 9, 12.
" *attested by convulsions of nature*, Amos 5. 20; 8. 9; Zech. 14. 4, 6.
Descent into Egypt, Hos. 11. 1.
Desertion by disciples, Zech. 13. 7.
Divinity, Ps. 2. 11; 45. 7; 72. 8; 110. 1; Isa. 9. 6; 25. 9; 40. 10; Jer. 23. 6; Mic. 5. 2; Mal. 3. 1.
Dominion universal and everlasting, Ps. 72. 8; Isa. 9. 7; Dan. 7. 14.
False accusation, Ps. 27. 12; 35. 11; 109. 2.
Forerunner of Christ, Isa. 40. 3; Mal. 3. 1; 4. 5.
Galilee, ministry in, Isa. 9. 1, 2.
Gall and vinegar, offer of, Ps. 69. 21.
Generation, human, Gen. 12. 3; 18. 18; 21. 12; 22. 18; 26. 4; 28. 14; 49. 10; Ps. 18. 50; 89. 4, 29, 36; 132. 11; Isa. 11. 1; Jer. 23. 5; 33. 15.
Insult, buffeting, spitting, scourging, Ps. 35. 15, 21; Isa. 50. 6.
Massacre of Innocents, Jer. 31. 15.
Miraculous power, Isa. 35. 5.
Mission, Gen. 12. 3; 49. 10; Num. 24. 19; Deut. 18. 18; Ps. 21. 1; Isa. 59. 20; Jer. 33. 16.
Mocking, Ps. 22. 16; 109. 25. [31. 22.
Nativity, from virgin, Gen. 3. 15; Isa. 7. 14; Jer.
" *place of*, Num. 24. 17, 19; Mic. 5. 2.
Patience under suffering, Isa. 53. 7, 9.
Persecution, Ps. 22. 6; 35. 7, 12; 109. 2; Isa. 49. 7; 53. 3.
Piercing, Ps. 22. 16; Zech. 12. 10; 13. 6.
Prayer for enemies, Ps. 109. 4.
Preacher, Ps. 2. 7; Isa. 2. 3; 61. 1; Mic. 4. 2.
Priest like Melchizedek, Ps. 110. 4.
Prophet like Moses, Deut. 18. 15.
Purchase of potter's field, Zech. 11. 13.
Purification of temple, Ps. 69. 9
Rejection by Jews and Gentiles, Ps. 2. 1; 22. 12; 41. 5.
Resurrection, Ps. 16. 10; 30. 3; 41. 10; 118. 17; Hos. 6. 2.
Silence under accusation, Ps. 38. 13; Isa. 53. 7.
Spiritual graces, Ps. 45. 7; Isa. 11. 2; 42. 1; 61. 1.
Triumphal entry into Jerusalem, Ps. 8. 2; Zech. 9. 9.
Vicarious suffering, Isa. 53. 4—6, 12; Dan. 9. 26.

XXI. RECORDED APPEARANCES OF CHRIST AFTER HIS RESURRECTION.

APPEARANCES.	TIME.	PLACE.
Before Ascension.		
1. To Mary Magdalene	Day of His resurrection	Garden.
2. To other women from Galilee	"	Jerusalem.
3. To two Disciples		Emmaus.
4. To Peter	"	Jerusalem.
5. To ten Apostles	"	Upper Room.
6. To eleven Apostles (with Thomas)	Sunday after His resurrection.	"
7. To seven Apostles and others fishing	Week following His resurrection.	Tiberias.
8. To five hundred brethren at once (1 Cor. xv)	(?)	(?)
9. To James the Less (1 Cor. xv)	Unknown	Jerusalem.
10. To eleven Apostles and others	Ascension Day	Bethany.
After Ascension.		
11. To Stephen at his martyrdom (Acts vii. 56)		Jerusalem.
12. To Paul at his conversion (1 Cor. xv)		Damascus.
13. To the Apostle John (Rev. i)	Lord's Day	Patmos.

XXII. FAMILY OF THE HERODS.

(From Lewin's "Life and Epistles of Saint Paul.")



XXIII. CHRONOLOGY OF THE ACTS AND EPISTLES.

YEAR OF ROME.	A.D.	OCCURRENCES.
(*Tiberius.*)	30	Introduction to the Acts of the Apostles (i. 1—14).
783—788	30—35	Events till the appointment of deacons (i. 15—vi. 6).
	35—40	" the conversion of Cornelius (vi. 7—x).
(*Caligula.*)	40—43	" the establishment of the Church at Antioch (xi. 1—26).
	43—46	" the end of Paul's first missionary journey (xi. 27—xiv. 28).
(*Claudius.*)	46—54	" the end of Paul's second missionary journey (xv. 11—xviii. 22). EPISTLES:—1 Thess. (52); 2 Thess. (53).
(*Nero.*)	55—60	" the end of Paul's third missionary journey (xviii. 23—xxvi). EPISTLES:—1 Cor. (57); 2 Cor., Gal. (57); Rom. (58).
814—816 (*Nero.*)	60—63	Paul's imprisonment at Cæsarea, and voyage to Rome (xxvii, xxviii).
	61	James' General Epistle to the Jewish Christians.
	62	Paul writes his Epistle to the Ephesians.
		Timothy and Epaphroditus arrive at Rome, bringing tidings from Colosse (Col. i. 1—7).
		Paul's Epistle to the Colossians.
		Paul's Epistle to Philemon, on behalf of Onesimus, his runaway slave.
	63	Paul's Epistle to the Philippians.
	63	Paul's Epistle to the Hebrews, explaining how the Old Dispensation is developed into the New.
		Timothy liberated (Heb. xiii).
	63	Paul visits Crete; leaves Titus in charge of the Church there.
	63	Peter writes his first Epistle to Jews and Gentiles scattered abroad and persecuted.
	64	Paul goes to Macedonia.
	64	Paul writes his first Epistle to Timothy, at Ephesus (1 Tim. i—vi).
		Paul writes his Epistle to Titus.
		Paul winters at Nicopolis, Dalmatia, Troas.
	65(?)	Jude writes his Epistle.
	65	Peter writes his second Epistle to Jewish and Gentile Christians scattered through Pontus.
	65	Paul's second imprisonment in Rome; he is tried before Nero.
820	66	Paul's second Epistle to Timothy, summoning him to Rome.
		Paul's martyrdom. Peter's martyrdom at Rome.
825	71	Destruction of Jerusalem by Titus.
		John writes his three Epistles.
	75(?)	Jude writes his Epistle.
850	96	John writes the Book of Revelation.
	97	John writes his Gospel.

XXIV. PAUL'S MISSIONARY JOURNEYS.

I. WITH BARNABAS AND JOHN MARK (Acts xiii, xiv).

ANTIOCH (*in Syria*), the centre of Gentile evangelisation. Barnabas and Saul, specially called by the Holy Ghost to mission work, and taking with them John Mark, go to

SELEUCIA (*port of Antioch*), whence they sail to the island of

CYPRUS (the native place of Barnabas), landing at the eastern extremity, at

SALAMIS, a populous mercantile port. The apostles preached in the synagogues there; then traversed the isle (100 miles) to

PAPHOS, its western extremity, the capital city. Here Elymas was struck blind, and the Roman proconsul, Sergius Paulus, converted. They crossed to the southern shore of Asia Minor, landing at

PERGA, the ancient port of Pamphylia, whence goods from the interior were exported. Here John Mark left them and returned home. The apostles went up into the mountains, on which journey they are supposed to have suffered the trials enumerated in 2 Cor. xi. 26, 27, till they reached

ANTIOCH (*in Pisidia*), a central resting-place, just over "the pass," where the great road from Ephesus into Asia intersected the southern road. It was a Roman colony. They preached in the synagogue, the first sabbath to Jews (Paul's *first recorded sermon*), and the next to Gentiles. Ejected subsequently by the rulers, they followed the great road to

ICONIUM (*capital of Lycaonia*, a dreary plateau). They stayed "a long time," making many converts, till, a factious mob trying to stone them, they fled to

LYSTRA, a small rural town of simple heathens. Paul healing a cripple, they were treated as gods (Jupiter and Mercury), till Jews from Iconium followed, declaring them to be impostors, and had them stoned. They fled to

DERBE, a small town away from the high-road, where they rested awhile, returning by the same route through Lystra, Iconium, Antioch, to

PERGA, where they taught with no great success; so sailed back to

ANTIOCH, where they reported their work to a full assembly of the congregation, and abode there a long time (probably six or seven years).

II. WITH SILAS (Acts xv. 36—xviii. 22).

ANTIOCH (*in Syria*), the starting-point, whence they went by land through

SYRIA and CILICIA, confirming the Churches, and delivering the decrees of the Council of Jerusalem. Thence across the mountains to

DERBE and LYSTRA, where Paul circumcised Timothy, and took him with him through

PHRYGIA and GALATIA, where Paul fell sick (Gal. iv. 13), and being forbidden by the Spirit to enter the province of Asia, went into

MYSIA; but, again being forbidden to pursue his intended journey to Bithynia, he was divinely guided to

TROAS, where he met with Luke; had a vision of a Macedonian inviting him to Greece; embarked, touched at SAMOTHRACIA, and landed at

NEAPOLIS (*Kavala*), the seaport; whence he went up by land, across the Pharsalian plain, to

PHILIPPI (*in Macedonia*), a Roman "colony," i.e. possessing the same laws and rights as Rome itself. Here Lydia was converted; the sorceress was exorcised, and her masters charged the apostles before the magistrates, who scourged and imprisoned them. They were miraculously released by night; converted and baptised the jailer and his household. Paul left here Luke and Timothy, and passed through AMPHIPOLIS and APOLLONIA to

THESSALONICA (*metropolis of Macedonia*), where he stayed three sabbaths. Assailed by a Jewish mob, Jason, his host, being bound over to keep the peace, Paul escaped to

BEREA, where he was well received till persecutors followed him; then he was sent by the brethren to

ATHENS, probably by sea, leaving Silas, for whom he waited; here he disputed with the Jews, and conversed with the philosophers, till forced to address the latter on Mars' hill; but, meeting with little success, he retired to

CORINTH, a great mercantile centre, which for a year and a-half he made the head-quarters of evangelising efforts in Achaia. Here he was joined by Silas and Timothy, and wrote the two Epistles to the Thessalonians. He was driven from the synagogue, and brought before Gallio; was received by Aquila and Priscilla, whom he converted, and with whom he sailed from

CENCHREÆ, the eastern port of Corinth, to

EPHESUS; where he left Aquila and Priscilla, going on himself to

CÆSAREA; whence it is supposed he went by land to Jerusalem, to keep the Feast of Pentecost (xviii. 21), and then returned to

ANTIOCH, where he remained "some time" (probably less than a year).

III. WITH TIMOTHY (Acts xviii. 23—xxi. 33).

ANTIOCH (*Syria*), starting-point; thence through

GALATIA and PHRYGIA, of which no incidents are recorded, to

EPHESUS, where Apollos had baptized converts only to repentance, and with an imperfect form, whom Paul rebaptized; staying there three years, refuting false philosophy and the imposture of sorcerers, who publicly burnt their books, confessing their fraud. He retired from the synagogue; taught in the school of Tyrannus; wrote one Epistle to the Corinthians, and one to the Galatians; remained over the great annual Pan-Ionic festival of Diana, when Demetrius roused the craftsmen, and Paul was sent away by his friends to

MACEDONIA, where he visited and encouraged his converts in the various places visited in the former journey; passing on into

GREECE, where he stayed three months, probably visiting the Churches established at Corinth and in Achaia. He intended to sail from Cenchreæ to Syria, but was waylaid by the Jews, so he sent the main body of his companions on in advance to Troas, viz. Sopater (of Berœa), Aristarchus and Secundus (of Thessalonica), Gaius (of Derbe), Timotheus (of Iconium), Tychicus and Trophimus (of the province of Asia).

PHILIPPI was reached by some secret and unrecorded route by Paul, who was there joined by Luke. They sailed thence together, and in five days reached

TROAS, where they remained seven days. Paul preached in an upper room; Eutychus fell from the window, but was miraculously restored by Paul, who "broke bread" in the congregation, and travelled by land to Assos to meet his companions, who had gone round the coast on board the ship. At

ASSOS Paul embarked, and they touched at

MITYLENE; the next day anchoring off Chios, and the day following put in at

TROGYLLIUM, a promontory on the coast opposite the island of Samos. The next day they touched at

MILETUS, where they probably remained two days, as Paul sent a messenger by land to the presbyters of Ephesus to come to him, when he took a solemn farewell of them. Launching thence, they sailed with a fair wind past Coos and Rhodes to

PATARA, where they changed vessels, embarking on one sailing direct to Syria; sighting Cyprus, but leaving it to the left (i.e. sailing south of it), they landed at

TYRE, where the vessel discharged her cargo, remaining seven days, and where the disciples warned Paul not to go to Jerusalem. The Christians accompanied him to the ship, knelt on the shore, and prayed; thence they proceeded to

PTOLEMAIS (*Acre*), remaining one day; from whence they went to

CÆSAREA, staying many days with Philip, the deacon, where Agabus bound his own hands and feet with Paul's girdle, signifying the apostle's approaching imprisonment. From thence Paul's party, accompanied by Mnason (of Cyprus), went up by land to

JERUSALEM, where they were received by a full assembly of the apostles and elders, who advised Paul to purify himself from his contact with Gentiles by joining four men in the completion of a vow, defraying their expenses. While engaged in these religious exercises he was seized by a tumultuous mob, from whom the Roman chief captain extricated him, put him in prison, and sent him to Cæsarea, to the governor Felix.

XXV. PAUL'S VOYAGE TO ROME,

WITH ARISTARCHUS AND CERTAIN PRISONERS UNDER CHARGE OF JULIUS, A CENTURION OF THE AUGUSTAN COHORT.

CÆSAREA. Paul sailed thence in a vessel bound for Adramyttium, touching at

SIDON, where he visited his friends. Thence to leeward of

CYPRUS (i.e. on the N. side), under the shores of Cilicia and Pamphylia, to

MYRA (a city of Lycia), where they were transhipped to an Alexandrian corn-vessel bound for Italy, which coasted along the southern shore of Asia Minor (130 miles in "many days"), to

CNIDUS, the extreme S.W. promontory: where the wind and current from the Archipelago caught and drove the ship southward to

CRETE, where they rounded Cape Salmone, and got under the shelter of its southern coast, and sailed along it to

FAIR HAVENS, near which, inland, was Lasea, and where Paul advised them to winter. The harbour however being incommodious, they tried to reach

PHENICE, which had a harbour, sheltered towards the N.W. and S.W.; but they were caught by the wind Euroclydon from the N.W.; and under shelter of

CLAUDA (an island S. of Crete) they prepared for a tempest by striking sail, undergirding the ship, turning her head to the wind, and lying to, so as to avoid being driven on the "Syrtes" to the N. of Libya. So they drifted slowly W. by N., at the rate of 36 miles in 24 hours, till the fourteenth day, i.e. thirteen and a-half days, till midnight = 486 miles; and St. Paul's Bay is 480 miles from Clauda in an exact line W. by N. *Second day*, "they lightened the ship;" *third day*, they "cast out the tackling;" *fourteenth night*, they drew near to land in the neighbourhood of rocks; *fourteenth day*, they ran the ship aground in a creek of

MELITA (*Malta*), where they landed by swimming, or on portions of wreck. Here the viper fastened on Paul's hand; here also he healed the father of Publius (the chief man of the island) of fever and dysentery. After three months, they sailed in an Alexandrian corn-ship by

SYRACUSE (*Sicily*), where they stayed three days; and, making a circuit, they came to

RHEGIUM (*Italy*), and after one day they reached

PUTEOLI (*Pozzuoli*), in the Bay of Naples, where they rested seven days; thence they went by the Appian Way to

APPII FORUM, where brethren from Rome met them, with whom they came to

ROME, and Paul remained in custody of a soldier for two full years in his own hired house.

XXVI. SPECIAL PRAYERS IN THE NEW TESTAMENT.

Of whom recorded.	*References.*	*Subjects.*
Apostles	Acts 1. 24	On choosing an apostle.
Early Church	Acts 4. 24	For support under persecution.
Jesus	Matt. 11. 25, 26	Thanksgiving.
Jesus	John 11. 41, 42	Thanksgiving for the Father's acceptance of His prayer.
Jesus	John 12. 27	Imploring His Father's aid.
Jesus	— 17	For Himself, His apostles, and all believers. For unity.
Jesus	Matt. 26. 39; Luke 22. 42	Under suffering in Gethsemane.
Jesus	Luke 23. 34	For His murderers.
Jesus	Matt. 27. 46	Under suspension of Divine consolation.
Lord's prayer	Matt. 6. 9; Luke 11. 2	The model of supplication for relief of human needs.
Penitent thief	Luke 23. 42	To be remembered by Jesus.
Pharisee's prayer	— 18. 11	Thanksgiving for his own righteousness.
Publican's prayer	— 18. 13	For Divine mercy.
Stephen	Acts 7. 59, 60	Commendation of his soul; forgiveness of his murderers.

XXVII. PASSAGES FROM THE OLD TESTAMENT QUOTED IN THE NEW TESTAMENT.

MATTHEW.

Behold, a virgin shall be with child....1. 23.—Is. 7. 14.
Thou Bethlehem, in the land of Juda....2. 6.—Micah 5. 2.
Out of Egypt have I called my son..2. 15.—Hos. 11. 1.
In Rama was there a voice heard..2. 18.—Jer. 31. 15.
The voice of one crying in the wilderness....3. 3.—Is. 40. 3.
Man shall not live by bread alone..4. 4.—Deut. 8. 3.
He shall give his angels charge....4. 6.—Ps. 91. 11, 12.
Thou shall not tempt the Lord....4. 7.—Deut. 6. 16.
Thou shalt worship the Lord thy God....4. 10.—Deut. 6. 13.
The land of Zabulon, and the land of Nephthalim....4. 15, 16.—Is. 9. 1, 2; 42. 7.
Thou shalt not kill....5. 21.—Ex. 20. 13.
Thou shalt not commit adultery....5. 27.—Ex. 20. 14.
Whosoever shall put away his wife..5. 31.—Deut. 24. 1.
Thou shalt not forswear thyself....5. 33.—Lev. 19. 12.
An eye for an eye, and a tooth for a tooth....5. 38.—Exod. 21. 24
Thou shalt love thy neighbour....5. 43.—Lev. 19. 18.
Be ye therefore perfect....5. 48.—Gen. 17. 1.
Depart...ye that work iniquity....7. 23.—Ps. 6. 8.
Himself took our infirmities....8. 17.—Is. 53. 4.
I will have mercy, and not sacrifice....9. 13; 12. 7.—Hos. 6. 6.
Behold, I send my messenger....11. 10.—Mal. 3. 1.
Behold my servant, whom I have chosen....12. 18-21.—Is. 42. 1-4.
By hearing ye shall hear, and shall not understand....13. 14, 15.—Is. 6. 9, 10.
I will open my mouth in parables..13. 35.—Ps. 78. 2.
Honour thy father and mother....15. 4.—Ex. 20. 12.
He that curseth father or mother..15. 4.—Ex. 21. 17.
This people draweth nigh unto me....15. 8, 9.—Is. 29. 13.
He...made them male and female....19. 4.—Gen. 1. 27.
For this cause shall a man leave father and mother....19. 5.—Gen. 2. 24.
Thou shalt do no murder....19. 18.—Ex. 20. 13.
Honour thy father and thy mother..19. 19.—Ex. 20. 12.
Thou shalt love thy neighbour as thyself....19. 19.—Lev. 19. 18.
Tell ye the daughter of Sion, Behold, thy King cometh....21. 5.—Is. 62. 11; Zec. 9. 9.
Blessed is he that cometh in the name of the Lord....21. 9.—Ps. 118. 26.
My house shall be called the house of prayer....21. 13.—Is. 56. 7.
Ye have made it a den of thieves...21. 13.—Jer. 7. 11.
Out of the mouth of babes....21. 16.—Ps. 8. 2.

MATTHEW (*cont.*).

The stone which the builders rejected....21. 42.—Ps. 118. 22, 23.
If a man die, having no children....22. 24.—Deut. 25. 5.
I am the God of Abraham....22. 32.—Ex. 3. 6.
Thou shalt love the Lord thy God..22. 37.—Deut. 6. 5.
Thou shalt love thy neighbour as thyself....22. 39.—Lev. 19. 18.
The Lord said...Sit thou on my right hand....22. 44.—Ps. 110. 1.
Blessed is he that cometh in the name of the Lord....23. 39.—Ps. 118. 26.
I will smite the shepherd....26. 31.—Zech. 13. 7.
And they took the thirty pieces of silver....27. 9, 10.—Zech. 11. 12, 13.
They parted my garments....27. 35.—Ps. 22. 18.
My God, my God, why hast thou forsaken me?....27. 46.—Ps. 22. 1.

MARK.

Behold, I send my messenger....1. 2.—Mal. 3. 1.
Prepare ye the way of the Lord....1. 3.—Is. 40. 3.
Seeing they may see, and not perceive....4. 12.—Is. 6. 9, 10.
This people honoureth me with their lips....7. 6, 7.—Is. 29. 13.
Honour thy father and mother....7. 10.—Ex. 20. 12.
Whoso curseth father or mother....7. 10.—Ex. 21. 17.
Where their worm dieth not....9. 44.—Is. 66. 24.
God made them male and female...10. 6.—Gen. 1. 27.
They twain shall be one flesh....10. 7, 8.—Gen. 2. 24.
Do not commit adultery, Do not kill....10. 19.—Ex. 20. 13, 14.
Hosanna; Blessed is he that cometh....11. 9.—Ps. 118. 26.
My house shall be called the house of prayer....11. 17.—Is. 56. 7.
Ye have made it a den of thieves..11. 17.—Jer. 7. 11.
The stone which the builders rejected....12. 10, 11.—Ps. 118. 22, 23.
If a man's brother die, and leave no children....12. 19.—Deut. 25. 5.
I am the God of Abraham....12. 26.—Ex. 3. 6.
The Lord our God is one Lord....12. 29.—Deut. 6. 4.
Thou shalt love the Lord thy God..12. 30.—Deut. 6. 5.
Thou shalt love thy neighbour....12. 31.—Lev. 19. 18.
The Lord said to my Lord, Sit thou on my right hand....12. 36.—Ps. 110. 1.
I will smite the shepherd....14. 27.—Zech. 13. 7.
He was numbered with the transgressors....15. 28.—Is. 53. 12.
My God, my God, why hast thou forsaken me?....15. 34.—Ps. 22 1.

PASSAGES FROM THE OLD TESTAMENT QUOTED IN THE NEW.

LUKE.

To turn the hearts of the fathers.....1. 17.—Mal. 4. 6.
Every male that openeth the womb..2. 23.—Ex. 13. 2, 12.
A pair of turtledoves, &c.....2. 24.—Lev. 12. 8.
The voice of one crying in the wilderness.....3. 4–6.—Is. 40. 3–5.
Man shall not live by bread alone....4. 4.—Deut. 8. 3.
Thou shalt worship the Lord thy God... .....4. 8.—Deut. 6. 13.
He shall give his angels charge over thee.....4. 10, 11.—Ps. 91. 11, 12.
Thou shalt not tempt the Lord thy God.....4. 12.—Deut. 6. 16.
The Spirit of the Lord is upon me....4. 18,19.—Is.61.1,2; 58.6.
Behold, I send my messenger.....7. 27.—Mal. 3. 1.
That seeing they might not see.....8. 10.—Is 6. 9. [19. 18.
Thou shalt love the Lord thy God....10. 27.—Deut.6.5; Lev.
And thy neighbour as thyself.....10. 27.—Lev. 19. 18.
Blessed is he that cometh in the name of the Lord.....13. 35.—Ps. 118. 26.
Do not commit adultery, Do not kill..... .....18. 20.—Ex. 20. 12–16.
My house is the house of prayer.....19. 46.—Is. 56. 7.
Ye have made it a den of thieves....19. 46.—Jer. 7. 11.
The stone which the builders rejected .....20. 17.—Ps. 118. 22, 23.
If a man's brother die, having a wife.....20. 28.—Deut. 25. 5.
The Lord said unto my Lord, Sit thou on my right hand.....20. 42, 43.—Ps. 110. 1.
He was reckoned among the transgressors.....22. 37.—Is. 53. 12.
Say to the mountains, Fall on us.....23. 30.—Hos. 10. 8.
Into thy hands I commend my spirit.....23. 46.—Ps. 31. 5.

JOHN.

The voice of one crying in the wilderness .....1. 23.—Is. 40. 3.
The zeal of thine house hath eaten me up.....2. 17.—Ps. 69. 9.
He gave them bread from heaven....6. 31.—Ps. 78. 24.
They shall be all taught of God.....6. 45.—Is. 54. 13.
I said, Ye are gods.....10. 34.—Ps. 82. 6.
Hosanna: Blessed is the King of Israel.....12. 13.—Ps. 118. 26.
Fear not, daughter of Zion: Behold, thy King.....12. 15.—Zech. 9. 9.
Lord, who hath believed our report?..12. 38.—Is. 53. 1.
He hath blinded their eyes.....12. 40.—Is. 6. 9, 10.
He that eateth bread with me.....13. 18.—Ps. 41. 9.
They hated me without a cause.....15. 25.—Ps. 35. 19; 69. 4.
They parted my raiment among them.....19.24.—Ps.22.18. [34.20.
A bone of him shall not be broken..19. 36.—Ex. 12. 46; Ps.
They shall look on him whom they pierced.....19. 37.—Zech. 12. 10.

ACTS.

Let his habitation be desolate.....1. 20.—Ps. 69. 25.
His bishoprick let another take.....1. 20.—Ps. 109. 8.
I will pour out my Spirit upon all flesh.....2. 17-21.—Joel 2. 28–32.
I foresaw the Lord always before my face.....2. 25–28.—Ps. 16. 8–11.
The Lord said...Sit thou on my right hand.....2. 34, 35.—Ps. 110. 1.
A prophet shall the Lord ..raise [19. up...like unto me.....3. 22, 23.—Deut. 18. 18,
In thy seed shall all the kindreds of the earth.....3. 25.—Gen.22. 18; 12.3.
This is the stone which was set at nought.....4. 11.—Ps. 118. 22.
Why did the heathen rage.....4. 25, 26.—Ps. 2. 1, 2.
* Get thee out of thy country.....7. 3.—Gen. 12. 1.
Who made thee a ruler and a judge over us?.....7. 27, 28.—Ex. 2. 14.
I am the God of thy fathers.....7. 32.—Ex. 3. 6. [10.
Put off thy shoes from thy feet.....7. 33, 34.—Ex. 3. 5, 7, 8,
A prophet shall the Lord your God raise up..... 7. 37.—Deut. 18. 15.

ACTS (*cont.*).

Make us gods to go before us.....7. 40.—Ex. 32. 1.
O ye house of Israel, have ye [27. offered.....7. 42, 43.—Amos 5. 25–
Heaven is my throne, and earth is my footstool.....7. 49, 50.—Is. 66. 1, 2.
He was led as a sheep to the slaughter.....8. 32, 33.—Is. 53. 7, 8.
I have found David the son of Jesse.....13. 22.—Ps. 89. 20.
Thou art my Son, this day have I begotten thee.....13. 33.—Ps. 2. 7.
I will give you the sure mercies of David.....13. 34.—Is. 55. 3.
Thou shalt not suffer thy Holy One to see corruption.....13. 35.—Ps. 16. 10.
Behold, ye despisers, and wonder, and perish.....13. 41.—Hab. 1. 5.
I have set thee to be a light of the Gentiles .....13. 47.—Is. 49. 6.
After this I will return, and will [12. build...the tabernacle.....15. 16, 17.—Amos 9. 11,
Thou shalt not speak evil of the ruler of thy people.....23. 5.—Ex. 22. 28.
Go unto this people, and say, Hearing ye shall hear .....28. 26, 27.—Is. 6. 9, 10.

ROMANS.

The just shall live by faith.....1. 17.—Hab. 2. 4.
The name of God is blasphemed.....2. 24.—Is. 52. 5.
Thou mightest be justified in thy sayings.....3. 4.—Ps. 51. 4.
There is none righteous, no, not one.....3. 10.—Ps. 14. 1, 3.
There is none that understandeth..3. 11.—Ps. 14. 2.
They are all gone outof the way.....3. 12.—Ps. 14. 3.
Their throat is an open sepulchre.....3. 13.—Ps. 5. 9; 140. 3.
Whose mouth is full of cursing.....3. 14.—Ps. 10. 7.
Their feet are swift to shed blood....3. 15.—Is. 59. 7.
Destruction and misery are in their ways..... .....3. 16, 17.—Is. 59. 7, 8.
There is no fear of God before their eyes.....3. 18.—Ps. 36. 1.
Abraham believed God, and it was counted.....4. 3.—Gen. 15. 6.
Blessed are they whose iniquities are forgiven..... 4. 7, 8.—Ps. 32 1, 2.
I have made thee a father of many nations .....4. 17.—Gen. 17. 5.
So shall thy seed be.....4. 18.—Gen. 15. 5.
Thou shalt not covet.....7. 7.—Ex. 20. 17.
For thy sake we are killed all the day.....8. 36.—Ps. 44. 22.
In Isaac shall thy seed be called.....9. 7.—Gen. 21. 12.
At this time...Sarah shall have a son.....9. 9.—Gen. 18. 10.
The elder shall serve the younger....9. 12.—Gen. 25. 23.
Jacob have I loved, but Esau...hated..9. 13.—Mal. 1. 2, 3.
I will have mercy on whom I will have mercy. .....9. 15.—Ex. 33. 19.
Even for this same purpose have I raised..... .....9. 17.—Ex. 9. 16.
I will call them my people, which were not my people.....9. 25.—Hos. 2. 23.
Ye are not my people.....9. 26.—Hos. 1. 10.
Though the number of the children of Israel..... .....9. 27, 28.—Is. 10. 22, 23.
Except the Lord of Sabaoth had left us a seed.....9. 29.—Is. 1. 9.
Behold, I lay in Sion a stumbling-stone .....9. 33.—Is. 28. 16.
The man which doeth those things shall live..... .....10. 5.—Lev. 18. 5.
Who shall ascend into heaven.....10.6,7.—Deut. 30. 12,13.
The word is nigh thee, even in thy mouth ..... 10. 8.—Deut. 30. 14.
Whosoever believeth on him shall not be ashamed.....10. 11.—Is. 28. 16.
Whosoever shall call on the name of the Lord.....10. 13.—Joel 2. 32.
How beautiful are the feet of them that preach.....10. 15.—Is. 52. 7.
Lord, who hath believed our report?.....10. 16.—Is. 53. 1.
Their sound went into all the earth.....10. 18.—Ps. 19. 4.
I will provoke you to jealousy.....10. 19.—Deut. 32. 21.
I was found of them that sought me not..... .....10. 20.—Is. 65. 1.
All day long I have stretched forth my hands .....10. 21.—Is. 65. 2.

* Stephen, in this chapter (Acts vii.2—50), refers to God's dealings with His people, in support of his argument that God's favour has never been limited to one particular place. He glances cursorily at the sacred records, quoting paraphrastically but not literally (see next Table, "Acts," p. 54).

ROMANS (*cont.*).

Lord, they have killed thy prophets....11. 3.—1 Kin. 19. 10, 14.
I have reserved to myself seven thousand....11. 4.—1 Kin. 19. 18.
God hath given them the spirit of slumber....11. 8.—Is. 29. 10.
Let their table be made a snare....11. 9, 10.—Ps. 69. 22, 23.
There shall come out of Sion the Deliverer....11. 26, 27.—Is. 59. 20, 21.
Who hath known the mind of the Lord?....11. 34.—Is. 40. 13.
Who hath first given to him....11. 35.—Job 41. 11.
Vengeance is mine; I will repay....12. 19.—Deut. 32. 35.
If thine enemy hunger, feed him....12. 20.—Prov. 25. 21, 22.
Thou shalt not commit adultery....13. 9.—Ex. 20. 13-17; Lev. 19. 18.
Every knee shall bow to me....14. 11.—Is. 45. 23.
The reproaches of them that reproached thee fell on me....15. 3.—Ps. 69. 9.
For this cause I will confess to thee among the Gentiles....15. 9.—Ps. 18. 49.
Rejoice, ye Gentiles, with his people....15. 10.—Deut. 32. 43.
Praise the Lord, all ye Gentiles....15. 11.—Ps. 117. 1.
There shall be a root of Jesse....15. 12.—Is. 11. 1, 10.
To whom he was not spoken of....15. 21.—Is. 52. 15.

1 CORINTHIANS.

I will destroy the wisdom of the wise....1. 19.—Is. 29. 14.
He that glorieth, let him glory in the Lord....1. 31.—Jer. 9. 24.
Who hath known the mind of the Lord?....2. 16.—Is. 40. 13.
He taketh the wise in their own craftiness....3. 19.—Job 5. 13.
The Lord knoweth the thoughts of the wise....3. 20.—Ps. 94. 11.
Two shall be one flesh....6. 16.—Gen. 2. 24.
Thou shalt not muzzle the mouth of the ox....9. 9.—Deut. 25. 4.
The people sat down to eat and drink....10. 7.—Ex. 32. 6.
The earth is the Lord's, and the fulness thereof....10. 26.—Ps. 24. 1.
With men of other tongues and other lips....14. 21.—Is. 28. 11, 12.
He must reign, till he hath put all enemies under his feet....15. 25.—Ps. 110. 1.
All things are put under him....15. 27.—Ps. 8. 6.
Let us eat and drink, for to-morrow we die....15. 32.—Is. 22. 13.
The first man Adam was made a living soul....15. 45.—Gen. 2. 7.
Death is swallowed up in victory....15. 54.—Is. 25. 8.
O death, where is thy sting?....15. 55.—Hos. 13. 14.

2 CORINTHIANS.

Moses...put a veil over his face....3. 13.—Ex. 34. 33.
I believed, and therefore have I spoken....4. 13.—Ps. 116. 10.
I have heard thee in a time accepted....6. 2.—Is. 49. 8.
I will dwell in them, and walk in them....6. 16.—Lev. 26. 11, 12.
Wherefore come out from among them....6. 17.—Is. 52. 11.
He that had gathered much had nothing over....8. 15.—Ex. 16. 18.
He hath dispersed abroad....9. 9.—Ps. 112. 9.
He that glorieth, let him glory in the Lord....10. 17.—Jer. 9. 24.
In the mouth of two or three witnesses....13. 1.—Deut. 19. 15.

GALATIANS.

Abraham believed God, and it was accounted....3. 6.—Gen. 15. 6.
In thee shall all nations be blessed....3. 8.—Gen. 12. 3.
Cursed is every one that continueth not....3. 10.—Deut. 27. 26.
The just shall live by faith....3. 11.—Hab. 2. 4.
The man that doeth them shall live in them....3. 12.—Lev. 18. 5.
Cursed is every one that hangeth on a tree....3. 13.—Deut. 21. 23.

GALATIANS (*cont.*).

Rejoice, thou barren that bearest not....4. 27.—Is. 54. 1.
Cast out the bondwoman and her son....4. 30.—Gen. 21. 10.
Thou shalt love thy neighbour as thyself....5. 14.—Lev. 19. 18.

EPHESIANS.

When he ascended up on high, he led captivity captive....4. 8.—Ps. 68. 18.
Speak...truth with his neighbour....4. 25.—Zech. 8. 16.
Be ye angry, and sin not....4. 26.—Ps. 4. 4.
For this cause shall a man leave....5. 31.—Gen. 2. 24.
Honour thy father and thy mother....6. 2, 3.—Ex. 20. 12; [5. 16. Deut.

1 TIMOTHY.

Thou shalt not muzzle the ox....5. 18.—Deut. 25. 4.

2 TIMOTHY.

The Lord knoweth them that are his....2. 19.—Num. 16. 5.

HEBREWS.

Thou art my Son, this day have I...1. 5.—Ps. 2. 7.
I will be to him a Father....1. 5.—2 Sam. 7. 14.
Let all the angels of God worship him....1. 6.—Ps. 97. 7.
Who maketh his angels spirits....1. 7.—Ps. 104. 4.
Thy throne, O God, is for ever and ever....1. 8, 9.—Ps. 45. 6, 7.
Thou, Lord, in the beginning hast laid...the earth....1. 10-12.—Ps. 102. 25-27.
Sit on my right hand, until I make...thy footstool....1. 13.—Ps. 110. 1.
What is man, that thou art mindful of him....2. 6-8.—Ps. 8. 4-6.
I will declare thy name unto my brethren....2. 12.—Ps. 22. 22.
I will put my trust in him....2. 13.—Is. 8. 18.
Behold I and the children... given me....2. 13.—Is. 8. 18.
To-day if ye will hear his voice....3. 7-11.—Ps. 95. 7-11.
As I have sworn in my wrath....4. 3.—Ps. 95. 11.
And God did rest the seventh day...4. 4.—Gen. 2. 2.
Thou art my Son, to-day have I begotten thee....5. 5.—Ps. 2. 7.
Thou art a priest after the order of Melchisedec....5. 6.—Ps. 110. 4.
Blessing I will bless thee....6. 14.—Gen. 22. 17.
See...that thou make all things according to the pattern....8. 5.—Ex. 25. 40.
Behold, the days come, saith the Lord....8. 8-12.—Jer. 31. 31-34.
This is the blood of the testament....9. 20.—Ex. 24. 8.
Sacrifice and offering thou wouldest not....10. 5-7.—Ps. 40. 6-8.
For ever sat down on the right hand of God....10. 12, 13.—Ps. 110. 1.
I will put my laws into their hearts....10. 16, 17.—Jer. 31. 33, 34.
Vengeance belongeth unto me....10. 30.—Deut. 32. 35, 36.
He that shall come will come, and will not tarry....10. 37, 38.—Hab. 2. 3, 4.
In Isaac shall thy seed be called....11. 18.—Gen. 21. 12.
My son, despise not thou the chastening of the Lord....12. 5, 6.—Prov. 3. 11, 12.
Lift up the hands that hang down....12. 12.—Is. 35. 3.
Yet once more I shake not the earth only....12. 26.—Hag. 2. 6.
I will never leave thee, nor forsake thee....13. 5.—Josh. 1. 5.
The Lord is my helper, I will not fear....13. 6.—Ps. 118. 6.

JAMES.

Thou shalt love thy neighbour....2. 8.—Lev. 19. 18.
Do not commit adultery....2. 11.—Ex. 20. 13, 14.
Abraham believed God, and it was imputed....2. 23.—Gen. 15. 6.
God resisteth the proud, but giveth grace unto the humble....4. 6.—Prov. 3. 34.

1 PETER.

Be ye holy; for I am holy.....1. 16.—Lev. 11. 44.
All flesh is as grass, and all the glory of man as...grass.....1. 24, 25.—Is. 40. 6-8.
Behold, I lay in Sion a chief corner-stone.....2. 6.—Ps 118. 22; Is. 28. [16.
The stone which the builders disallowed.....2. 7.—Ps. 118. 22.
Who did no sin, neither was guile found in his mouth.....2. 22.—Is. 53. 9.
Who his own self bare our sins.....2. 24.—Is. 53. 4.
He that will love life, and see good days.....3. 10-12.—Ps. 34. 12-16.
God resisteth the proud, and giveth grace to the humble.....5. 5.—Prov. 3. 34.

2 PETER.

The dog is turned to his own vomit.....2. 22.—Prov. 26. 11.

REVELATION.

The whole of this book is a reflex of the prophetic visions of the Old Testament. It contains pictures of that heavenly form of worship divinely manifested to Moses (of which the Tabernacle ritual was only a pattern), reproduced, and further developed, by its fulfilment in the Atonement of Christ; while it also repeats the mysterious predictions, uttered by Isaiah, Ezekiel, and Daniel, portraying the philosophy of history, the recurrence of its cycles, and the supremacy over all other powers of the kingdom of Christ. It is, therefore, full of references and allusions to the writings of Moses and the prophets, too numerous to be tabulated, and often allusive rather than literal; but the marginal references will better aid the reader in working out the connection between this Revelation, which closes Holy Scripture, and the inspirations vouchsafed to the earlier dispensation, which prepared the way for the fulness of the glory of Christ.

XXVIII. REFERENCES TO THE OLD TESTAMENT, NOT BEING EXACT QUOTATIONS.

MATTHEW.

*He shall be called a Nazarene.....2. 23.—Is. 11. 1; Zech. 3. 8; 6. 12; Ps. 22. 6; Is. 53. 3.
The meek shall inherit the earth....5. 5.—Ps. 37. 11.
Shew thyself to the priest.....8. 4.—Lev. 14. 3.
The blind receive their sight.....11. 5.—Is. 29. 18.
Elias, which was for to come.....11. 14; 17. 10.—Mal. 4. 5.
David...did eat the shewbread.....12. 3, 4.—1 Sam. 21. 6.
Priests profane the sabbath, and are blameless.....12. 5.—Num. 28. 9.
Teaching for doctrines the commandments of men.....15. 9.—Is. 29. 13.
If thy brother trespass...tell him...alone.....18. 15.—Lev. 19. 17.
In the mouth of two or three witnesses.....18. 16.—Deut. 19. 15.
Moses' command to give a writing of divorcement.....19. 7.—Deut. 24. 1.
With God all things are possible....19. 26.—Jer. 32. 17.
The parable of a vineyard.....21. 33.—Is. 5. 1.
Your house is left unto you desolate.....23. 38.—Jer. 22. 5.
The abomination of desolation.....24. 15.—Dan. 12. 11.
Wheresoever the carcase is, there will the eagles.....24. 28.—Job 39. 30.
Shall the sun be darkened.....24. 29.—Is. 13. 10; Ezek. 32. 7; Joel 2. 10; 3. 15.
Heaven and earth shall pass away...24. 35.—Is. 51. 6.
Depart from me, ye cursed.....25. 41.—Ps. 6. 8.
Son of man goeth, as it is written...26. 24.—Ps. 22.
At last came two false witnesses....26. 60.—Ps. 35. 11.
They did spit in his face.....26. 67.—Is. 50. 6.
He trusted in God.....27. 43.—Ps. 22. 8.
All power is given unto me.....28. 18.—Dan. 7. 14.

MARK.

Shew thyself to the priest.....1. 44.—Lev. 14. 3.
David did eat the shewbread.....2. 26.—1 Sam. 21. 6.
Elias must first come.....9. 11.—Mal. 4. 5.
Moses suffered...bill of divorcement.....10. 4.—Deut. 24. 1.
A certain man planted a vineyard.....12. 1.—Is. 5. 1.
More than all whole burnt-offerings.....12. 33.—1 Sam. 15. 22.
Take heed lest any man deceive you.....13. 5.—Jer. 29. 8.

MARK (*cont.*).

The brother shall betray brother....13. 12.—Micah 7. 6.
Abomination of desolation.....13. 14.—Dan. 12. 2.
The sun shall be darkened.....13. 24.—Is. 13. 10.
My words shall not pass away.....13. 31.—Is. 40. 8.

LUKE.

Shall give unto him the throne of...David.....1. 32.—Ps. 132. 11.
Of his kingdom there shall be no end.....1. 33.—Dan. 4. 3.
As he spake to...Abraham, and to his seed for ever.....1. 55.—Gen. 17. 19.
Oath he sware to...Abraham.....1. 73.—Gen. 12. 3.
The dayspring from on high.....1. 78.—Num. 24. 17; Mal. 4. 2.
Give light to them that sit in darkness.....1. 79.—Is. 9. 2.
Eight days were accomplished for the circumcising.....2. 21.—Lev. 12 3.
The days of her purification.....2. 22.—Lev. 12. 2-4.
For the fall and rising again.....2. 34.—Is. 8. 14.
Shew thyself unto the priest.....5. 14.—Lev. 14. 3.
David...did take and eat the shewbread.....6. 4.—1 Sam. 21. 6.
This do, and thou shalt live.....10. 28.—Lev. 18. 5.
Depart, ye workers of iniquity.....13. 27.—Ps. 6. 8.
House is left unto you desolate.....13. 35.—Jer. 22. 25.
If thy brother trespass against thee.....17. 3.—Lev. 19. 17.
Parable of the vineyard.....20. 9.—Is. 5. 1.
Blessed are the barren.....23. 29.—Is. 54. 1.
It behoved Christ to suffer.....24. 46.—Is. 53. 5.

JOHN.

One soweth and another reapeth....4. 37.—Micah 6. 15.
If any...thirst...come unto me.....7. 37.—Is. 55. 1.
Wells of living water (illustration of the Spirit).....7. 38.—Prov. 18. 4; Is. [12. 3.
Of the Spirit...they should receive.....7. 39.—Is. 44. 3.
Christ's birth at Bethlehem, and of David's house.....7. 42.—Micah 5. 2.
The testimony of two men is true.....7. 17.—Deut. 19. 15.
Christ abideth for ever.....12. 34.—Ps. 89. 36. 37; Is. 9. 7.
God's command to the Christ, what he shall say.....12. 49.—Deut. 18. 18.
None shall be lost, but the son of perdition.....17. 12.—Ps. 109. 8.
They filled a sponge with vinegar, &c.....19. 29.—Ps. 69. 21.
He must rise again from the dead.....20. 9.—Ps. 16. 10.

* This exact term is not found in any prophecy. Chrysostom and others suppose it to be quoted from some lost book. Jerome refers it to the Hebrew word *Nezer*, "a sprout," and identifies it with "the Branch," by which the Messiah is designated by Isaiah and Ezekiel. This view is adopted by most modern expositors. Others consider it to be equivalent to "a reproach," or "scorn of men" (Is. liii; Ps. xxii), and recognise the fulfilment of those prophecies in the low estimation in which the people of Nazareth were held by the other Jews (John i. 46).

ACTS.

God promised to give Canaan for a possession to Abraham, and to his seed after him.....7. 5.—Gen. 12. 7; 13. 15.
That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years.....7. 6.—Gen. 15. 13.
After that shall they come forth, and serve me in this place.....7. 7.—Gen. 15. 16.
Abraham begat Isaac.....7. 8.—Gen. 21. 3.
And circumcised him the eighth day.....7. 8.—Gen. 21. 4.
Isaac begat Jacob.....7. 8.—Gen. 25. 26.
Jacob begat the twelve patriarchs..7. 8.—Gen. 42. 13.
The patriarchs...sold Joseph into Egypt.....7. 9.—Gen. 37. 4, 11, 28.
But God was with him.....7. 9.—Gen. 39. 2, 21.
I have seen the affliction of my people.....7. 34.—Ex. 3. 7.
Have ye offered to me slain beasts.....7. 42.—Amos 5. 25, 26.
I will carry you away beyond Babylon.. ..... 7. 43.—Amos 5. 27; [20. 4. Jer.
God is no respecter of persons.....10. 34.—Job 34. 19.

ROMANS.

Who will render to every man according to his deeds.....2. 6.—Ps. 62. 12.
There is no respect of persons with God.....2. 11.—Deut. 10. 17.
Shall the thing formed say to him that formed it.....9. 20.—Is. 45. 9.
The potter has power over the clay..9. 21.—Jer. 18. 6.
Eyes that they should not see.....11. 8.—Is. 29. 10.

1 CORINTHIANS.

Eye hath not seen.....2. 9.—Is. 64. 4.

EPHESIANS.

Helmet of salvation.....6. 17.—Is. 59. 17.

PHILIPPIANS.

Every knee should bow.....2. 10.—Is. 45. 23.

2 THESSALONIANS.

Exalteth himself above all that is called God..... .....2. 4.—Dan. 11. 36.

1 TIMOTHY.

We brought nothing into the world.....6. 7.—Job 1. 21.

HEBREWS.

Abraham's seed...as the stars of the sky in multitude, and as the sand by the sea-shore.....11. 12.—Gen. 22 17.
The patriarchs.. confessed themselves strangers and pilgrims on the earth.. .....11. 13.—Gen. 23. 4; 47. 9.
Moses' parents...saw he was "a proper child".....11. 23.—Ex. 2. 2.

JAMES.

As flower of...shall pass away.....1. 10.—Job 14. 2.

1 PETER.

Tasted that the Lord is gracious....2. 3.—Ps. 34. 8.
A chosen generation.....2. 9.—Deut. 10. 15.
Which in time past were not a people..... .....2. 10.—Hos. 1. 10.
Fear God. Honour the king.....2. 17.—Prov. 24. 21.
Charity shall cover the multitude of sins.....4. 8.—Prov. 10. 12.

2 PETER.

A thousand years as one day.....3. 8.—Ps. 90. 4.
The heavens shall pass away.....3. 10.—Ps. 102. 25, 26.
A new heaven and a new earth... . 3. 13.—Is. 65. 17; 66. 22.

1 JOHN.

If we say we have no sin.....1. 8.—Prov. 20. 9.

XXIX. REFERENCES IN THE NEW TESTAMENT TO INCIDENTS RECORDED IN THE OLD TESTAMENT.

David's visit to Ahimelech, at Nob.....Matt. 12. 3, 4.—[21. 1. 1 Sam.
Jonah's entombment for three days and nights in the belly of the fish.....— 12. 40. / — 16. 4. \ Jonah 1. 17.
The Queen of Sheba's visit to Solomon.....— 12. 42.—[10. 1. 1 Kings
The death of Abel.....— 23. 35.—Gen. 4. 8.
*Death of Zacharias.....— 23. 35.—2 Chron. 24. 20.
Elijah's visit to the widow of Zarephath.....Luke 4. 26.—[17. 9. 1 Kings
The healing of Naaman's leprosy.. — 4. 27.—2 Kin. 5. 14.
Jonah's mission to Nineveh.....— 11. 30.—Jonah 3; 4.
The Queen of Sheba's visit to Solomon.....— 11. 31.—1 Kin. 10. 1.
The murder of Abel and Zacharias.....— 11. 51.—[Chron. 24. 20, 21. Gen. 4. 8; 2.
The deluge in the days of Noah.....— 17. 26.—Gen. 7.
The destruction of Sodom.....— 17. 29.—Gen. 19. 16.
The fate of Lot's wife.....— 17. 32.—Gen. 19. 21.
Moses' vision of the burning bush..— 20. 37.—Ex. 3.
Moses lifting up the brazen serpent.....John 3. 14.—Num. 21. 9.
Manna in the wilderness..... .... — 6. 31.—Ex. 16. 15.
Mosaic enactment of circumcision.....— 7. 22.—Lev. 12. 3.
Mosaic enactment of stoning, as punishment for adultery.... ....— 8. 5.—Lev. 20. 10.
God appeared unto Abraham, when he was in Mesopotamia, before he dwelt in Charran.....Acts 7. 2.—[Neh. 9. 7. Gen. 15. 7;

* This Zacharias has likewise been identified with Zechariah the prophet, and with Zacharias the father of John the Baptist.

Abraham's residence in Charran...Acts 7. 4.—Gen. 11. 31.
Abraham's migration from Charran to Canaan..... .....— 7. 4.—Gen. 12. 4, 5.
God's promise to give Canaan to Abraham and his seed.....— 7. 5.—[13. 15. Gen. 10. 1-7;
Israel's bondage in Egypt.....— 7. 6.—Gen. 15. 13.
The birth of Isaac from Abraham.....— 7. 8.—Gen. 21. 3.
His circumcision the eighth day....— 7. 8.—Gen. 21. 4.
Jacob's birth from Isaac.....— 7. 8.—Gen. 25. 26.
The birth of the twelve patriarchs from Jacob.....— 7. 8.—Gen. 42. 13.
Joseph sold into Egypt by his brethren.....— 7. 9.—[11, 28. Gen. 37. 4,
God's favour to Joseph in Egypt....— 7. 9.—Gen. 39. 2, 21.
Joseph's deliverances from affliction by God's favour, and his divine gift of wisdom.....— 7. 10.—[39. Gen. 41. 37–
Pharaoh's promotion of Joseph to be ruler over Egypt and over his house.....— 7. 10.—Gen. 41. 40.
The famine over Egypt and Canaan.....— 7. 11.—Gen. 41. 54.
Jacob sending his sons to Egypt to buy corn..... .....— 7. 12.—Gen. 42. 2.
Joseph makes himself known to his brethren in Egypt.....— 7. 13.—[9; 46. 5, 6. Gen. 45. 1.
The descent of Jacob and his family into Egypt.....— 7. 14, 15.—Gen. 45.
Jacob's death in Egypt.....— 7. 15.—Gen. 49. 33.
The burial of the patriarchs at Shechem.....— 7. 16.—[Josh. 24. 32. Gen. 33. 19;
The great increase of the Israelites.....— 7. 17.—Ex. 1. 7.
The accession of a king of Egypt hostile to the Israelites.....— 7. 18.—Ex. 1. 8.

REFERENCES IN NEW TESTAMENT TO INCIDENTS RECORDED IN OLD TESTAMENT.

Pharaoh dealt subtilly with them..Acts 7. 19.—Ex. 1. 10.
The casting of their sons into the river..... — 7. 19.—Ex. 1. 22.
The concealment of Moses' birth for three months..... — 7. 20.—Ex. 2. 2.
His being cast out, and adoption by Pharaoh's daughter..... — 7. 21.—Ex. 2. 3–10.
His murder of an Egyptian, and flight into Midian..... — 7. 24-29.—Ex. 2. [12–15.
The birth of his two sons in Midian..... — 7. 29.—Ex. 18. 3.
The appearance of an angel to him in a burning bush, in the wilderness of Sinai..... — 7. 30.—Ex. 3. 2. [4.
God's mission to Moses..... — 7. 35.—Ex. 3. 15–18;
The miracles in Egypt by Moses' mission..... — 7. 36.—Ex. 7-12. [&c.
The miracle by Moses in the Red Sea..... — 7. 36.—Ex. 14. 21,
The exodus..... — 7. 35.—Ex. 12. 41.
Miracles in the wilderness..... — 7. 36.—Ex. 15. 23; 16, &c. [Ps. 95. 10, 11.
The forty years' wandering in the wilderness..... — 7. 36.—Num. 14. 33;
The giving of the Law to Moses on Mount Sinai..... — 7. 38.—Ex. 20.—24. [18.
The worship of the golden calf..... — 7. 41.—Ex. 32. 19.
The making of the tabernacle in the wilderness..... — 7. 44.—Ex. 25. 40; [26. 30.
The erection of the tabernacle in Canaan..... — 7. 45.—Josh. 18. 1.
David's desire to build a tabernacle..... — 7. 46.—2 Sam. 7.
The building of Solomon's Temple..... — 7. 47.—1 Kin. 8.
The exodus..... — 13. 17.—Ex. 12. 41.
The forty years' wandering in the wilderness..... — 13. 18.—Num. 14. 33; [Ps. 95. 10.
God's expulsion of seven nations from Canaan..... — 13. 19.—Deut. 7. 1.
The division of Canaan among the Israelites by lot..... — 13. 19.—Josh. 14. 2.
The rule of the judges..... — 13. 20.—Judg. 2. 16.
The judgeship of Samuel the prophet..... — 13. 20.—1 Sam. 3. 20.
The desire of Israel for a kingdom..... — 13. 21.—1 Sam. 8. 5.
The forty years' reign of Saul, son of Kish, the Benjamite..... — 13. 21.—1 Sam. 10. [21.
God's removal of Saul from the kingdom, and selection of David to succeed him..... — 13. 22.—1 Chr. 10. 14.
The pillar of a cloud, guiding Israel..... 1 Cor. 10. 1.—Ex. 13. 21.
The passage through the Red Sea... — 10. 1.—Ex. 14. 22.
The Israelites fed by manna..... — 10. 3.—Ex. 16. 3–35.
Moses bringing water out of the rock..... — 10. 4.—Ex. 17. 6.
Birth of Ishmael from Abraham and Hagar..... Gal. 4. 23, 25.—Gen. 16. [15.
The creation of Adam and Eve.....1 Tim. 2. 13.—Gen. 2. 7, 21, 22.
The priority of Eve's fall..... — 2. 14.—Gen. 3. 12.
The opposition of the Egyptian magicians to Moses.....2 Tim. 3. 8.—Ex. 7. 11.
The tabernacle and its furniture....Heb. 9. 2, 3.—Ex. 25. & 26.
The pot of manna, Aaron's rod, and the two tables, in the Ark of the Covenant..... — 9.4.—Ex. 16. 33; 34; 25. 16; Num. 17. 10.
The high priest's offering on the Day of Atonement..... — 9. 7.—Ex. 30. 10.

Moses sprinkling the people with the blood of the testament.....Heb. 9. 19, 20.—Ex. 24. 8.
The daily sacrifice..... — 10. 11.—Ex. 29. 38.
The creation of the world..... — 11. 3.—Gen. 1.
God's acceptance of Abel's sacrifice..... — 11. 4.—Gen. 4. 4.
Enoch's translation..... — 11. 5.—Gen. 5. 24.
Noah's preparation of the ark, and preservation of himself and family..... — 11. 7.—Gen. 6. 15-18.
The call of Abraham..... — 11. 8.—Gen. 12. 1.
His sojourn in Canaan..... — 11. 9.—Gen. 12. 5, &c.
Isaac and Jacob in Canaan..... — 11. 9.—Gen. 27.
The birth of Isaac from Sarah in her old age..... — 11. 11.—Gen. 18. [12, 14. 11,
Abraham offering up Isaac..... — 11. 17.—Gen. 22.
Isaac blessing Jacob and Esau..... — 11. 20.—Gen. 27.
Jacob blessing Joseph's sons before his death..... — 11. 21.—Gen. 48. 15.
Joseph's dying command concerning his bones, &c..... — 11. 22.—Gen. 50. 25.
Moses' return to his own people from Pharaoh's daughter..... — 11. 25.—Ex. 2. 11.
His flight from Egypt..... — 11. 27.—Ex. 2. 15.
The Passover in Egypt, and slaughter of the first-born..... — 11. 28.—Ex. 12. [29. 21-
The passage of the Red Sea, and destruction of the Egyptian army..... — 11. 29.—Ex. 14.
The compassing of Jericho for seven days, and the fall of its walls..... — 11. 30.—Josh. 6. [20. 12-
The sparing of Rahab and her household..... — 11. 31.—Josh. 6. 23.
The exploits of the judges, Gideon, Barak, Samson, Jephthah, Samuel..... — 11. 32.—Judg. and [1 Sam.
The exploits of David..... — 11. 32.—2 Sam.
Deliverance of Daniel in the lions' den..... — 11. 33.—Dan. 6. 22.
Deliverance of the Three Children from the fiery furnace..... — 11. 34.—Dan. 3. 27.
Restoration of children to life by Elijah and Elisha..... — 11. 35.—1 Kin. 17. 23; 2 Kin. 4. 34.
The visit of angels to Abraham and Lot..... — 13. 2.—Gen. 18. [19. 1. 2;
Rahab's reception and deliverance of the spies.....James 2. 25.—Josh. 2. 1.
The patience of Job..... — 5. 11.—Job 1. 21.
Elijah's prayer for a dearth on Israel..... — 5. 17.—1 Kin. 17. 1.
The deluge, the disobedience of the world, and preservation of Noah and his family..... 1 Pet. 3. 20.—Gen. 6. 3. 2 Pet. 2. 5.—Gen. 7. 1.
Sarah's deference to Abraham, calling him lord.....1 Pet. 3. 6.—Gen. 18. 12.
The destruction of Sodom and the cities of the plain.....2 Pet. 2. 6.—Gen. 19.
Balaam rebuked by his ass..... — 2. 15.—Num. 22.
Cain's murder of Abel.....1 John 3. 12.—Gen. 4. 8.
The exodus of Israel from Egypt ...Jude 5.—Ex. 12. 41.
The death of unbelievers in the wilderness..... — 5.—Num. 14. 32.
The destruction of Sodom, Gomorrha, &c..... — 7.—Gen. 19.
The body of Moses..... — 9.—Deut. 34. 5, 6.
"The way of Cain"..... — 11.—Gen. 4. 8.
The error of Balaam for reward..... — 11.—Num. 22.
The gainsaying of Core (Korah)..... — 11.—Num. 16.
Enoch, the seventh from Adam..... — 14.—Gen. 5. 18.

XXX. ETHNOLOGY OF THE JEWS AND THEIR NEIGHBOURS.

According to the best modern ethnologists, there are three great divisions of the human race, three principal families from which the bulk of known nations are derived. These are, (1) the Semitic; (2) the Aryan, Indo-Germanic, or Indo-European; and (3) the Turanian or Allophylian. They differ in language, in physical type, in mental power, and in habits. The highest position is taken, in some respects, by the Semites, in others by the Aryans; the Turanians occupy altogether an inferior rank. Some ethnologists add to these three races a fourth, the Hamites, who have analogies with the Semites, and also with the Turanians.

The Hebrews were Semites, and are the accepted type of that race, whereto belonged also the Phœnicians, the Syrians, the Moabites and Ammonites, the bulk of the Arabs, the Assyrians, and the later Babylonians. We know the languages of these races, and find them nearly identical in their grammatical structure, and closely allied in their vocabularies. Dialectal differences alone separate the speeches of Sennacherib and Nebuchadnezzar from that of the Israelites, whom they subjugated. The Moabite stone is readily intelligible to any Hebraist. Western Asia, from the coast of the Mediterranean to the Zagros mountain-chain, which bounds Mesopotamia on the east, was anciently peopled, in the main, by one race, a race nearly akin to the Hebrews, descended—we may well believe—from Shem (Gen. x. 21—31), and known to moderns as "Semites." The race had ramifications in Asia Minor, but was planted especially in the central region of the ancient world, Mesopotamia and Syria.

Within this region it was, however, intermixed to some extent with what seems to have been an earlier population, a population which some writers call "indigenous." We hear of Rephaim, Horim, Avim, Emim, Anakim, Zuzim, as old inhabitants of Palestine displaced by later intruders. There are no means of determining with any certainty the ethnic character of these ancient races. The Semitic form of the names is not to be depended on, since the Hebrews naturally gave their own grammatical inflections to the foreign words which they adopted into their language. The roots of the names, Zuz, Anak, Em, &c., are either positively non-Semitic, or at any rate not shown to be Semitic. Nor can they be distinctly assigned to any other known ethnic family. These old neighbours of the Jews—(1) The Rephaim, who dwelt on the east of Jordan in the great city of Ashteroth-Karnaim (Gen. xiv. 5) and its vicinity; (2) The Zuzim, or Zamzummim, who dwelt in Ham, within the same district (Gen. xiv. 5; Deut. ii. 20); (3) The Emim, who lived east of the Dead Sea, in the country afterwards known as Moab (Deut. ii. 10); (4) The Horim, who inhabited Mount Seir, south of that sea, and adjoined on the Desert of Paran (Gen. xiv. 6; Deut. ii. 22); (5) The Avim, who held a portion of the Philistine country (Deut. ii. 23; Josh. xiii. 3); and (6) The Anakim, who possessed the region about Hebron (Num. xiii. 22)—must be regarded as outlying remnants of some ancient population, whose ethnic character is undiscovered, and as distinguished from the later incomers by huge stature, great fierceness, and great physical strength. Their chief *habitat* was the region east of the Jordan.

To the west of the Jordan, the country was possessed, prior to the Hebrew conquest, by eight principal races. These were the Philistines to the south-west, the Canaanites in the rich plains of Jordan and Esdraëlon, the Jebusites, Hivites, and Amorites in the mountains, the Girgasites, near the Sea of Galilee, the Hittites in the Lebanon district, and the Perizzites in some uncertain locality. All these races appear to have been Hamitic. The Philistines are identified with the Caphtorim in Deut. ii. 23, and called "the remnant of the country of Caphtor (*Ai-kaphtor*)" in Jerem. xlvii. 4. "Ai-kaphtor" is probably the same as "Ai-guptos," the Caphtorim being, as we learn from Gen. x. 14, descendants of Mizraim, or the people of Egypt. It is true that the analogies of the Philistine language, so far as it can be made out, are Semitic rather than Egyptian; but their migration from Egypt must have been at a very early date, before the Egyptian peculiarities were well developed, and in their new country they may have adopted Semitic forms and names, or even changed their Hamitic for the Semitic speech. The Canaanites are in Gen. ix. and x. distinctly derived from Ham, and their antagonism to the Semites is throughout their whole history very marked. Hamitic roots, as *sun* for "the sun," and *bek* for "city," belong to some of the oldest sites in their country (Beth-san, Baal-bek). With the Canaanites were closely connected the other six nations whom the Israelites drove out—the Hivites, Hittites, Amorites, Jebusites, Perizzites, and Girgasites (Gen. x. 15, 16). Of these, by far the most important were the Hittites, known to us as Khita in the Egyptian and as Khatti in the Assyrian inscriptions. The non-Semitic character of the Hittite language is now generally acknowledged. Its roots, so far as they can be gathered from personal and geographical names, are quite unlike those of any Semitic race, while its grammatical structure is also decidedly non-Semitic. Its closest analogies are with the language of the Vannic cuneiform inscriptions, the nearest modern representative of which is the Georgian. It has been conjectured, that "in the modern Georgians we may perhaps see the physical type of the Hittites and their kindred" (Sayce), and pointed out that anciently a homogeneous population seems to have been spread from the Van region, through Melitene, Commagene, Cilicia, the Orontes valley, and the Lebanon region, of which the Hittites may be taken as the best-known example. The people had an alphabet and literature of its own, an art of a rude kind, and an architecture far from contemptible. The remaining nations—the Hivites, Jebusites, Amorites, Perizzites and Girgasites—no doubt resembled the Hittites, but were in every way inferior and less developed.

The desert bordering Palestine on the south was peopled mainly by Amalekites and Idumæans. These were, both of them, Abrahamic races, descendants of Esau, Isaac's eldest son (Gen. xxxvi. 9—12). They were thus, not only Semites, but Semites of a type allied very closely indeed to the Hebrews. The Amalekites remained always, for the most part, nomads, and became completely assimilated in their mode of life to the Arabs of the Peninsula, in whom they seem ultimately to have been absorbed. The Idumæans showed at Petra something of the Hebrew talent for architecture, and something of the Hebrew ability for trade and commerce. Though bitter opponents of the Jews during the greater portion of their career, they were ultimately acknowledged as "kindred" (Joseph. *Ant. Jud.* xiv. 8. § 1), and under Antipater and Herod the Great became blended with the Jews into one nation.

Another Abrahamic tribe (Gen. xxv. 2), located towards the south, but of wandering habits, was that of the Midianites. The Midianites intermingled with the Ishmaelites, and probably also to some extent with the Canaanites. Their general habits were those of Arabs, though in some respects they had adopted Canaanitish customs before their first contact with the Israelites, and hence their influence upon Israel was evil and tended to corruption. We have no record of the Midianite language, excepting that which is contained in names. These are undoubtedly Semitic, and often common to the Midianites with the Israelites.

Eastward were also Abrahamic tribes, or at any rate tribes connected with the family of Abraham, the most important of which were the Moabites and Ammonites, descendants of Abraham's nephew, Lot (Gen. xix. 37, 38). We know little, comparatively speaking, of the Ammonites, who have left no records. They worshipped the Supreme Being under the name of Moloch or Milcom, the Semitic word for "king;" and their capital city was Rabbath-Ammon, or "Great Ammon," where again we have a Semitic prefix. With their kindred, the Moabites, we are better acquainted, both from the prophecies of Isaiah (chs. xv. and xvi) and Jeremiah (ch. xlviii), and from the important recent discovery, the "stone" erected by Mesha. This "stone" shows that the Moabite language was, in the ninth century B.C., almost identical with the Hebrew, and that the modes of expression in the two countries were similar. The differences of language are merely dialectal, such as *anak* for *anoki*, "I," and the like. The numerals are the same; the dual termination *-aim* is of frequent occurrence; and a common element in the names of towns is *Beth*. The Moabites and Ammonites were *settled* races, like the Hebrews; their cities were many and strong; they cultivated the vine (Is. xvi. 8—10), grew great quantities of corn (Jer. xlviii. 32, 33), and were graziers also upon a large scale (2 Kings iii. 4). The distinction is very marked

between them and the Arabs, on whom they adjoined, who dwelt in tents and wandered freely over the desert.

On the north, after the decay of the Canaanitish races, the principal neighbours of the Jews were the Phœnicians and the Aramæans or Syrians. It has been usual with ethnologists to identify the PHŒNICIANS with the Canaanites; but this involves the belief that the Canaanites were Semites, which has been shown to be untenable. The Semitic character of the Phœnicians is undisputed. Their remains have been completely analysed by the great Semitic scholars, Gesenius and Deutsch, who have shown the Phœnician form of speech to be closely akin to the Hebrew. The Phœnician ethnic character presents also certain analogies to the Jewish, combining, as it does, warlike energy and great tenacity of purpose, with a remarkable aptitude for trade and commerce. The SYRIANS, or ARAMÆANS, are another well-known Semitic race, whose language (Syriac) has undergone complete analysis. Placed in Genesis among the descendants of Shem (Gen. x. 22), bearing a name which is significant in Semitic and in no other form of speech, and speaking a tongue which, though considerably varying from the Hebrew, is unmistakeably Semite in character, their position in the Semitic group of nations is quite unassailable.

If, from these immediate neighbours of the Jews, we pass to those more distant ones with whom the circumstance of war, invasion, and conquest from time to time brought them into contact, we find that, on the south, they were liable to attack from two great nations, the Egyptians and the Ethiopians; on the east they had dealings, military and other, with three—the Assyrians, the Babylonians, and the Persians; while, on the north, they came into collision, in their later history, with four races—the Scythians, the Greeks, the Romans, and the Parthians. A few words must therefore be said, in order to complete this sketch, concerning the ethnic character and affinities of these nine remoter nations.

The EGYPTIANS are the best known of the Hamitic races. Mizraim is "the son of Ham" in Genesis (x. 6). Egypt is called repeatedly in Scripture κατ' ἐξοχήν, "*the* land of Ham" (Ps. cv. 23, 27; cvi. 22). Its own native name was *Chemi*, which has been explained as "the Black Land," but may likewise be interpreted "the land of the Hamites." The physique of the Egyptians was very marked and striking: they were tall and thin, with large hands, large and flat feet, good foreheads and eyes, depressed noses, and thick lips. They offered a marked contrast to their Semitic neighbours upon the east, while they resembled in many respects their Cushite neighbours upon the south. Their language had certain Semitic analogies, and received through contact and immigration a not inconsiderable Semitic infusion into it; but fundamentally it was non-Semitic, and may well be taken as a type of the Hamitic tongues. The form of the civilisation was Hamitic, somewhat elevated above the ordinary level by Semite influence.

The ETHIOPIANS were a coarser kind of Egyptians, with darker complexions, thicker lips, and profiles more prognathous. Their descent from Ham is distinctly asserted in Genesis (x. 6). Egyptian civilisation was readily received among them, but suffered deterioration in the process, and failed to raise the race very much above the savage condition. There were times when Ethiopia threatened to become one of the "Great Powers" of the Eastern world; but the inherent weakness of savagery caused it to relapse after each success into a comparatively unimportant position.

The ASSYRIANS, who came into contact with the Israelites before the Babylonians, were pure Semites, as appears both from the Book of Genesis (x. 22) and from the native inscriptions. The Semitic character of their language is unmistakeable, and is allowed on all hands. Their physiognomy, physical type, and manners are also clearly Semitic, and render any doubt upon the subject impossible. In features, as represented in the sculptures, they closely resemble the Jews; in general ethnic character they are not dissimilar. Their descendants, the "Chaldæans" of the mountains near Mosul, still speak a Semitic dialect, and have features closely resembling those of the Hebrews.

The BABYLONIANS were a mixed race. Originally Hamites (Gen. x. 8), in the course of time they became Semitised; and, when first brought into contact with the Jews, were scarcely distinguishable from the Assyrians. The languages spoken by Sennacherib and Nebuchadnezzar differed less than Spanish and Portuguese; the two nations had an almost identical religion; and their physical type was not very different. The Babylonians were somewhat shorter and clumsier in figure, their noses more depressed, their foreheads lower, and their expression altogether more commonplace.

With the PERSIANS we come upon an entirely new and distinct nationality. The Persians belonged to the Aryan (or Indo-European) family, as Darius Hystaspis emphatically asserts in the inscription upon his tomb. Indeed the word "Iran," which is the native name for the country ruled by the Shah, is the actual word "Aryan" in another form, corresponding to the *Ariané* of the Greeks. The language of the Persians exists in five stages, and can be traced from about B.C. 1200 to the present day. It appears as Zend in the Zendavesta; as Achæmenian Persian in the inscriptions of Cyrus, Darius, Xerxes, and Artaxerxes; as Pehlevi in the inscriptions of the Sassanians and the Pehlevi version of the Zendavesta; as Pazend in the poems of Firdausi; and as modern Persian in the mouths of the existing people. In its most ancient form Persian is closely akin to Sanskrit, in its most modern to Hindustani; in all its forms it has close analogy with the tongues of the West. And the ethnic character of the people was in many respects Western. They were lively, enterprising, spirited, worshippers of a single God, Ormazd, tasteful in their architecture, possessed of a considerable power of organisation. They have been called "the Frenchmen of the East;" and certainly their character has many resemblances to that of "la grande nation." Their physique was decidedly what has been called "Caucasian"—a high forehead, a well-formed nose, large eyes, a short upper lip, a well-rounded chin. Their limbs were slighter than those of their Semitic neighbours, the Assyrians and Babylonians, but were well knit and muscular.

The SCYTHIANS, whose invasion of Palestine is prophetically described by Ezekiel (chs. xxxviii and xxxix) and historically related by Herodotus (i. 105), appear by the descriptions which Herodotus (Book iv) and Hippocrates (*De Aere, Aqua, et Locis*, ch. vi) give of them, to have been predominantly a Turanian race, a people "coarse and gross in their habits, with large fleshy bodies, loose joints, soft swollen bellies, and scanty hair" (*Ancient Monarchies*, vol. iii. p. 223). They were probably the rudest of all the races with which the "chosen people" came into contact; and it was fortunate for that people that the contact was once only in their history, and for a short time. Turanian invasions are among the most terrible misfortunes that can befall a people; and the Scythians were Turanians of the lowest type. Their customs were barbarous in the extreme. They lived in wagons or tents of the simplest kind, subsisted on mares' milk and cheese; scalped their enemies and drank their blood; and used human skin as leather. Their principal worship was that of the naked sword (Herod. iv. 62), and among their most cherished rites was human sacrifice. Their proper *habitat* was the tract north of the Caucasus, though it would seem that races akin to them were to be found in Asia Minor and in the mountain region between the Halys and the Caspian.

The ethnic character of the GREEKS and ROMANS is too well known to need many words in this place. The Hellenic and Italic races are universally recognised as two main branches of the great Aryan stock, and the two which in the ancient world carried Aryan civilisation to the highest point. Possessing languages nearly akin to each other, and not remotely allied to Sanskrit and Zend, possessing moreover vast energy and high intellectual power, they became respectively the masters of the West and East. The Jewish nationality narrowly escaped absorption into the Greek at the time of Antiochus Epiphanes, and both in Egypt and in Palestine received permanent Hellenic impressions. Before Rome it refused to bend, and the refusal led to its destruction.

As with the SCYTHIANS, so with the PARTHIANS, there was one occasion only when the "chosen people" came into contact with them. In B.C. 40, not long after the defeat of Crassus, a Parthian army crossed the Euphrates, and defeating the Romans under Decidius Saxa, occupied and ravaged the whole of Syria and Palestine. Jerusalem itself was plundered by them, and Antigonus placed upon the throne as Parthian viceroy, a position which he occupied for three years. The ethnic character of the Parthians is somewhat difficult to determine. Upon the whole, it seems most probable that originally they were of the Turanian race, but became Aryanised to a considerable extent by intermixture with and imitation of the Persians. They were thus, at the time of their invasion of Palestine, a people very different from the Scythians of Ezekiel's time, less coarse in every way, and comparatively speaking civilised. They are perhaps best compared with the modern Turks—Turanians also by origin, but greatly changed from their old barbarity by contact with Aryan races.

XXXI. JEWISH SECTS, PARTIES, &c.

THE ESSENES (the derivation and meaning of the name are very doubtful). This sect numbered in the time of Josephus (Antiq. xviii. 1. 5) about 4,000 devotees, who renounced all the pleasures of life; abstained from marriage, the use of meat, wine, and oil; had a community of goods; gave themselves wholly to the reading of Scripture, to united prayer and praise, to works of benevolence and mercy. They all wore white priestly dresses, lived in communities, shared the same toil; had no sacrifices, but daily lustrations; and strictly observed the Law of Moses, whom they almost deified.

THE GALILÆANS were a turbulent and seditious sect, to whom Josephus attributes a great part of the calamities of his country (cp. Luke xiii. 1). Their leader was Judas of Galilee (Acts v. 37), who attracted to him a few Pharisees; but eventually they swallowed up almost all the other sects, and were probably the "Zealots" so conspicuous at the siege of Jerusalem (Joseph. B. J. iv. 3. 9, 13, 14). They taught that all foreign domination was unscriptural; they refused to pray for foreign princes, and performed their sacrifices apart.

THE HERODIANS were a political party, rather than a religious sect. They were the partisans of the Idumæan dynasty, which, springing from heathenism, remained in taste, inclination, barbarity, and licentiousness, heathen still, though from state policy they outwardly conformed to the Jewish ritual observances. Supported in authority and position solely by Roman might, they endeavoured to repay their benefactors by performing their part of the compact in leavening the Jewish nation with laxity of moral tone, religious indifferentism, and the policy of temporising under Roman ascendancy. Hence they vied with the Sadducees in scepticism and the Greeks in licentiousness, pandered to the Herods' vice and cruelty, and truckled to the Romans. Against this demoralising leaven our Lord warned His apostles (Mark viii. 15).

THE NAZARITES (Heb. "Nazir," *separated*) were of two sorts, viz. those devoted in infancy by their parents to God, and those who so devoted themselves, either for life or for a limited time. Of the former were Samson, Samuel, John the Baptist. The order was instituted by God Himself, and the laws respecting it are prescribed in Num. vi, consisting mainly of abstinence from intoxicating liquors and from pollutions, and of the adoption of an ascetic mien and dress.

THE PHARISEES, a religious party whose name was derived from the Hebrew "Parush," *separated*, because they affected very great sanctity (John vii. 49; Acts xxvi. 5). They were strict observers of external rites and ceremonies beyond the requirements of the Law, placing the traditions of the elders on an equal footing with the written oracles. They were exclusive, formal, self-righteous; proud of their unblemished descent from Abraham; abjuring Greek culture, literature, and commerce; adhering to the land, language, and proud self-satisfaction of the ancient Hebrew race. Jerusalem was their capital; their language was Aramaic; the Hebrew Scriptures were their literature; the Temple their one centre of devotion. They held to the literal interpretation of the Law and the prophets; believed in spiritual manifestations, in the pre-existence and immortality of the soul, and in the resurrection of the dead. They were already an influential body in the time of John Hyrcanus the Maccabee (B.C. 108).

THE PROSELYTES were Gentiles converted to Judaism. They were of two kinds, viz. "Proselytes of the Temple," and "Proselytes of the Gate." The former were circumcised, admitted to the full religious privileges, and charged with the entire obligations of the Mosaic covenant, but were not esteemed to be heirs of the promises made to Abraham and his seed. The latter were allowed to join in the worship of God, standing in the outer "court of the Gentiles;" they were not bound by the ceremonial laws of Moses, but only the moral ones, or, as they were called, the Seven Precepts of Noah. They were uncircumcised, and were admitted into the Jewish Church by baptism. They are usually called "devout men" in the Acts of the Apostles. A difference was made between various nations, no heathens being admitted direct into the condition of Proselytes of the Temple. Edomites and Egyptians had this privilege in the third generation, while Ammonites and Moabites were excluded till the tenth, before which they had none of the civil rights and advantages peculiar to the Jew by descent. This strictness caused the controversy in the Christian Church as to the admission of Gentile converts without circumcision (Acts xv).

THE PUBLICANS were neither a sect nor a party, but a social class. They were the tax-collectors of the civil power. The taxes were farmed by rich Roman citizens of the Equestrian Order, or sometimes by a joint-stock company at Rome, who had agents in the provinces to arrange the actual collection from the people. These agents divided the country into districts, and offered each district to public competition, to be farmed by the highest bidder. The purchaser was usually required to pay the purchase-money, either wholly or by instalments, in advance, and he was at liberty to recoup himself. He was always a native of the country, well versed in its resources and the temper of its people; using his knowledge and power to extort as much as possible for his own profit. In this he was backed by the Equestrian Order at Rome, who carried most oppressive decrees in the Senate against defaulters. Such were the "Publicans;" universally despised; branded as "plunderers;" classed as beasts of prey, with "bears and lions," among the "most ferocious of wild beasts;" and coupled with the vilest and most contemptible characters. As much of the tax was an *ad valorem* duty on property and produce, which the publican gauged, there was ample opportunity for unjust exaction. To this general odium must be added the peculiar sting to "Abraham's seed, in bondage to no man," that they were no longer free; and the question was ever rife, whether it were "lawful to pay tribute to Cæsar." Even our Lord classes them with "heathen men" (Matt. xviii. 17); and the Jews forbade marriage with a family in which there was one publican, which thereby became polluted.

THE SADDUCEES, a party supposed to be named either from "Tsedek," *righteousness*, or from Zadok, disciple of Antigonus Sochæus, a president of the Sanhedrin (B.C. 269—170). They were the very opposite of the Pharisees, denying the authority of all revelation and tradition subsequent to Moses: sceptical with regard to the miraculous and supernatural, they denied the existence of spiritual beings, the immortality of the soul, and the resurrection of the body. Hence they were Deists, and viewed the Supreme Being as a quiescent Providence, calmly surveying from above the regular working of natural laws, and the creatures which spontaneously reproduced themselves from the original germs. They gave themselves up to ease, luxury, and self-indulgence; accepted Greek culture and intercourse; mingled with foreigners, and were not indisposed to view with indifferent liberality the laxity of heathen morals and the profanity of idle worship. They divided the hierarchy with the Pharisees, and the Chief Council seems to have been equally balanced between the two (Acts xxiii.6); the family of Annas belonging to the Sadducean faction in our Lord's time (Acts v. 17).

THE SAMARITANS were a mixed people, derived from the colonists whom the king of Assyria sent to inhabit the land of Samaria after he had carried the Israelites captive (2 Kings xvii). These colonists had been drawn from various eastern nations; and they brought with them their various forms of national idolatry, until the plagues sent among them by God led them to petition for a priest of the God of the country to teach them the old form of worship. He was stationed at Beth-el, and they endeavoured to combine a formal reverence of God with the practice of their own heathen rites; but after the captivity of Judah they sought an alliance with the returned Jews, with whom they intermarried. When the Mosaic law as to mixed marriages was enforced, Manasses, a Jewish priest, who had married the daughter of Sanballat, chief of the Samaritans, headed a secession to Shechem, taught the people the Mosaic ritual, and erected a rival temple on Mount Gerizim: and this mixed community began to claim descent from the patriarchs, and a share in the promises, adopting the Pentateuch and Books of Joshua and Judges as their sacred books. Having the advantage of occupying a place of peculiar sanctity (Shechem), surrounded by the tombs and memorials of the patriarchs, and dividing the two portions of the Israelite people (Galilæans and Jews), they held a very strong vantage-ground, which they used to annoy their neighbours. They erected false beacons to render nugatory the announcements of the great festivals; refused a

passage through their territory to pilgrims going up to the feasts; defiled the temple by scattering dead men's bones upon its altar; and finally welcomed the invasion of Alexander the Great, and offered him their temple for a heathen fane,—a proceeding which resulted in its final destruction by the Jews under John Hyrcanus (B.C. 130).

The old feud between the ten tribes and the house of David was renewed with double hostility by the Samaritans, Shechem and Jerusalem being the centres of animosity, each possessing rival claims to sanctity. Hence the point of the Samaritan woman's questions to our Lord (John iv), and the readiness with which her fellow-citizens accepted the overture of one "being a Jew" to receive them into full religious communion. The Samaritans now number scarcely 100 persons, living at Nablous (Shechem), preserving an ancient copy of the Pentateuch, keeping up an annual sacrifice of the Passover on Mount Gerizim, living peaceful and moral lives, and observing, with some peculiar variations, the Mosaic Law.

THE SANHEDRIN, "The Council" of the Jewish Church and people, was a theocratic oligarchy, which, after Alexander's conquest, if not before, held chief authority "in all causes and over all persons, ecclesiastical and civil." It was suggested by the old institution of seventy-two elders (six from each tribe), appointed by Moses, at Jethro's suggestion, to relieve him in the administration of justice (Ex. xviii. 14; Num. xi. 16). There is no trace of such a tribunal in the Book of Joshua, or in the time of the Judges or of the Kings. It consisted of an equal number (twenty-four) of priests, scribes, and elders, all of whom were required to be married, above thirty years of age, well-instructed in the law, and of good report among the people. This constituted the Supreme Court of Judicature, and Administrative Council, taking cognisance of false doctrine and teaching, as well as of breaches of the Mosaic Law, and regulating both civil and ecclesiastical observances peculiar to the Jewish nation. The power of life and death was taken from it by the Roman government (John xviii. 31; xix. 7), which otherwise covenanted to respect its decrees; though during the interval between the death of Tiberius and the accession of Caligula, and in the absence of Pilate at Rome, the opportunity was seized to stone Stephen in contravention of this compact.

The Sanhedrin usually met in the hall Gazith, within the Temple precincts, though special meetings were sometimes held in the house of the high priest (Matt. xxvi. 3), who was generally (but not necessarily) the president. There were also two vice-presidents; two scribes, or "heralds," one registering the votes of acquittal (or noes), and the other those of conviction (or ayes); and a body of lictors, or attendants (Matt. xxvi. 58). The assembly sat in the form of a semicircle, the president occupying the centre of the arc, the prisoner that of the centre of the chord, while the two heralds sat a little in advance of the president, on his right hand and his left. The name Sanhedrin is not Hebrew but Greek (*συνέδριον*).

THE SOPHERIM, "Scribes" (*writers*), were a learned profession, neither a party nor a sect. They devoted themselves to the study of the Law, of which they were the expositors and transcribers. They were the lawyers and public notaries of the community (Matt. xxii. 35; Mark vii. 2; Luke v. 17, 21). Such were Gamaliel and Saul. In doctrine and practice they favoured the Pharisees, with whom they are often classed (Matt. xxiii. 2). From being transcribers and expounders of the Law, they supplied, after the Captivity, the place of the prophets and inspired oracles, which had ceased; and from them arose those glosses and interpretations which our Lord rebukes under the term "traditions." These became so numerous, that they were collected by the Rabbi Judah (A.D. 200) into six books, called the *Mishna* (*Repetition* of the oral law), to which was subsequently added a book of comments (*Gemara*), which completed the whole traditionary doctrine of the Jewish Church. The Mishna and the Gemara together constitute the *Talmud*, of which there are two, one by the Jews in Judæa (called the Jerusalem Talmud), the other by those in Babylon (called the Babylonian).

KENESETH, "Synagogue," was a term applied both to the congregation in a provincial town, and to the room in which it met during the week for mutual instruction, disputation, and administration of justice, and on the sabbath for prayer and praise (not sacrifice). These buildings were the schools of the children, the debating clubs and libraries of the youths; there were 480 of them in Jerusalem.

Each Jewish community had its officers, viz.:—

1. TEN BATLANIM (*men of leisure*), who devoted themselves to the interests of the community (see Jer. iii. 15). They were the provincial council, administering both ecclesiastical and civil affairs. These were the "rulers of the synagogue," and had special seats of honour assigned them during Divine worship (Matt. xxiii. 6; Acts xiii. 15).

2. THE SHELÎACH (*Delegate*). He was a layman, delegated by the chief shepherd (*Parnas*) to recite the most sacred portions of the liturgy. The office was not permanently vested in one person, but one so delegated was the mouthpiece, for the time being, of the congregation. In large towns the qualifications required were considerable and were strictly exacted, and became the groundwork of those required for Christian bishops (1 Tim. iii. 1—7). Our Lord seems to have held this office at Nazareth (Luke iv. 16). From hence arose Christian "prophets" or "presbyters."

3. THE CHAZZAN (literally *Inspector*), a minister or attendant, whose duties were partly ecclesiastical, partly civil:—

(*a*) To unrobe the priests of their sacerdotal vestments.
(*b*) To blow the trumpet for public announcements.
(*c*) To hand the roll of the Law to the Reader.
(*d*) To act as messenger to "the rulers," when dispensing justice.
(*e*) To inflict scourging (forty stripes save one).
(*f*) To take charge of the furniture, light the sabbath lamp, clean the synagogue.

These Chazzanim are mentioned fifteen times in the New Testament, but different words are used in the A.V.: viz. *Officer* in eleven passages (Matt. v. 25; John vii. 32, 45, 46; xviii. 3, 12, 18, 22; xix. 6; Acts v. 22, 26); *Servant* in three passages (Matt. xxvi. 58; Mark xiv. 54, 65); *Minister* in one passage (Luke iv. 20). It was with them that Peter sat and warmed himself; and it was they who smote Jesus with the palms of their hands. The Greek word is always *ὑπηρέται*.

4. THE METURGEMAN (*Interpreter*). As the synagogue came mainly into use after the Captivity, when Hebrew was not well known and Greek was more generally used in common life, the Law was interpreted to the congregation by an interpreter, selected for his learning and knowledge of languages. To guard against false interpretation, the learned formed a guild of "interpreters," who drew up a Book of Paraphrases on the hebdomadal lessons, which from them was called the "Targum." This word Meturgeman, or Turgeman, has been corrupted into the modern *Dragoman*.

KENESETH HAGGEDOLAH, "Great Synagogue," has been already mentioned (pp. 32 sq.). It is remarkable that there is no allusion to this body in Holy Scripture, in the Apocrypha, in Philo, or in Josephus. The earliest notice of it is found in the *Pirke Aboth*, a Hebrew book attributed to the second century after Christ. According to this book it ceased to exist before the historical origin of the Sanhedrin. Some critics have regarded these two bodies as identical. At all events they seem never to have existed side by side. It is not improbable that the Sanhedrin was a revival of the Great Synagogue, under another name, with diminished numbers and limited functions.

XXXII. THE JEWISH YEAR.

Month of Sacred Year.	Month of Civil Year.	Name.	Number of Days.	English Months.	Products.	Jewish Festivals.
I.	VII.	Abib, or Nisan (Exod. xii. 2; xiii. 4).	30	March, April.	Barley ripe. Fig in blossom.	Passover. Unleavened Bread.
II.	VIII.	Iyar, or Zif.	29	April, May.	Barley harvest.	
III.	IX.	Sivan.	30	May, June.	Wheat harvest.	Pentecost.
IV.	X.	Thammuz.	29	June, July.	Early vintage.	
V.	XI.	Ab (Ezra vii. 9).	30	July, August.	Ripe figs.	
VI.	XII.	Elul (Neh. vi. 15).	29	August, Sept.	General vintage.	
VII.	I.	Tisri (1 Kings viii. 2).	30	Sept., Oct.	Ploughing and Sowing.	Feast of Trumpets. Atonement. Feast of Tabernacles.
VIII.	II.	Bul (1 Kings vi. 38).	29	Oct., Nov.	Latter grapes.	
IX.	III.	Chisleu (Zech vii. 1).	30	Nov., Dec.	Snow.	Dedication.
X.	IV.	Tebeth (Esth. ii. 16).	29	Dec., Jan.	Grass after rain.	
XI.	V.	Shebat (Zech. i. 7).	30	Jan., Feb.	Winter fig.	
XII.	VI.	Adar (Ezra vi. 15).	29	Feb., March.	Almond blossom	Purim.
XIII.		Ve-Adar, *Intercalary.*				

N.B.—The SACRED YEAR was reckoned from the moon after the vernal equinox.

The CIVIL YEAR began in September (the less productive period of the year).

The prophets speak of the *sacred* year; those engaged in secular pursuits, of the *civil* year. The year was divided into 12 *lunar* months, with a thirteenth, or *intercalary* month, every third year.

XXXIII. GEOGRAPHY AND TOPOGRAPHY OF THE HOLY LAND.

The country to the east of the Levant, measured from N. to S., beginning above Antioch and ending in the plain below Beer-sheba, is 360 miles in length, 60 in breadth at the narrowest, 100 at the widest part. It is as mountainous as Switzerland, though the mountains do not attain a great elevation. The northern portion (nearly two-thirds of the whole) is known as "SYRIA," the southern as "PALESTINE."

PHYSICAL FORMATION.

SYRIA. A branch of Mount Taurus running southward soon divides into two main forks, the one (*Libanus*) following the coast line, the other (*Anti-Libanus*) turning inland, and then sweeping westward, till it joins the other in the rocky heights that form the northern wall of the PLAIN of ESDRAËLON. The latter is broader, but less elevated than the former, and more barren, but it throws out one lofty offshoot in the jagged needle-points of HERMON (10,000 feet), from which there is spread out a fan-like range tending eastward, which sweeps along the plain past Damascus to Palmyra. A little S. of HERMON the mountains of Gilead commence, and extend in an irregular chain southward, till they join those of MOAB and EDOM, which skirt the eastern shore of the DEAD SEA. LIBANUS runs from N. to S. along the western coast, broken only in three places; (1) by the great valley of the Orontes (where ANTIOCH stands), (2) by the narrow plain of ISSUS (near Iskanderûn), and (3) by the wide break called the "Entrance of Hamath" (Numb. xxxiv); until, having reached its highest point (10,000 feet) near "The Cedars," it turns abruptly westward, and projects a precipitous promontory into the sea between Tyre and Achzib (Josh. xix. 29), creating a natural barrier between Syria and Palestine. Between the mouths of the Orontes valley and the Entrance of Hamath, a wide plain stretches along the sea-coast, on which stood LAODICEA (*Latakea*); and, below it, the mountain range throws off frequent lateral roots E. and W., sometimes jutting into the sea, forming alternate bays and promontories, on the latter of which are successively situated, TRIPOLI, BEYROUT, SIDON, and TYRE. Between the two branches, Libanus and Anti-Libanus, lies the plain of Cœle-Syria (70 by 7 miles), drained by the river Leontes, which for four-fifths of its course flows towards the S. W., but then turning W. through a very narrow gorge, empties itself into the Mediterranean about two miles from Tyre.

PALESTINE begins at Achzib. It is bounded on the W. by the Mediterranean, and on the E. by the Jordan. Its total length is about 140 miles, and its average breadth 70.

The whole country between these boundaries is an irregular mass of mountain range, rising in a central core, which extends from the gorge of the Leontes, with but one break, till it terminates almost precipitously at Beer-sheba. That one break is the PLAIN of ESDRAËLON, which cuts both the range and the country in half, running irregularly across from the Mediterranean (at *Kaifa*) to the Jordan, near BETH-SHAN. This plain is bounded on the N. by the rocky heights of Nazareth, terminating in the *Mount of Precipitation* and *Mount Tabor;* on the E. by *Little Hermon*, or "the hill of Moreh" (an isolated offshoot of Anti-Libanus); and on the S. and W. by the range of CARMEL, which, coming up from the sea, sweeps round S.E. by JENIN (*En-gannim*), till it recoils with a northward termination (Mount GILBOA), which almost divides the plain in half. It then throws off a number of isolated knolls and undulating downs about DOTHAN and the "HILL of SAMARIA," and connects itself with the main Samaritan range (EBAL and GERIZIM). Continuing its southerly course, it joins the "hill country of Judæa," gradually increasing in elevation until it reaches its culminating point in the plateau of Mamre (above HEBRON), about 3,600 feet above the sea.

One spur of this range, tending eastward, terminates in an abrupt cliff, surrounded on three sides by a deep and narrow gorge (Hinnom and Kedron, which meet at the foot), forming a natural moat. On this spur stands Jerusalem, the ancient impregnable fortress of Jebus. That city, together with Mount Olivet (the opposite crown of the Kedron gorge), Bethlehem (on one peak of the main range), and the "House of Abraham," at Mamre, are the highest points in Palestine.

This mountain range is cleft lengthwise (from N. to S.) by a singular phenomenon, viz. a great and deep valley, which begins at Antioch and extends to the Gulf of Akaba. At first it follows the course of the Orontes, then that of the Leontes, forming the "Valley of Lebanon," for an extent of 70 miles. It then falls rapidly to the upper fountains of the Jordan, joins the plains of Huleh, and forms the Jordan valley to the Dead Sea, whence it continues to the Gulf of Akaba. The valley of Lebanon at its northern extremity is 2,300 feet above the sea-level; at Huleh it is level with the Mediterranean; while the surface of the Sea of Tiberias is 682 feet, and that of the Dead Sea 1,292 feet below it. From thence the valley gradually rises, until it reaches the sea-level at EZION-GEBER. This valley is 300 miles long, 140 of which are below the level of the sea, forming a deep and wide trench in the mountain chain, so that, to one standing in Palestine, the eastern bank of the Jordan seems to be flanked by a continuous range of mountains, which is really only the edge of the cleft, the elevated plateau continuing eastward in a gentle decline, till it sinks into the "Syrian Desert."

SUMMARY.

MOUNTAINS. The two great ranges are: *Eastern*—Anti-Libanus, Bashan, Gilead, Moab, and Edom *Western*—Libanus, Carmel, Samaritan and Judæan Hills.

PLAINS. *Maritime.*—SHARON, on the western coast between Joppa and Hor, which extends somewhat inland; PHILISTIA, a narrower strip, running southward from Joppa to the "Desert of Shur," known as the "Land of the Philistines," who gave to the country its name "Palestine."

Central.—ESDRAËLON, the battle-field of Palestine, is an irregular triangle, one side (12 miles) formed by the Galilæan hills, another (18 miles) running from the E. to the Samaritan range, a third (15 miles) from Jenin to the mountains of Nazareth. But it consists of three parts: (1) N., terminating in a narrow pass into the plain of Accho W., and running on past Tabor eastward to the hills of Galilee. This is the Plain of Megiddo, where Barak defeated Sisera, and Pharaoh Necho slew Josiah. It is bounded on the S. by the terminations of Little Hermon and Gilboa, between which runs (2) the Plain of Jezreel, descending past the well of Harod (where Gideon's 300 men lapped with their tongues, Judg. vii), by Beth-shan (where the bodies of Saul and Jonathan were exposed), to the banks of the Jordan; and (3) the Plain of Jenin (*En-gannim*, "the garden-house," 2 Kin. ix. 27, towards which Ahaziah fled from Jehu), extending southward from Gilboa to the Samaritan range. The most important historically is (2), in which the Philistines from Hermon triumphed over Saul encamped on Gilboa. At the foot of the former hill were Shunem, Nain, and En-dor; on the latter (Gilboa) stood Jezreel, and at its foot lay Naboth's vineyard. Here were fought most of the battles between Israel and the Syrians (2 Kings).

Eastern.—ARAMÆA (the "Highland" lying to the N.E. of Palestine), a vast plateau, extending from the mountains of Gilead and Bashan to the Euphrates eastward, from the Lebanons to the Arabian Desert southward. This tract must be divided into three parts: (1) ARAM-NAHARAIM (*Highland between the two Rivers*), or PADAN-ARAM, lying between the Tigris and Euphrates, better known by its Greek name, MESOPOTAMIA; (2) ARAM-DAMESK (*Highland of Damascus*), 2 Sam. viii. 6 (3) "WILDERNESS" OF ARAM (2 Chron. viii. 4), still called the *Hauran*. It should be noted, that where "Syria" or "Syrian language" occurs in the Authorised Version, the original has "Aram" and "Aramaic" respectively.

PLATEAUX. Bashan, Gilead, Hauran.

VALLEYS. The great central depression intersecting the country from N. to S., beginning with that of Orontes (in the N.), followed by that of Lebanon or Cœle-Syria, Huleh, Jordan, Siddim, and Akaba.

RIVERS. ORONTES, flowing N. from Mount Libanus through Antioch to the Mediterranean, 149 miles; LEONTES, rising near Baalbek, flows S. down the valley of Lebanon to the Mediterranean, 55 miles; BÂRÂDA (*Abana*) rises in Anti-Libanus, flows in many channels to Damascus (23 miles), and is absorbed in irrigating the plain. ARNON was the boundary between Moab and the Amorites, and became the southern frontier of the Israelites east of Jordan. It enters the Dead Sea through a narrow chasm in the rock. JABBOK rises in the eastern plateau, winds westward down a narrow gorge, and falls into the Jordan, halfway between the Sea of Galilee and the Dead Sea. Except during the winter rains, it is almost dry. It was the boundary between the territories of Sihon and Og (Josh. xii); and also the northern frontier of Ammon, and the scene of Jacob's wrestling with the angel (Gen. xxxii. 22—24). KISHON drains the Plain of Esdraëlon, and falls into the Bay of Kaifa. JORDAN (=*descending*) rises

from which there is no outlet. The *direct* distance between its source and mouth is 92 miles; from the Sea of Tiberias to the Dead Sea 60; but its course between the two is 200, with a fall of 610 feet in 60 miles. KEDRON is now a dry bed, running from Jerusalem to the Dead Sea.

LAKES. MEROM (*Huleh*), six miles long by four broad; TIBERIAS, fifteen by eight miles; DEAD SEA (or Lake *Asphaltites*), forty-six by ten miles.

CHIEF TOWNS OF SYRIA.

ANTIOCH, the capital of the Seleucidæ, is situated 16 miles from the sea (41 from the mouth of the tortuous Orontes); its seaport was SELEUCIA. It was the third city in the Roman Empire; became the first centre of Christian Missions under Paul and Barnabas (Acts xiii. 1, 2, &c.); and after the destruction of Jerusalem was the head of the Eastern Church, its Patriarchate extending to Babylon, and including the whole of Syria and Palestine.

DAMASCUS is the most ancient existing city. Founded by Uz, son of Aram, son of Shem, it has existed as a city without intermission for about 4,000 years, and is still prosperous, with a population of 150,000. It owes its continued prosperity to its unique position, at the foot of the barren mountains that form the eastern termination of Anti-Libanus, and at the edge of the wide sandy desert that stretches for eight days' journey to the Euphrates. It is a paradise in a wilderness, the "garden of the Lord" in the middle of wide-spread desolation. Its luxuriance is due to the river Abana (and its tributary the Pharpar), which bursts out from the mountains, forces a passage through the limestone rock, distributes its waters over the alluvial deposit brought down by its boisterous torrent, and is entirely absorbed in a plain only 30 miles in diameter. It was probably visited by Abraham in his journey to Canaan (Gen. xv. 2), whence he obtained his steward; and to it he pursued the four kings who sacked Sodom. It was subjugated by David (2 Sam. viii. 6), after which, under the dynasty of the Hadads, its policy was to encourge internecine war between the rival kingdoms of Israel and Judah, siding sometimes with one, sometimes with the other, and it was alternately conquered and victorious, until the Assyrians triumphed over it and Israel (2 Kings xvi. 9); but it is called by Isaiah "the head of Syria" (Is. vii. 8). For a time it became inferior to Antioch; after the battle of Issus it passed into the hands of the Romans; in Paul's time it was held by Aretas the Arabian (2 Cor. xi. 32); it grew in magnificence, and when captured by Mohammedan Arabs (A.D. 634) was "one of the first cities of the East."

TYRE (Tsur—*the Rock*) probably gave its name to Syria. Its marvellous wealth and commerce are described by Ezekiel (xxvii), and its destruction by Nebuchadnezzar foretold (Ezek. xxvi. 7), which happened after thirteen years' siege. It was rebuilt on an island rock, but again stormed by Alexander. The Israelites were unable to take it (Judg. i. 31). David and Solomon made peace with Hiram its king (2 Sam. v. 11; 1 Kings v). Our Lord once visited its neighbourhood (Matt. xv. 21), and Paul landed at its port (Acts xxi. 3).

ZIDON (Saïda—*Fish*), the mother city of Phœnicia (Is. xxiii. 12), is said to take its name from a son of Canaan; but was more probably so called from the primary occupation of its Canaanite builders. *Sidon* being the Greek spelling of the Syriac *Saïda*. It is one of the oldest cities in the world, and was already famous in Joshua's time (xix. 28). Its architects were the best in Syria (1 Kings v). Ahab married the daughter of its king Ethbaal. It was captured by Shalmaneser, B.C. 720, and again by the Persians, B.C. 350. Paul touched there on his voyage to Rome (Acts xxvii. 3). Near to Zidon stood Zarephath, where Elijah was received by the widow (1 Kings xvii. 9).

CHIEF TOWNS OF PALESTINE.

On the Coast. 1. ACCHO, or *Akka*, near the foot of Mount Carmel, was occupied by Phœnicians, whom the tribe of Asher could not dislodge. It is only once mentioned in the Old Testament (Judg. i. 31), and once in the New, under its later Greek name, *Ptolemais* (Acts xxi. 7). Under the Crusaders it became the seat of the Christian kingdom, and the head-quarters of the Knights Templars, from whom it derived its modern name of Saint Jean d'Acre. The plain of Accho, watered by the Kishon, is the most fertile in Palestine.

2. CÆSAREA has no place in history before Christ. It was only a poor landing-place, 27 miles N. of Joppa, till Herod the Great built a city there worthy of the Roman power, made it the seat of government, and called it Cæsarea Sebaste (Augusta) in honour of the Emperor. It was the central depôt of Roman troops.

3. JOPPA (*Jaffa, Yâfa*) is a place of very great antiquity. It was allotted to Dan (Josh. xix. 46). It was the port at which the timber from Lebanon for building Solomon's temple was landed (2 Chron. ii. 16), and again for rebuilding it (Ezra iii. 7). From it Jonah embarked when he fled to TARSHISH (in Spain); here Peter restored Dorcas to life, saw his vision, and received the messengers of Cornelius. It is frequently mentioned in the story of the wars of the Maccabees. It is about 35 miles distant by road from Jerusalem.

Central. The main cities of Palestine were on heights naturally strong, and were also fortified by art.

BETHSAIDA, on the Jordan, two miles above the Sea of Galilee (also called *Julias*, after the daughter of Augustus), was built by Philip the tetrarch. Two cities were so called, both deriving their name, "House of Fishing," from the great shoals of fish attracted thither by the hot springs. It was here that Christ fed the five thousand (Luke ix. 10—17).

BETHSAIDA (*El-Tabigheh*), principally mentioned in the Gospels, and warned by the fate of its namesake SAIDA (*Sidon*) on the other sea, was about two miles south-west of Chorazin, on the beach, just under the rocky promontory on which stood Capernaum, of which it was a suburb. It was the residence of Andrew, Peter, James, John, and Philip (probably also of Thomas, John xxi. 2), and the scene of two miraculous draughts of fish.

CAPERNAUM (*Khan Minyeh**) was a Roman settlement with a castellated fort, on a promontory overlooking the Lake, "in the borders of Zabulon and Nephthalim." It was the centre of Roman taxation and government in Galilee; and accordingly possessed a garrison (Matt. viii. 5), with centurions and other officers. Civil representatives of the Roman power (the nobleman, John iv. 46), with a large staff of tax-gatherers (Mark ii. 15), were stationed there; but the Jews were too small and poor a colony to build their own synagogue (Luke vii. 5). Capernaum was built at the junction of the four great central roads from Arabia, Egypt (*viâ* Jerusalem), Tyre, and Damascus, and at the northern corner of the luxuriant "Plain of Gennesaret." Though adjacent to the sea, it does not seem to have stood on the beach. Our Lord made it "His own city" after His rejection from Nazareth; He often taught in its synagogue, yet only once did He illustrate His teaching by a parable taken from seafaring pursuits (namely, the "Draw-net"), usually choosing illustrations from the cultivation of "the Plain," or the traffic of the merchants, who bartered their goods at the Junction Fount outside the city. Here Levi sat at receipt of custom, and entertained our Lord and many publicans at a feast. Here Christ healed the palsied man (Matt. ix. 2—7); sent Peter for the tribute-money; healed the man with a withered hand; raised Jairus' daughter; most probably converted Mary of the adjoining village of Magdala; preached the sermon on the "Bread of Life" (John vi. 59), and that "in the Plain;" and foretold the overthrow of Capernaum from its proud and elevated position (Matt. xi. 23, 24), noting the similarity of its site in the "Garden of Princes" to that of Sodom in the "Garden of the Lord" (Gen. xiii. 10).

CÆSAREA PHILIPPI (*Banias*), near the upper source of the Jordan. It is probably the site of "Baal-gad," the northern limit of Joshua's conquests (Josh. xi. 17). Here Herod the Great erected a temple to Cæsar Augustus, which Philip (Luke iii. 1) enlarged, calling it by the name of the reigning emperor (Tiberius Cæsar), with the addition of his own. It was here that Peter confessed Christ's Divinity, six days before He was transfigured, as is supposed, on the adjacent Hermon.

CHORAZIN (*Tell-Hum*) stood on the northern shore (western extremity) of the Lake of Gennesaret, a position on that sea corresponding to that of Tyre on the Mediterranean; hence our Lord's comparison of the two (Matt. xi. 21, 22).

DECAPOLIS (*Ten Cities*), a district to the east of Jordan, lying south and south-east of the Sea of Galilee, extending north to Damascus, and south to the river Jabbok, colonised by veterans from the army of Alexander (whence its Greek name). The most important of its cities were Gerasa, Gadara, Hippos, Pella, Philadelphia, Scythopolis (on the west of Jordan).

GENNESARET. The banks of the Sea of Galilee are almost precipitous. On the east there is only one break, viz. opposite Tiberias. On the north-west is the small bay between Chorazin and Bethsaida, with its crescent-shaped

* The identification of Capernaum with the promontory by Khan Minyeh is supported by the universal testimony of the most ancient travellers, by the minute description of Matthew, and by the whole tenour of the Gospel narrative. There is scarcely a single valid argument in favour of Tell-Hum.

plain about two miles in length by three-quarters of a mile in width, at the southern extremity of which stood the promontory of Capernaum. Rounding this we come upon the rich tropical plain of "Gennesaret," the *Garden of Princes* (the scene of "the Sower"), teeming with rich vegetation, and hedged to the water's brink with oleanders, and the *nubk* thorn, filled with myriads of sparrows (Luke xii. 6). This plain sweeps into an amphitheatre of hills, having a width of about one mile in its broadest part, and a length of about three miles from horn to horn.

MAGDALA, at the southern extremity of the Plain of Gennesaret, behind which are the "Mount of Beatitudes," and the traditional site of the miracle of feeding the four thousand.

NAZARETH. Ascending the height, and journeying west by south, we come to a wide plateau on the cluster of hills which form the northern wall of the Plain of Esdraëlon, and in its centre is a small dell, out of whose bosom rises, beside a crystal fountain, a knoll on which stood CANA. Passing it we mount a higher range of hills to the west, and find ourselves on the margin of an extinct volcano, on the sides of whose crater the city of Nazareth clings with its houses tier above tier.

ROYAL AND SACRED PLACES.

The history of the Old Testament is mainly confined, *in Palestine*, to that portion below Mount Tabor, and chiefly centres round Esdraëlon, Shechem, Shiloh, Beth-el, Mamre, Hebron, Jerusalem, Beer-sheba, all which towns (except the last) stand on high elevations.

BEER-SHEBA (*well of the oath*, or *well of seven*) lay at the foot of the range, and on the edge of the plain stretching from Egypt round to the vale of Siddim. It is eleven miles south of Hebron, but twelve hours' walk. To it Abraham retired after the destruction of Sodom, and lived there 75 years, Isaac 180, Jacob 77, and Esau 100. Abraham dug there two large wells, and Isaac five more, which still exist. Abraham also built an altar, and planted a sacred grove round it, which became the first fixed sanctuary in Palestine, and here Jacob and his whole family sacrificed, as they went down into Egypt. Here also Abraham received orders to take Isaac and sacrifice him, and here were enacted all the chief events of Isaac's life:—his own birth, and that of Esau and Jacob; the purchase by Jacob of Esau's birthright, and his reception of his father's blessing. Here Samuel's sons sat as judges (1 Sam. viii. 2), and Elijah left his servant when fleeing to Mount Sinai (1 Kings xix. 3). It was the birthplace of one queen of Judah, Zibiah, wife of Ahaziah (2 Kings xii. 1); a place of idolatrous worship (2 Kings xxiii. 8); and the southern boundary of Israel.

BETHANY lies on the eastern shoulder of the Mount of Olives, a mile and a half from Jerusalem, on the way to Jericho. It is reached by three roads: (1) winding westward to the north of the summit of Olivet; (2) the oldest road, striking directly up the hill, and meeting the other beyond the summit; (3) winding round the eastern shoulder. All start from Gethsemane, in the bottom of the Kedron valley. Bethany is only celebrated for our Lord's visits to the house of Lazarus on three occasions: once when Mary sat at His feet (Luke x. 38—42); again when He raised Lazarus (John xi); and again when, in Simon's house, Mary anointed His "body for the burial" (Matt. xxvi. 6, 7); from which time, till the night of His betrayal, He appears to have slept there every night. In the immediate neighbourhood Jesus ascended to heaven.

BETH-EL (*Luz*, anciently a Canaanite royal city) was the boundary town between Benjamin and Ephraim (Josh. xviii. 22). Situated at the entrance of two great mountain-passes, (1) by Michmash to Jericho, (2) by Beth-horon to the plains of Sharon and Philistia by the sea, it was the key to the southern kingdom; hence it was one of Joshua's first conquests, and became the border-fortress of Israel. It stands on a height midway between Shechem and Hebron, in the very centre of the land, within sight of Jerusalem, only seven miles distant. Here Abraham built his second altar, received the second promise from Jehovah, and returned to sacrifice after going to Egypt. Jacob, fleeing from Esau, slept under the shelter of Abraham's altar, had a vision of angels, and gave to the spot its name, "House of God;" he returned after twenty years to perform his vow there, rebuilt the altar, set up a pillar, and received his change of name. Here he buried Deborah under an oak, beneath whose shadow another Deborah (Judg. iv. 5) had her tent. Samuel made it a seat of judgment and central place of sacrifice, and to it David sent firstfruits of the spoil of Ziklag (1 Sam. xxx. 27). Jeroboam I made it the chief sanctuary of his kingdom, setting up a calf and altar, which Josiah destroyed; but in Elijah's last visit before his translation there was a School of the Prophets still existing. To it Elisha returned from Jericho, and cursed the mocking youths. Under Jeroboam II it was a royal residence, with a royal chapel and chaplains, when the prophet Amos was sent there to warn Israel (Amos vii. 13). After the Captivity, the priest sent from Assyria to teach the settlers was stationed at Beth-el.

Around Beth-el, grouped on a cluster of hills, are Ophrah (Gideon's native place), and Rimmon (the refuge of the Benjamites, Judg. xx. 45), on the east; Ramah (Samuel's home), Mizpeh (the great place of assembly, where Saul was elected), Gibeah (Saul's native place), and Anathoth (the birthplace of Jeremiah), in a circle to the south.

BETHLEHEM (*House of Bread*) is about four miles south of Jerusalem. It is also called Ephrath and Ephratah (Mic. v. 2). It was the scene of Rachel's death and burial (Gen. xxxv. 19); the native place of Samuel's father (1 Sam. i. 1); the residence of Boaz and Ruth (Ruth iv. 11); and the birthplace of David (1 Sam. xvii. 12). It was once captured by the Philistines (2 Sam. xxiii. 14). The house of Boaz, the patrimony of David, was bestowed by him on Chimham the Gileadite, and became the *khan*, or inn, on the great road to Egypt. It was the last rallying-point of the remnant of Judah after the invasion of Nebuchadnezzar (Jer. xli. 17), and the birthplace of our Lord (Luke ii. 11).

HEBRON (*Kirjath-Arba*, four cities) consists of four villages on a cluster of heights, about six hours' walk south of Bethlehem, and eleven miles from Jerusalem. Its foundation was nearly contemporary with that of Damascus. Sarah died and was buried here, in the cave of Machpelah, to which were brought the remains of Abraham, Isaac, Rebekah, Leah, and Jacob. It became the inheritance of Caleb, and was a Levitical city and a city of refuge. It became David's first capital, where six of his sons were born; and here Joab killed Abner, David received from the heads of the ten tribes the offer of the kingdom, and Absalom began his rebellion.

JERICHO is distant about five and a half hours' walk from Jerusalem to the north-east, in the deep valley of the Jordan, near its mouth. It was the first acquisition of Joshua, miraculously thrown open to him, and required by God to be burnt as a first-offering (Josh. vi); and a curse was imprecated on any one who rebuilt it, which fell upon Hiel the Beth-elite in the time of Ahab, 500 years later (1 Kings xvi. 34). In the time of Elisha there was a School of the Prophets there. Antony gave it to Cleopatra. Herod rented it of her, and afterwards built a palace there, in which he died. The Jericho of the New Testament (*Riha*) was a mile and a half to the south of the old city; it was a small place, but was visited by our Lord, when He healed Bar-Timæus and converted Zacchæus (Luke xviii. 35; xix. 1—9).

JERUSALEM (*Jebus-Salem?*), the ancient royal city, as is said, of MELCHI-ZEDEK (the *King of Righteousness*), and chief fortress of the Jebusite tribe, stands on a spur of the main range, cleft to the south into two ridges, of which the west (ZION) is the higher, and the east (Moriah) the more precipitous; the former has two peaks (Zion and Acra), and the latter two (Moriah and Bezetha), each separated from the other by a shallow depression. On Moriah Abraham offered Isaac, David the expiatory sacrifice to stay the destroying angel (2 Sam. xxiv. 25), and Solomon built the Temple. It was unconquered by the Israelites till David took it and made it the capital, from which time the national history centred around it. Its isolated position and natural strength made it suitable for its purpose; but its small dimensions prevented its being more than a centre of defence and government. On its western side was the deep gorge of Hinnom, on the east that of the Kedron (also called Jehoshaphat); both gorges unite at the southern extremity, and run on to the Dead Sea, 15 miles distant. It is 33 miles from the Mediterranean, and at a maximum elevation of 2,528 feet above its level. It remained the capital for 460 years, till burned by Nebuchadnezzar; but was rebuilt by Ezra and Nehemiah, and destroyed by the Romans, A.D. 70. In the time of our Lord it was little more than the centre of the priesthood and university of Judaism, inhabited by the literati and devotees; it contained 480 synagogues for instruction. The TEMPLE was built on the crown of Moriah, "the threshing-floor of Araunah" (2 Chron. iii. 1), with a surrounding platform 612 feet square. The building (*Naos*) would seem to have stood on the summit of the rock, in which graduated platforms were cut, forming the courts of the Jews and women. The *Naos* was small (60 by 20 cubits), and was divided into the Holy of Holies and Holy Place (i.e. a chancel and nave), the former used once a year, the latter occupied only by the priests performing daily service. In the former was the ark; in the latter, the altar of incense (in the centre of the further end), with the table of shewbread on its one

side and the golden candlestick on the other. These two parts were separated by a veil, which was rent at the crucifixion (Matt. xxvii. 51). The court of the Gentiles surrounded the *Naos*, but was on a lower platform, separated off by a trellis fence. The *Naos* was, like Mount Sinai, the sanctuary of Jehovah, fenced off (Exod. xix. 23) from the Gentiles' court, the plain below. Solomon finished his temple B.C. 1004; it was destroyed B.C. 588; rebuilt under Ezra and Nehemiah B.C. 515; polluted by Antiochus B.C. 167; its restoration commenced by Herod B.C. 17; finished A.D. 29; again destroyed by Titus A.D. 70.

MAMRE is situated half an hour's walk above Hebron, on the highest elevation in Palestine, overlooking the vale of Siddim and the Mediterranean. This was Abraham's dwelling-place, when news came to him of Lot's capture. Here he had the vision of God's spiritual Presence,—the lamp of fire (Gen. xv. 17); here Ishmael was born, the rite of circumcision was ordered, the promise by the three angels of Isaac's birth and the revelation of the destruction of Sodom were made (Gen. xviii).

SAMARIA, the second capital of Israel, was built by Omri (Ahab's father), on the hill of Shemer (a little north-west of Shechem), and was the scene of many events under the monarchy. It was occupied by the Syrians (1 Kings xx. 34), taken (B.C. 720) by Assyrians and rebuilt by Herod the Great.

SHECHEM (*Nablous*), on the side of Gerizim, was the first spot on which Abraham built an altar (Gen. xii. 6); hence it is the most anciently sacred place in Hebrew history. This altar Jacob rescued from the Amorites (Gen. xlviii. 22), and rebuilt and surrounded with a parcel of land he bought (Gen. xxxiii. 18—20), which became the burial-place of the Patriarchs (Acts vii. 16). It was the scene of the slaughter of the Shechemites by Simeon and Levi (Gen. xxxiv. 25); under a famous oak Jacob buried the Aramite gods, around which oak Joshua assembled the Israelites to offer sacrifice, and to read out the blessings (from Gerizim) and curses (from Ebal) of the Law, immediately on entering the Promised Land; and here again he assembled them to renew the covenant before he died, when he set up a pillar as a witness (Josh. xxiv. 26). At this pillar Abimelech was made king, and Rehoboam met the heads of tribes, who sought redress. Here the ten tribes revolted, and made Jeroboam their king. Its site is still known as "The Pillar." At the well of Jacob (300 paces south-east) our Lord conversed with the Samaritan woman (John iv). It was then the chief city of the Samaritan sect, a remnant of whom still reside there. A mile distant to the east is Joseph's tomb.

SHILOH lies a little off the road, on a knoll rising out of a secluded dell, "on the north side of Beth-el, on the east of the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah" (Judg. xxi. 19). Here Joshua set up the tabernacle, made the allotment of Canaan to the tribes, and dismissed them with his benediction to their possessions. It became the first great sanctuary; priests' houses sprang up round it, till it was called "the temple" (1 Sam. iii. 3). Here Eli lived and died, Samuel ministered before the Lord, and an annual festival was held in honour of the ark (Judg. xxi. 19—24). After the capture of the ark by the Philistines, Shiloh declined; but Ahijah prophesied there (1 Kings xiv. 1—17). Its destruction was made a warning to Jerusalem (Jer. vii. 12—14; xxvi. 6).

TIRZAH, the first capital of Israel, lies a little to the north-east of Shechem, and is beautifully situated on a ridge projecting from Mount Ebal (S. of S. vi. 4). It was originally the seat of a Canaanite king (Josh. xii. 24). Here Zimri murdered Elah: here also he burnt his palace over his head when the city was taken by Omri (1 Kings xvi. 18, 18).

LEVITICAL CITIES = 48.

Hebron, Libnah, Jattir, Eshtemoa, Holon, Debir, Ain, Juttah, Beth-shemesh (*Judah and Simeon*); Gibeon, Geba, Anathoth, Almon (*Benjamin*); Shechem, Gezer, Kibzaim, Beth-horon (*Ephraim*); Eltekeh, Gibbethon, Aijalon, Gath-rimmon (*Dan*); Tanach, Gath-rimmon, Golan, Beesh-terah (*Manasseh*); Kishon, Dabareh, Jarmuth, En-gannim (*Issachar*); Mishal, Abdon, Helkath, Rehob (*Asher*); Kedesh, Hammoth-dor, Kartan (*Naphtali*); Jokneam, Kartah, Dimnah, Nahalal (*Zebulun*); Bezer, Jahazah, Kedemoth, Mephaath (*Reuben*); Ramoth-Gilead, Mahanaim, Heshbon, Jazer (*Gad*).

CITIES OF REFUGE.

HEBRON (in *Judah*), SHECHEM (in *Ephraim*), KEDESH (in *Naphtali*), BEZER (in *Reuben*), GOLAN (in *Bashan*), RAMOTH (in *Gilead*).

XXXIV. MOUNTAINS OF SCRIPTURE.

NAME.	REFERENCES.	ASSOCIATIONS.
ABARIM	Num. xxxiii. 47, 48.	Balaam's blessing.
ARARAT	Gen. viii. 4	Resting-place of the ark.
BASHAN	Deut. iii. 13	Part of Og's territory; famous for its oaks and wild cattle.
CARMEL	1 Kings xviii. 19	Elijah's sacrifice.
EBAL	Deut. xxvii. 4 Josh. viii. 32, 33.	Cursing of law-breakers; site of the stones inscribed with the Law.
GERIZIM	John iv. 20	Blessing of the keepers of the Law; site of Samaritan temple.
GILBOA	1 Sam. xxxi. 8 1 Sam. xxix. 1.	Scene of Saul's death; site of Jezreel.
GILEAD	Gen. xxxi. 48	Scene of the covenant between Laban and Jacob.
HERMON (or MOUNT SION).	Deut. iv. 48	*Great*, a conjectured site of the Transfiguration; *Little*, site of Shunem, En-dor, and Nain.
HOR	Num. xx. 28	Scene of Aaron's death.
HOREB	Ex. iii. 1 1 Kin. xix. 8.	Scene of burning bush; law-giving; Elijah's desolation.
LEBANON	2 Chron. ii. 8—10	Source of timber for Solomon's temple.
MORIAH	2 Chron. iii. 1	The sacrifice of Isaac, and site of Solomon's temple; afterwards called Zion*.
NEBO	Deut. xxxiv. 1	The range from whose summit (PISGAH) Moses saw the Promised Land.
OLIVET		Scene of David's flight from Absalom; of Christ's weeping over Jerusalem; and of His Ascension.
SEIR	Gen. xxxvi. 8	In Idumæa or Edom; taken by Esau from the Horites.
SINAI	Ex. xix. 1—11	In Arabia; scene of Israelite encampment for ten months, and of giving of the Law.
SION (= ZION).	Heb. xii. 22. Rev. xiv. 1.	
TABOR	Judg. iv. 14 Mark ix. 2.	Scene of Barak's camp, and, possibly, of Christ's transfiguration.
ZION	2 Sam. v. 7	Stronghold of Jebusites, stormed by Joab; site of David's palace, and of tabernacle.

* The tabernacle having been erected on Zion, and all the temple worship arranged there by David, and many Psalms composed during his forty years' reign, "Zion" had become incorporated into the devotional books and language of the Israelites; so, after the erection of Solomon's temple, the *name* Zion passed over to it with the tabernacle and the service, "Moriah" dropped out of the phraseology, and the two hills, united by a wide bridge, became one in name.

XXXV. RIVERS, LAKES, &c., OF SCRIPTURE.

N.B.—R.= *River;* L.= *Lake;* B.= *Brook;* S.= *Sea;* W.= *Waters.*

NAME.	COUNTRY.	REFERENCES.	EVENTS CONNECTED WITH EACH.	MODERN NAME.
ABANA, R.	Damascus. *Syria*	2 Kin. v. 12.	Commended by Naaman. It is one of the chief channels of the Bărăda, which issues from the rocks of Anti-Libanus, and is absorbed in the plain of Damascus, which it renders remarkably luxuriant.	Abanias.*
ARNON, R.	E. of Jordan, *Gilead*	Num. xxi. 13—15.	Boundary of Moab and the Amorites; scene of a victory of Israel in their passage through the wilderness.	El Mojeb.
CHEBAR, R.	Chaldæa	Ezek. i. 1, 3.	Scene of Ezekiel's visions.	Khabûr.
CHERITH, B.	Plains of Jericho	1 Kin. xvii. 5.	Elijah fed by ravens.	Kelt.
CHINNERETH, or, CHINNEROTH, L.	Jordan Valley.†	Num. xxxiv. 11.	Its name varied at different times, being generally taken from some important city on its shore (these names are chronologically arranged). It was the scene of most of our Lord's ministerial life in Galilee; and especially of the two miraculous draughts of fish, one at the beginning, the other at the close of His ministry (see "Gennesaret" and "Capernaum," p. 62).	Bahr Tabariyeh.
Galilee, S.		Josh. xi. 2.		
Gennesaret, L.		Matt. xv. 29.		
Tiberias, S.		Luke v. 1.		
		John vi. 1.		
EGYPT, River of		Gen. xv. 18.	W. boundary of Promised Land.	Nile.
" Stream of		Is. xxvii. 12.		Arisch (?).
EUPHRATES, R.	Mesopotamia	Gen. ii. 14.	E. boundary of the Promised Land. The river on which Babylon was built; called "the Flood" (Josh. xxiv. 2). One boundary of Paradise.	Euphrates.
GIHON, R.	Eden	Gen. ii. 13.	One boundary of Paradise.	
GREAT SEA	Europe, Asia, Africa	Ezek. xlvii. 15, 19, 20.		Mediterranean.
HABOR, R.	Chaldæa	2 Kin. xvii. 6; 1 Chr. v. 26.	Captivity of Reuben, Gad, Manasseh, and central tribes of Israel.	Khabour.
HIDDEKEL, R.	Eden	Gen. ii. 14.	One boundary of Paradise.	Tigris, or Djilek.
JABBOK, R.	Gilead	Gen. xxxii. 22.	Boundary between Ammon and Moab; scene of Jacob's wrestling in prayer.	Zurka.
JORDAN, R.	E. boundary of Palestine	2 Kin. v. 10.	River of baptism, or beginning of new life.	Sheriat-el-Khebir.
KANAH, R	Palestine	Josh. xvi. 8.	Border of inheritance of Ephraim and Manasseh.	
KEDRON, R.	Judæa	John xviii. 1.	Scene of Adonijah's rebellion. Crossed by Christ and apostles on the night of betrayal.	Kedrûn.
KISHON, R.	Palestine	Judg. iv. 7; v. 21; 1 Kin. xviii. 40.	Scene of Sisera's defeat and of the slaughter of the prophets of Baal.	Nahr Mukatta.
MEROM, W.	Asher.			
PHARPAR, R.	Damascus, *Syria*	2 Kin. v. 12.	Tributary of Bărăda; praised by Naaman.	Taura.*
PISON, R.	Eden	Gen. ii. 11.	One boundary of Paradise.	
SALT SEA	Canaan, S. of the Jordan Valley.	Gen. xiv. 3.	Variously called; site of Sodom, Gomorrah, &c., and of battle of five kings against four.	Dead Sea, or Bahr-Lût.
Sea of the Plain		Deut. iv. 49.		
East Sea		Joel ii. 20.		
The Sea		Ezek. xlvii. 8.		
ZARED, B.		Num. xxi. 12.	Boundary between Edom and Moab.	El Ahsy.

* Damascus has properly *one* great river only, the Bărăda, divided into seven channels above the city, which all pass through its various quarters, carrying an abundant supply for drinking and cleansing purposes. Each branch is called a river (*Nahr*), and is distinguished by some special fancied property; but the two most highly esteemed are the Abanias (*Abana*), and Taura (*Piarpar*).

† It was partly in the tribe of Zebulun, partly in Naphtali; the promontory of Arameh, the N. extremity of the plain of Gennesaret, being the boundary of those tribes (Josh. xix. 13, 35).

XXXVI. ANIMALS OF THE BIBLE.

In its physical characteristics Palestine is unique, combining the most opposite physical features: e.g. maritime and inland, mountain and plain, luxuriance and desert, cold and tropical, glacial and volcanic, pastoral and arable. Some species of animals, formerly abundant, have disappeared, e.g. the lion, wild bull, rhinoceros, bison; but eighty species of mammalia still exist there.

1. SUMMARY OF THE MAMMALIA OF THE BIBLE.

GROUNDED ON THE REV. W. HOUGHTON'S PAPER ("TRANSACTIONS OF SOCIETY OF BIBLICAL ARCHÆOLOGY").

ANIMAL DENOTED.	ENGLISH TRANSLATION.	HEBREW ORIGINAL.	SEPTUAGINT TRANSLATION.	ASSYRIAN INSCRIPTIONS.	REMARKS.	ZOOLOGICAL GENUS OR SPECIES.
Antelope	Pygarg	Dishôn	πύγαργος	Da-as-su		Addax.
Antelope	Wild ox	Tô *or* têo	ἔλαφος	Burkhîs		Oryx leucoryx.
Ape	Ape	Koph	πίθηκος	Udumu		Presbytes entellus.
Ass (*tame*)	Ass	Chamôr	ὄνος	Imiru		Asinus vulgaris.
Ass (*wild*)	Wild ass	Pereh	ἡμίπποs	Tserî		Asinus hemippus.
Bear	Bear	Dôb	ἄρκτος	Dabuu		Ursus Syriacus.
Bull (*domestic*)	Cattle, oxen	Aleph	κτήνη	Alap		Bos taurus.
Bull (*wild*)	Unicorn	Reêm	μονοκέρως	Ri-i-mu		Bos primigenius.
Camel	Camel	Gâmâl	κάμηλος	Gammalu		Camelus Arabicus. / Camelus Bactrianus.
Cat	Cat	*None*	αἴλουρος	*None*		Felis domestica.
Deer	Fallow deer	Yachmur	βούβαλος			Alcephalus bubalis.
Dog	Dog	Keleb	κύων	Kalbu		Canis familiaris.
Dolphin				Nakhiru	*Syr.* Nakhira.	Delphinus.
Fallow deer	Hart, hind	Ayyâl	ἔλαφος	Ailu		CervusMesopotamicus.
Gazelle	Roe, roebuck	Tsebi	δορκάς	Tsabiï		Gazella gutturosa.
Goat (*he*)	He-goat	Yatud	τράγος	Atudu		Capra hircus.
"	"	Tsâpîr	"	Tsapparu	The paseng	" ægagrus.
Goat (*wild*)	Chamois	Zemer	καμηλοπάρδαλις.	Ditanu		Rupicapra tragus.
"	Wild goat	Yâ'êl				Ibex Bedeanus, or Capra Sinaitica.
Greyhound	Greyhound	Zarzir	ἀλέκτωρ	*None*	Figured on Assyrian dish.	*Doubiful.*
Hare	Hare	Arnebeth	χοιρογρύλλιος	Annabu		Lepus Sinaiticus. / " Caspius.
Horse	Horse	Sûs	ἵππος	Susu		Equus caballus.
Hippopotamus	Behemoth	Behemoth	θηρία		*Coptic*, P-ehemou.	
Hyæna	Doleful creatures	[Ôach, .. pl. Ôchim].	*None*	Akhu		Hyæna striata.
Jackal	Fox	Shûal	ἀλώπηξ	Asi (?)		Canis Vulpes.
Leopard	Leopard	Nâmer	πάρδαλις	Nîmru		Leopardus varius.
Lion	Lion	Aryeh	λέων	Ne-essu		Felis leo.
Mole-rat	Mole	Tinshemeth	ἀσπάλαξ			Spalax typhlus.
Mouse	Mouse	'Akhbar	μῦς			Dipus, and Alactaga.
Mule	Mule	Pered	ἡμίονος	Parie		
Ox	Young Bull	Shôr	μόσχος		*Chald.* Thôr	Bos taurus.
"	Oxen	Bâkâr	ταῦρος	Buchal rimi		
Ram	Ram	Ayîl	κριός	Ailur		Ovis aries.
Rhinoceros				Alap nahr		Rhinoceros unicornis.
Sheep	Sheep	Tsôn	πρόβατα	Tsieni		Ovis laticaudatus.
" (*wild*) (*See* WildGoat)				Arnu	*Syr.* Arno	Capra ægagrus.
Unicorn (*See* Wild Bull).						
Wolf	Wolf	Zeêb		Zîbu	Zebu	Canis lupus.
"			λύκος	Aciluv		

2. QUADRUPEDS MENTIONED IN THE BIBLE.

N.B. **The *Names* in *Italics* (Col. 1) do not occur in the A.V., but the *Animals* are supposed to be denoted by the original text.**

ENGLISH NAME.	HEBREW AND GREEK.	DESCRIPTION.
APE..... (1 Kin. x. 22.)	Koph..... πίθηκος.	Apes, and also peacocks and sandal-wood, were imported by Solomon from Ophir (probably Ceylon). The word used is a Hebraised form of the Sanskrit name. The baboon was known to the Egyptians. None are now found in Palestine.
Ass (*domestic*).. (Judg. v. 10.)	Chamôr..... ὄνος.	A native of Mesopotamia, of large size, the white species being most esteemed. It was the honoured animal for carrying official dignitaries—kings, prophets, judges. By the Mosaic law its firstling was to be redeemed, as was a male child. It was guarded by many legal privileges. Six thousand seven hundred and twenty returned with the captives from Babylon. The ass, as well as the camel, was a beast of burden.
Ass (*wild*)..... (Job xxxix. 5—8; Jer. ii. 24; xiv. 6.)	(1) 'Arôd..... (2) Pereh. ὄναγρος.	*'Arôd* occurs only in Job; elsewhere *pereh* is used. The wild ass neighs like the horse, herds in droves, is more fleet than the horse, dwells in desolate places, and is very shy. It is the *Asinus hemippus*, seldom found now west of the Hauran.
BADGER..... (Ex. xxvi. 14; Ezek. xvi. 10.)	Tachash..... ὑακινθος.	This word is used only of the skin from which the outer covering for the tabernacle, &c., was made. Badgers are plentiful in Palestine, but their skins would hardly have been suitable for this purpose; the animal is thought by some to have been the *Dugong*, a mammal of the whale family, caught in the Red Sea; but *tachash* seems a generic word for "dolphins," "seals," &c., and in Ezek. xvi. 10 appears to mean "sealskin."
BAT..... (Lev. xi. 19.)	Atalleph..... νυκτερις.	There are bats innumerable now in Palestine, notably in the vaults under the Temple and the rocky caves of Galilee. The former are the "short-tailed," the latter the African "tawny," and the English "long-eared." Near the Dead Sea are the "long-tailed" (*Rhinopoma*), &c. There are also the "horse-shoe," "fox-headed," "mouse-coloured," &c. They were forbidden as an article of food. *See* BIRDS, p. 70.
BEAR..... (1 Sam. xvii. 34; 2 Kin. ii. 24.)	Dôb..... ἄρκτος.	The Syrian bear is a light-coloured variety of the common brown bear. It is still found in ravines of Galilee, and of Mounts Lebanon and Hermon. It is represented, as an object of chase, on Assyrian monuments.
BEHEMOTH..... (Job xl. 15.)	Behemoth..... θηρια.	The name is of doubtful derivation. It may be the *pl.* of Heb. *behemah* "beast;" or a Hebraistic form of Egyptian *p-ehe-mout*, "water-ox." It is allowed to be the *Hippopotamus*, "river-horse." It is known to the Arabs as the "water-horse," and is still found in the Lower Nile.
BITTERN..... (Is. xiv. 23; xxxiv. 11. Zeph. ii. 14.)	Kiphôd..... ἐχινος.	This animal is mentioned with the "cormorant," and therefore by some supposed to be a bird. It is evidently a token of desolation, and the context seems to demand the idea of some marsh-loving bird, fond of waste and solitary places; whence the "bittern" is thought to be the *Botaurus stellaris* (so called from the noise it makes, like the bellowing of a bull, when its head is immersed in the mire). Many commentators follow the LXX. and Vulgate, and translate it "hedgehog," or "porcupine;" but these do not inhabit marshy ground, or "perch on the knops of pillars." *See* BIRDS, p. 70.
BULL.....	.....	*See* UNICORN, OX, and DEER.
CAMEL..... (Job i. 3.)	Gâmâl..... κάμηλος. Beker.	Doubtless both the Arabian one-humped and Bactrian two-humped species were known to the Hebrews, since both are found on Assyrian monuments; but the latter was rare. The camel seems to have been a sign of wealth (1 Chr. v. 21), and to have come into Palestine from Arabia. Its flesh was forbidden as food (Lev. xi. 4); but its milk was drunk, and its hair was used for weaving into cloth (Mark i. 6). *Beker*, *bikrah* (dromedary), are the male and female young camel. The dromedary, *kirkarah*, is a finer, swifter variety of camel.
Cat..... (Baruch vi. 22.)	αἴλουρος	Not mentioned in the Canonical books, though carefully kept and reverenced in Egypt, of which it was a native, and where it was dedicated to the moon, solemnly embalmed, and buried, when dead, at Bubastis.
CATTLE..... (Ps. l. 10.)	Aleph..... κτήνη.	There were two kinds, long- and short-horned, the former more numerous, their horns pointed and projecting forwards. They were used for ploughing and threshing (i.e. treading out the corn), for sacrifices, and for food. *See* OX.
CHAMOIS..... (Deut. xiv. 5.)	Zemer..... καμηλοπάρδαλις.	It is impossible that the camelopard, a native of South Africa, should be allowed as food to the Hebrews. The root of the word is "spring," "jump," and so it may include all the goat and antelope species. The "chamois" is not found in Palestine, or on Assyrian or Egyptian monuments. The *Zemer* is therefore supposed to be the wild sheep of Arabia Petræa, dwelling on inaccessible heights, having large, strong horns, curved backwards.
CONEY..... (Lev. xi. 5; Ps. civ. 18; Prov. xxx. 26.)	Shaphan..... δασύπους.	*Shaphan* was forbidden food to the Hebrews; it lived in rocks; it was "feeble;" it chewed the cud. Jewish tradition identifies it with the "rabbit," and says the Phœnicians gave "Spain" its name from its abundance of rabbits; but this animal was unknown in Syria, till imported in later times. The "coney" is the *Hyrax Syriacus*, somewhat like a rabbit in size and shape, neither rodent nor ruminant, but classed by itself.
DEER..... (Deut. xii. 15.)	(1) Tsebi..... δορκάς.	There are four Hebrew words probably denoting deer or antelopes: (1) *Tsebi* ("roe," or "roebuck," A.V.), doubtless the *Gazella Arabica*, still abundant in Syria (not the "roebuck," which is confined to Europe). It was allowed as food. Its swiftness is often mentioned (2 Sam. ii. 18), and its being chased (Is. xiii. 14). Its elegance caused its name to be used as a favourite term of endearment, and also to be given to females, e.g. *Zibiah* (2 Kin. xii. 1), and *Tabitha* (Acts ix. 36). The Arabic name is *Gazâl*.
(Deut. xiv. 5; Is. li. 20.)	(2) Tô, or teô..... ἔλαφος.	(2) *Tô* ("wild ox," and "wild bull," A.V.), a clean animal, fit for food; "caught in a net." In older versions identified with *Oryx leucoryx*, an antelope still found in Palestine, and hunted and tamed by the Egyptians.

ENGLISH NAME.	HEBREW AND GREEK.	DESCRIPTION.
DEER (*cont.*).... (Deut. xiv. 5.)	(3) Dishôn..... πυγαργος.	(3) *Dishôn* (the "pygarg," A.V.) is only once named among animals for food. It is probably the spotted-nosed *Addax*, though not found in Palestine, but in Arabia and Egypt, answering to the meaning of the Hebrew and Greek words.
(1 Kin. iv. 23.)	(4) Yachmur..... βούβαλος.	(4) *Yachmur* ("fallow deer," A.V.) was allowed for food, and was one of the provisions for Solomon's table. It is identified with the *Alcephalus bubalis*, still called "yachmur" by Arabs; it is red or pale brown. The "fallow deer" is a native of Syria and Palestine. R.
DOG..... (1 Sam. xvii. 43; Job xxx. 1.)	Keleb..... κύων.	Many species (for chase and vigilance) were known to the Assyrians, from the large mastiff to the hound; but the general term "dog" in the Bible is never used, except as expressive of disgust. No reference is made to his tending sheep (except Job xxx. 1), or being employed in the chase; but only as guarding the house (Is. lvi. 10), warding off wild beasts, as himself a wild predatory animal, living on flesh and by rapine, and even feeding on human bodies, as in the case of Jezebel. His "price" is an abomination to the Lord (Deut. xxiii. 18),—probably the fee received for omens gained from dogs, a common Babylonian practice. Three species of dogs are now found in Palestine: viz. 1. The pariah dog of towns and villages, the scavenger of the East; 2. The Syrian sheep-dog, like a Scotch colley; 3. The Persian greyhound. *See* GREYHOUND.
DROMEDARY..... (Jer. ii. 23.)	Beker, bikrah.....	*See* CAMEL.
Elephant..... (1 Kin. x. 22.)	ὀδόντες ἐλεφάντινοι.	No mention is made of elephants living in Palestine, but only of the importation of their teeth, i.e., ivory; but in the Books of the Maccabees we learn that they were employed in the army of Antiochus Epiphanes against the Jews. They are not part of the fauna of Syria.
FERRET..... (Lev. xi. 30.)	Anâkah..... μυγαλῆ.	An unclean "creeping thing." Its identification is conjectural: opinions are divided between "shrew," or "field-mouse" (LXX.), "hedgehog," "toad," "green lizard," "water-lizard." The root of the Heb. word is doubtful,=either "to be long and narrow," or "to grow." *See* LIZARD, p. 74.
FOX..... (Judg. xv. 4.)	Shû'al..... ἀλώπηξ.	The Heb. word universally translated "fox" generally refers to the "jackal," which is very abundant in Palestine; and the word seems a generic one, including both. Its root is either "to burrow," or "to be brown-red." It is generally used in the plural. The common English fox is abundant in the Taurus, and another kind near the Euphrates.
GOAT (Is. xiv. 9) (2 Chr. xxix. 21) (Lev. ix. 3.) (Gen. xxx. 35.)	(1) Yatud (*male*)..... (2) Tsâpîr (*male*) τραγος. (3) Saîr (*rough*) (4) Tayish (*tup*). τραγος.	Its flesh and milk were used as food, but its fat was prohibited (Lev. vii. 23). The he-goat, *Capra ægagrus*, is used as a symbol of strength and also of impurity. It was used for every kind of sacrifice, but especially for sin-offerings. The Day of Atonement (Lev. xvi. 5) supplies a notable example. Two kids of the goats were on that day presented before the LORD for a sin-offering; one was actually sacrificed, the other sent away alive into the wilderness. Goats' hair was used for weaving into cloth, and the skin for bottles and swimming bladders.
GOAT (*wild*)..... (Deut. xiv. 5; Ps. civ. 18.)	Yâ'êl..... ὀρυξ.	This animal is the *Capra ibex* (the *Beden* or *Jaela*), common in Arabia Petræa and in the neighbourhood of the Dead Sea, at En-gedi ("fountain of the kid"). Its flesh is excellent venison, and was probably that brought by Esau to Isaac. H.
GREYHOUND.... (Prov. xxx. 31.)	Zarzir Mathnaim.... ἀλέκτωρ.	The word "greyhound" is only once used in our Bible, as an example of what "goes well, and is comely in going." The translation is very questionable. The Hebrew words for "girt loins" are also rendered "horse," "girt in the loins." Greyhounds are represented on Assyrian monuments, and some naturalists trace their origin to an Asiatic home. They were used in Assyria and Babylonia, with the hawk, for hunting the gazelle. The LXX. translates the word "cock" in the above passage, but this bird was unknown in Palestine in those times.
HARE..... (Lev. xi. 6.)	Arnebeth..... χοιρογρυλλιος.	The Heb. word is translated "hare," which is forbidden as food, though it is not ruminant, as there alleged. Turks, Armenians, and Somal Arabs now abstain from it. So also Laplanders, and the ancient Chinese. Its use was forbidden on religious grounds to the ancient Britons (Cæs. B.G. v. 12). Two kinds are found in Palestine: 1. *Lepus Syriacus*, in the north, resembling our own, but short-eared; also represented on Assyrian sculptures: a tract was called *Aranabaou*, "hare country." 2. *Lepus Egyptiacus*, in the south, being as small as a rabbit, with very long ears. The LXX. renders the word "*hedgehog*," which *see*.
HART, } HIND. } (Deut. xii 15, 22.)	Ayyal..... ἔλαφος.	The "hart" (*fem.* hind) is mentioned with the "roebuck," as food allowed by Mosaic law, and as substantial daily food at Solomon's table. It is used as a symbol of the tribe of Naphtali (Gen. xlix. 21). It gives the name to the valley of Ajalon (*Ayyâlon*, "place of stags"); and its peculiar traits are used as similes, e.g. panting after cooling water (Ps. xlii. 1), leaping nimbly (Is. xxxv. 6); its elegant form (Cant. ii. 9), swiftness of foot (2 Sam. ii. 18), tender love (Prov. v. 19), fear of thunder (Ps. xxix. 4, 9); concealment of young (Job xxxix. 1). It is thought to have been the red deer, now extinct in Palestine.
Hedgehog..... (Lev. xi. 6.)	Arnebeth..... χοιρογρυλλιος.	This is the LXX. rendering in Lev. xi. 6 for *arnebeth* (hare). *See* also BITTEKN. Both hedgehog and porcupine are very common in Palestine,—a large species of the former in the north, a smaller in Judæa. The porcupine abounds near the Dead Sea. Both are known in Egypt and Assyria.
HORSE..... (Nah. iii. 2, 3; Deut. xvii. 16.)	Sûs..... ἱππος.	The kings of Israel were forbidden to multiply horses, because connected with the worship of the sun. They were not beasts of burden, but only for chase and war (as cavalry, and in chariots), and formed the strength of Assyrian and Egyptian armies. The horse does not occur on Assyrian sculptures, but only the wild ass. It was a native of Armenia and Media, whence it came to Palestine. In Scripture it is spoken of as less swift than the ass (Prov. xxvi. 3).
Hyæna..... (1 Sam. xiii. 18; s. xiii. 21; Jer. xii. 9.)	Tseboim..... [Ôach, *pl.* Ochim.]	The word does not occur in the A.V.; but the hyæna is, and always has been, common in all parts of Syria and Mesopotamia. There are passages where some suppose it is meant: e.g. Isa. xiii. 21, *ochim*, "doleful creatures," classed with *Ziim* ("wild beasts"), expresses the howl of hyænas; Jer. xii. 9, *tsabûa* ("speckled bird," A.V.) is rendered by many "hyæna;" the valley of *Zeboim* is still called by Arabs *Shukh ed-Dubba*, "ravine of the hyæna," the exact equivalent of the Hebrew. Hyænas are associated with "lions," as predatory carnivora, in Assyrian records.

ANIMALS OF THE BIBLE.

English Name.	Hebrew and Greek.	Description.
Jackal..... (Is. xiii. 22; S. of S. ii. 15; Lam. v. 18.)	(1) Shûal..... (2) Iyyîm. (1) ἀλωπηξ. (2) ἐχῖνοι.	The jackal (*Canis aureus*) is very common in Palestine. Two words occur in the Hebrew, viz. *shûal*, universally rendered "fox," though often meaning "jackal;" and *iyyîm* (*pl.*), "wild beasts of the islands," which certainly seems to refer to jackals; so also *tannîm* (*pl.*), "dragons," which occurs thirteen times, is used as a synonym of *iyyîm*; the root of both is a word meaning "howl." Jackals "howl in the desert," herd in packs (*iyyîm* and *tannîm* are always plural), and are fond of grapes. The Arabic for *shûal* is *shakal*; and jackals still infest Syria by hundreds, being specially numerous at Baalbec, in the Jordan Valley, and around the walls of Jerusalem. *See* Fox.
Leopard..... (Jer. v. 6; Hab. i. 8.)	Nâmer..... πάρδαλις.	Many cities and localities in Palestine bear in their names (*Nimrah*) a token of the prevalence of leopards in their vicinity, e.g. *Beth-nimrah* (which *see*), and the *Nimrim* in Moab. *Nâmer* means "spotted." On a broken Assyrian obelisk Tiglath-Pileser I is recorded to have hunted and killed leopards in the *country of the Hittites* (i.e. S. of Palestine). The leopard is still common there; the *cheetah* also haunts Mount Tabor, the Galilæan hills, Gilead, &c. In Scripture, illustrations are drawn from its "spots," its "watching for prey," its "activity," &c.
Lion..... (Num. xxiv. 9; Jer. xlix. 19.) (Amos iii. 4; Ps. xvii. 12; Job iv. 10.) (Job iv. 11.) (Deut. xxxiii. 20.) (Job iv. 10.)	(1) Arî..... Aryeh. λεων. (2) Kepheer. σκυμνος δρακων. (3) Laish. μυρμηκολεων. (4) Lâbi. λεων. (5) Shâchal. λεαινα.	Five words occur in Hebrew: (1) general term; (2) "fierce;" (3) "strong;" (4) "roaring;" (5) poetical. The whole five occur in Job iv. 10, 11. The oldest name is "laish," whence comes the name of the city Laish. In no passage is any mention made of *hunting* it, except in Job, though Ezekiel refers to its being taken in a net or pit (Ezek. xix. 2-9); but on Assyrian monuments hunting the lion is a very favourite subject. Tiglath-Pileser slew a hundred and twenty. It is still found in India and Africa. Besides mention of its depredations, the lion was the symbol of "strength," of the "tribe of Judah," and of "Christ" (Rev. v. 5).
Mole..... (Lev. xi. 30.) (Is. ii. 20.)	(1) Tinshemeth..... ἀσπάλαξ. (2) Chaphar-peroth. ματαιοι.	Two words are rendered "mole" in our Bible; the former is mentioned among unclean animals, but thought by some to be a kind of lizard; the latter is from the root *chaphar*, to "burrow," reduplicated, and so probably is the mole-rat (*Spalax typhlus*). No other mention occurs of either of these animals. No *mole* has yet been found in Palestine; but the mole-rat is found in the *débris* about Jerusalem. It is silvery grey, without tail or eyes, and about ten inches long; it feeds on bulbs, and lives in companies underground.
Mouse..... (Lev. xi. 29; 1 Sam. vi. 4, 5.)	'Akhbar..... μυς.	The *'akhbar* is mentioned as an unclean animal, and its name is generic of any small rodent. The ravages of the field-mouse were part of the plagues inflicted on Philistia during the detention of the ark. In Palestine are found the rat, mouse, marmot, dormouse, and jerboa (springing like a kangaroo, and living in sandy districts). The "hamster" is an article of food in Northern Syria, and is probably the *'akhbar*, an "abominable thing eaten," condemned by Isaiah.
Mule..... (2 Sam. xiii. 29.)	Pered..... ἡμιονος.	Three Hebrew words (*pered*, *rekesh*, *yêmûn*) are translated "mule" in our A.V.; of which the first only is correct, the second ought to be "camel," and the third is doubtful. It occurs only once (Gen. xxxvi. 24), and is thought by some to indicate a discovery by a herdsman of the crossing of breeds of cattle; but the Vulgate renders his discovery "warm springs" of water. The mule was not used by the Hebrews before David's time, when with the horse it supplanted the ass as the royal beast. It is still the most valuable beast of burden, carrying heavier weights, and possessing greater powers of endurance in a mountainous country, than the horse, ass, or camel. Mules of a superior breed are found on Assyrian monuments.
Ox..... (Gen. xii. 16.) (Ps. xxii. 12.) (Deut. xxii. 10.)	(1) Bâkâr..... μοσχος. (2) Abîrîm. ταυροι πιονες. (3) Shôr. μοσχος.	"Ox" is the generic term for the bovine race. There are many names by which it is distinguished in the Bible, marking difference of age or sex; e.g. *bâkâr*, collective name for "ploughing cattle;" *eglath bâkâr*, "heifer;" *par ben bâkâr*, "young bullock;" *egel* (*m.*), *eglah* (*f.*), "a calf;" *abîrîm*, "strong ones," i.e. "bulls;" *shôr* (Chald. *tôr*, Ezra vi. 9), "one head of cattle." They were pastured "in the open," there being no fences, hence many of the enactments; but could not have been extensively used for food, since there is little grazing land. They are now rare in central districts from Lebanon to Hebron, and nowhere pastured, except in Dothan, Shechem, and Hamath. They are small, shaggy, short-legged, both long- and short-horned. They were used for sacrifices, ploughing, treading out corn, drawing waggons (Num. vii. 3). *See* Unicorn, and Cattle.
Porcupine.....	.....	*See Hedgehog.*
Ram..... (Gen. xv. 9; Is. xiv. 9.)	Ayil..... κριός.	This animal was the offering of Abraham instead of his son. It was the prescribed sacrifice for trespass-offering, for the new moon, and the Day of Atonement; the fat of its broad tail was part of the peace-offering to Jehovah. It was the symbol of power or might (Luke i. 69), and of leadership (Is. xiv. 9); and among the Egyptians represented the omnipotence of the Deity. Its dyed skins were highly esteemed (Exod. xxv. 5). *See* Sheep.
Roe,..... Roebuck.	.....	*See* Deer.
Sheep..... (Gen. iv. 2; xlvii. 3.)	Tsôn..... πρόβατα.	*Ovis laticaudatus*, a variety of the broad-tailed sheep, with white body, head and neck black or dark brown, wool thick. Sheep-keeping was one of the earliest industries, particularly among the Hebrews, even when offensive to their neighbours (Gen. xlvi. 34). It is used as a symbol of God's pastoral care for man, both in the Old and New Testament. It is still one of the industries of Palestine, and the "ewe lamb" is the pet animal of the peasant of Jerusalem. *See* Ram.
Swine..... (Lev. xi. 7; 2 Mac. vi. 18; Matt. vii. 6.)	Chazer..... ὑς.	The Hebrews and Phœnicians abhorred swine, and the Mosaic Law classed them with unclean animals, their flesh when badly cooked being productive of parasitical disease. In Gospel times they were kept, and probably eaten, around, if not in, Palestine.

BIRDS FOUND IN PALESTINE.

English Name.	Hebrew and Greek.	Description.
Unicorn (Job xxxix. 9–12.) (Num. xxiii. 22.)	Reêm, or Reîm. μονοκέρως. ἀδροί.	The LXX. translation has passed into our A.V., but is erroneous, as the mention of *two* horns on one *reêm* (Deut. xxxiii. 17) proves. There Joseph is compared to a *reêm*, his two horns being Ephraim and Manasseh. It was a very strong, wild ox, untameable, having two tall horns, with which it gored: it is distinct from oxen and bulls, and is used figuratively for "prince" or "chieftain" (Is. xxxiv. 6, 7). The description of it tallies with Cæsar's account of the Hercynian *Urus*, which ranged from the Rhine to China, from Siberia to S. Persia. It is sculptured on Assyrian monuments, and the kings of Assyria hunted *rîmu* in Lebanon and Palestine, B.C. 884. The *rîmu* (Assyr.), or *reêm* (Hebr.), is the *Bos primigenius*, a species of wild ox, with strong, thick, long, curved horns, and a hump on its back.
Weasel (Lev. xi. 29.)	Choled. γαλῆ.	This word occurs only once among "unclean creeping things." The Hebrew is allied to the Arabic *khuld*, "mole-rat;" and its root being *chalad*, "to dig," it seems to express the habits of that animal rather than those of the "weasel." In some Rabbinical writers *chuldat* is the "mole," in others the "polecat;" but the description of the habits of the *choled* in the Talmud is more applicable to the "weasel." Weasels and polecats are common in Palestine. *See* Mole.
Wolf (Gen. xlix. 27; Ezek. xxii. 27.)	Zeêb. λύκος.	The *Canis lupus* of Syria is larger and of lighter colour than the European species. It still infests the hill country of Benjamin, the ravines of Galilee and Lebanon, and the hills of Bashan and Gilead. It was the symbol of Benjamin, and is used in Scripture as illustrative of ravening after its prey, stealing on it by night, &c.; so of dishonest gain, extortion, oppression, &c.

XXXVII. BIRDS FOUND IN PALESTINE,

WITH A REFERENCE TO THOSE NAMED IN SCRIPTURE.

N.B.—V.L.,= *Van Lennep*; H.=*Houghton*; T.=*Tristram*.

English Name.	Hebrew and Greek.	Specimens found by Palestine Explorers.	Where Found.	Remarks.
Avocet	....	Recurvirostra avocetta.	Sur.	
Bat (Lev. xi. 19.)	Atalleph. νυκτερίς.	Vesperugo Kuhlii.	.....	Bats are included in the Bible among "birds," and also among "creepers on all fours." *See* Quadrupeds, p. 67.
Bee-eater	.....	Merops apiaster.	Anti-Libanus.	A summer migrant.
Bittern (Zeph. ii. 14.)	Kippôd. ἐχῖνος.	Botaurus stellaris. T. Ardeola minuta.	..... (?)	*See* Quadrupeds, p. 67. Bought at Jerusalem.
Blackbird	.....	Merula.	.....	Found in Palestine; not migratory. V.L.
Blackcap	.....	Silvia atricapilla.	Jericho	
Blue Jay	.....	.....	.....	Still found in Palestine. V.L.
Bulbul	.....	Ixus xanthopygius.	Beit Atab.	Peculiar to Syria. The nightingale is so called, as also a titmouse. V.L.
Chat	.....	Saxicola libanotica.	Bethlehem.	
„	.....	Pratincola rubicola.	„	
„	.....	Dromolæa leucopygia.	Ain Yeshkah.	
Cock (Mark xiv. 30.)	ἀλέκτωρ.			
Cormorant (Lev. xi. 17.) (Is. xxxiv. 11.)	Shâlâk. καταράκτης. Kâath. πελεκᾶς.	Phalacrocorax carbo.	.....	Probably *kâath* is the "pelican" (*see* marginal reading): but the common cormorant frequents the coast, comes up the Kishon, and is found on the Sea of Galilee and on the Jordan; and this is probably the *shâlâk*. T.
Corn-Bunting.	.....	Emberiza miliaria.	AinFasail.	
Cretchmaker's Bunting.	.....	Emberiza cæsia.	AinFasail.	
Crane (Is. xxxviii. 14.)	Âgûr. χελιδών.	Grus cinerea. T.	.....	Some think the "crane" should be "stork," which *see*. Others agree with A.V. Cranes flock to the wilderness of Beersheba in winter. T.
Crow (Prov. xxx. 17.)	'Oreb. κόραξ.	Corvus umbrinus.	.....	Ordinary cinereal crows are very common scavengers, and are identified with the "ravens" that fed Elijah. V.L. But the term includes the whole tribe of crows, e.g. rooks, jackdaws, &c., all of which are very numerous. T.
Cuckoo (Lev. xi. 16.)	Shachaph. λάρος.	Cuculus canorus.	Jordan Valley.	Some translate *shachaph* "sea-gull" (as the LXX.).
„	.....	Oxylophus glandarius.	AinFasail.	Summer migrant to Palestine.
Dove (Is. xxxviii. 14.)	Yonah. περιστερά.	.....	.....	*See* Pigeon.
Dunlin	.....	Tringa cinclus.		

BIRDS FOUND IN PALESTINE.

English Name.	Hebrew and Greek.	Specimens found by Palestine Explorers.	Where Found.	Remarks.
Ducks				Ducks, wild and domestic, are found everywhere.
Eagle (Deut. xxxii. 11.)	Nesher. ἀετός.	Circaetus Gallicus. Gyps fulvus. T.	Yebua	Feeds on reptiles. The Arabic *nissir*, i.e. griffon, great vulture. Found in Palestine and Egypt.
" Gier (Lev. xi. 18.)	Racham. πορφυρίων.	Neophron percnopterus.		The "Egyptian vulture," or "Pharaoh's hen," common in Asia and all parts of Africa; migratory from Palestine in the winter.
Fowl, *fatted* (1 Kin. iv. 23.)	Barburîm. Abusîm			"Fatted fowl," probably "geese," which abound all over Palestine, as likewise domestic fowls. The native country of the latter is Asia, and they were not imported into Palestine till after the Captivity. V.L.
Glede (Deut. xiv. 13.)	Raah. γύψ.	Buteo ferox.		Probably the "buzzard," of which there are three kinds in Palestine, the commonest being the large red species resembling a small eagle. T.
Goldfinch		Carduelis elegans.	Bethlehem.	
Grakle		Amydrus Tristrami.	Mar-Saba.	Dead Sea and Jordan Valley.
Grouse		Pterocles Senegallus.	Desert.	Also in Jordan Valley.
Harrier		Circus ærugi-nosus.	Dead Sea.	
"		C. cineraceus.	Jericho.	
Hawk (Job xxxix. 26.)	Netz. ἱέραξ.	Accipiter nisus.	"	*Netz* is generic, including the whole kestrel tribe. T.
" Night (Lev. xi. 16.)	Tachmâs. γλαῦξ.	Caprimulgus (?) T.		Doubtful; perhaps "night-jar." Some say, a kind of owl.
Hen (Luke xiii. 34.)				*See* Fowl.
Heron (Lev. xi. 19.)	Anâphah. χαραδριός.	Ardeola comata. Ardea cinerea. T.	Jordan Valley.	White, blue, and brown herons are found; also the "buff-backed" (often called the "ibis"), especially about the Waters of Merom. H.
Hoopoe (Lev. xi. 19.)	Dukipath. ἔποψ.	Upupa epops.	Bludan.	Summer visitant to Palestine; very common, especially in woods and near rocky watercourses. It is a very filthy feeder, and therefore unclean. T.
Jar		Caprimulgus Europæus.	Beit Atab.	
Kestrel	Netz.	Tinnunculus alaudarius.	"	Abounds in all southern Palestine. T.
"		T. Cenchris.	Ramleh.	
Kingfisher		Alcedo ispida.	Jericho.	
"		Ceryle rudis.	"	
"		Alcyon Smyrnensis.	"	Found likewise in Asia Minor.
Kite (Lev. xi. 14.)	Ayyah. ἰκτῖνος.	Milvus regalis.		*Ayyah* is a generic term for "keen-sighted" birds; *regalis* very common in winter.
Lark		Galerida cristata.	Jaffa.	More abundant in species and individuals than in England. T.
"		Otocoris penicillata.	Anti-Libanus.	Found only on mountain tops of S. W. Asia.
Lapwing (Lev. xi. 19.)	Dukipath. ἔποψ.			No doubt the hoopoe, since the Arabic term is the same; in size similar to the thrush, but crested. *See* Hoopoe.
Magpie				One of the most valuable scavengers of Syria, relieving cattle of flies and vermin.
Nuthatch		Sitta Syriaca.	Anti-Libanus.	
Owl (Is. xxxiv. 13.)	Bath-haya'anah. στρουθός.			Many agree with the LXX. in regarding it as an ostrich.
" great (Lev. xi. 17.)	Yanshooph. ἴβεις.	Bubo Ascalaphus	Jericho.	*Kippos* and *lilith* are both found at Jericho. The former can scarcely be the "ibis," which could not live among the ruins of Petra; but *kós* is called by the Arabs "mother of ruins." *Kós* (a cup) is by some translated "pelican," from its pouch. T. Some translate *kippos*, "arrow-snake."
(Is. xxxiv. 15.)	Kippos. ἔχινος.			
" little (Lev. xi. 17.)	Kôs. νυκτικόραξ.	Athene meridionalis.	Bethlehem.	
" of desert (Ps. cii. 6.)	Kôs. νυκτικόραξ.			
" screech (Is. xxxiv. 14.)	Lilith. ὀνοκένταυρος.	Otus vulgaris.	Jericho.	
Osprey (Lev. xi. 13.)	Asniyah. ἁλιαίετος.	Pandion haliaëtus.		Fish-eating eagle, never plentiful, on account of the scarcity of its food; but the term includes also the "short-toed" eagle, by far the most common in Palestine.
Ossifrage (Lev. xi. 13.)	Peres. γύψ.	Gypaëtus barbatus.		The Lämmer-geier, most magnificent of the vulture species; found sparingly in most rocky ravines. Both the Hebrew and English names mean "bone-breaker." T.
Ostrich (Lam. iv. 3.)	Ya'anah. στρουθίον.	Struthio camelus.		Still found in the wilderness of Sinai.
Partridge (Jer. xvii. 11.)	Korè. πέρδιξ.	Caccabis Græcus.	Jericho.	Found everywhere in Palestine and Egypt, especially the rock partridge.
" (1 Sam. xxvi. 20.)		Ammoperdix heyli.	"	Peculiar to the Jordan Valley.

BIRDS FOUND IN PALESTINE.

English Name.	Hebrew and Greek.	Specimens found by Palestine Explorers.	Where Found.	Remarks.
Peacock..... (1 Kin. x. 22.)	Tukkiyim..... (*plural*) ταὼς.	Pavo cristatus	.....	Not native; imported by Solomon from Malabar Coast, or Ceylon; extinct. The name is not Hebrew, but Tamil, *togei*, and the peacock is still called by it in Ceylon.
Pelican..... (Ps. cii. 6.)	Kâath..... πελεκᾶς.	.....	.....	Spends the winter in Palestine; migrates in the summer to Russia.
Pigeon..... (Ps. lxviii. 13; Matt. iii. 16.)	Yonâh..... περιστερά.	.....	.....	Called "dove" in A.V. Blue or black, with patches of white; common and migratory. There are the wood-, rock-, and wild-pigeons. V.L.
" ..... (Gen. xv. 9.)	Gozâl..... περιστερά.			
Plover.....	.....	Charadrius hiaticula.	Jaffa.	
Quail..... (Ex. xvi. 13.)	Selav..... ὀρτυγομήτρα.	Coturnix vulgaris.	.....	Like a small partridge; migratory for breeding in spring from Africa to high plains of Asia Minor, Turkey, and S. Russia. They alight on the shores of the Red Sea for rest before passing over the mountains; and are found by the Dead Sea. Their flesh is a delicacy.
Raven..... (Prov. xxx. 17.)	'Oreb..... κόραξ.	.....	.....	*See* Crow.
Redstart.....	.....	Ruticilla phœnicura.	Jordan Valley.	Summer migrant to Palestine.
		" Tithys.	Bludan.	" " "
Robin.....	.....	Erythæus rubicula.	Jericho.	Winter migrant to Palestine.
		Ruticilla Suecica.	"	
		Coracias garrula.	Gaza.	
Sandpiper.....	.....	Tringoides hypoleucos.	Solomon's Pools.	Same as English species.
Shrike.....	.....	Lanius lathora.	Jericho.	Has very much larger toes and feet than the English species.
		" auriculatus.	} Jordan	
		" nubicus.	} Valley.	
Sparrow..... (Ps. cii. 7.)	'Tzippor..... στρουθίον.	Passer salicarius.	Ain Fasail.	The word occurs forty times in the Bible; and is always, with two exceptions, translated "bird," or "fowl." Sparrows swarm in the Plain of Gennesaret, and are trapped and sold for very little; but they are very sparse and solitary in Judæa. H.
		Fringilla patronia.	Jericho.	
Starling.....	.....	Sturnus vulgaris.	"	
Stork..... (Jer. viii. 7.)	Khasîdâh..... ἀσίδα.	Ciconia alba. T.	.....	The black stork is constantly seen, building in fir trees, and the common stork on the roofs of houses and mosques: they migrate to Egypt. Forbidden as food by the Mosaic law.
Sun-bird.....	.....	Cinnyris osea.	Jericho.	Peculiar to the Jordan Valley. P.E.
Swallow..... (Prov. xxvi. 2; Ps. lxxxiv. 3.)	Deror..... στρουθός.	Hirundo rustica.	Jordan Valley.	"Swallow" is thought to be a mistranslation for "crane," and *sûs* in the same passage is the "swift." Several species in Syria; some frequent rivers, some crags. They save the country from a plague of flies. The common swallow abounds in the Mosque of Omar. V.L.
(Is. xxxviii. 14.)	Agûr. χελιδών.			
Swan..... (Lev. xi. 18.)	Tinshemeth..... κύκνος.	.....	.....	Swans, white and gray, come down to the lakes in winter.
Swift..... (Is. xxxviii. 14.)	Sîs, Sûs..... περιστερά.	Cypsellus melba.	Jordan Valley.	
"	.....	" apis.	.....	Found everywhere in summer. T.
"	.....	" affinis.	.....	Found all the year: it resembles the house martin. T.
Thrush.....	.....	Petrocincta cyanus.	Mar-Saba.	Sedentary. P.E.
"	.....	Traterophus chalybeus.	Jericho.	Peculiar to the Jordan Valley. P.E.
Tit, great.....	.....	Parus major.	Beit Atab.	
Turtledove.... (Gen. xv. 9; Lev. i. 14.)	Tor-yonah..... τρυγών.	Turtur auritus.	Yebua.	Summer migrant to Palestine; very common and abundant. P.E. *See* Pigeon. The palm-dove and ring-dove are sedentary.
		" risorius.	Jericho.	
Vulture..... (Lev. xi. 14.)	Dââh..... γύψ.	.....	.....	Vultures are very plentiful, and are the chief scavengers for the removal of the dead bodies of animals. V.L. *See* Eagle.
(Ex. xix. 4.)	Nacham. ἀετός.			
Wagtail.....	.....	Motacilla alba.	Ramleh.	
"	.....	" sulphurea.	Jericho.	
Water-rail....	....	Rallus aquaticus.	"	

XXXVIII. REPTILES OF THE BIBLE.

In the Bible, reptiles are a connecting link between beasts and fishes. They are divided into the "moving creatures of the sea" (Gen. i. 20), among fish; and the "creeping things" of the land (Gen. i. 25), after the Mammalia. Modern naturalists give us six orders of Reptilia, each of which is represented in Scripture; but they are not very clearly distinguished. The following Table will present a general sketch of them, arranged alphabetically for facility of reference.

N.B.—The *names* printed in *Italics* do not occur in the A.V., though the reptiles so called are now found, and are probably the same as those indicated by the Hebrew writers.

H.=*Rev. W. Houghton*; T.=*Canon Tristram*; R.=*Prof. Rolleston.*

English Name.	Hebrew and Greek.	Zoological Species.	Remarks.
Adder..... (Ps. lviii. 4.)	(1) Pethen..... ἀσπὶς.	Cobra.....	"Adder" is the translation in the A.V. of four Hebrew words, viz. *pethen*, *shephiphon* (once), *'achsub* (once), and *tziph'oni* (once). Of these the first is generic, and the remaining three all denote a *venomous* serpent. The second (horned snake) is well known in the sandy deserts of Arabia, Egypt, Sahara, &c.; it is about a foot long, pale brown, with black irregular spots, and two horns above its eyes. It lies in ambush, occasionally biting the heels of horses, and is often found in the wilderness of Judæa. It is thought to have been the instrument of Cleopatra's death. Mentioned five times in the Bible. Poisonous; dwelling in holes; distends its neck, and stands erect; some are proof against snake-charmers. It is the sacred and royal emblem on Egyptian monuments; the symbol of the protecting divinity.
(Gen. xlix. 17.)	(2) Shephiphon.. ὄφις.	Cerastes Hasselquistii.	
(Ps. cxl. 3.)	(3) 'Achsub..... βασιλίσκος.	Vipera Euphratica.	
(Prov. xxiii. 32; Job xx. 14–16.)	(4) Tziph'oni.... ἀσπὶς.	Daboia xanthina.	
Asp..... (Is. xi. 8.)	Pethen..... ἀσπὶς.	Egyptian cobra (*Naja naje*).	
Caterpillar...	.....	.....	*See* Locust, *Gazam*, p. 77. It is doubtful whether the Jews knew that butterflies came from caterpillars. R.
Chameleon ..... (Lev. xi. 30.)	(1) Coäch..... χαμαιλέων.	Psammosaurus scincus. T. Hydrosaurus Niloticus. T.	The *coäch*, rendered "chameleon," is thought to be the monitor lizard, which is highly prized as a destroyer of crocodiles' eggs. Of the two kinds, the former is common in Egypt, the Sinaitic peninsula, and Judæa, and is about five feet long; the latter, resembling it, is common in Egypt, where it was reverenced, and is figured on Egyptian sculptures. T.
"	(2) Tinshemeth . ἀσπάλαξ.	Chameleo vulgaris. T.	*Tinshemeth*, translated "mole," is, from its derivation, supposed to be the chameleon, a kind of lizard, living in trees and feeding on insects; very common in Palestine and Egypt. T.
Cockatrice .... (Is. lix. 5.)	Tzeph'a..... Tziph'oni. ἀσπὶς.	Daboia xanthina.	*See* Serpent, No. 7. It is mentioned five times (once translated "adder," Prov. xxiii. 32); but, from Is. lix. 5, would seem to be more deadly than the *pethen*.
Crocodile ..... (Lev. xi. 29.)	κροκόδειλος	.....	The word translated "tortoise" (which *see*), is rendered in the LXX. "land crocodile." *See* Dabba. The crocodile is probably the animal called Leviathan, which *see*.
Dabba..... (Lev. xi. 29.)	Tzâb..... κροκόδειλος χερσαῖος.	Uromastis spinispes.	The Arabic *dhab*, thought by some to be the *tzâb* (tortoise of A.V.), a large species of lizard, common in the sands of Arabia, well known in Judæa; burrowing in sand, and living in holes of rocks; feeding on beetles. T.
Dragon..... (Is. xxxiv. 13; Ezek. xxix. 3.)	Tan..... Tannîn.	....	In the passages where "dragon" is used as the symbol of Egypt, the "crocodile" is meant. *Tan* (always *pl.*) is classed with wild beasts and fowls, and inhabits "desert places;" it "wails," "cries," and "snuffs up the wind;" hence thought to be the *Jackal*, which *see*, p. 69. *Tannîn* is a water-monster, with feet, or a huge land reptile, as that "serpent" into which Moses' rod was changed. In the former sense it is synonymous with "leviathan."
Frog..... (Ex. viii. 2; Rev. xvi. 13.)	Tzepharde'a..... βάτραχος.	Rana esculenta. Hyla arborea.	The Hebrew word is of Arabic extraction, and only occurs in the Old Testament in connexion with the Egyptian plague. The frog was adored as a female deity in Egypt, and was the symbol of regeneration. In the Book of Revelation frogs represent "uncleanness." The *Esculenta*, a water-frog, is common in Egypt, and the *Hyla*, or tree-frog, in Palestine.
Gecko..... (Lev. xi. 30.)	Anâkah..... μυγάλη.	Ptyodactylus gecko.	*Anâkah* ("ferret" in A.V.), from its classification among "creeping things," is more probably the "gecko," a lizard uttering a mournful noise (the meaning of *anâkah*). It is found in all parts of Palestine and Egypt, frequenting rocks, ruins, and houses. Its appearance is repulsive, and it is regarded with disgust. T.
Horseleech.... (Prov. xxx. 15.)	'Alukah..... LXX. (?)	Hæmopis sanguisuga. H. Hirudo medicinalis. T.	The *'alukah* is only once mentioned, and by some thought to be the vampire-bat, its root meaning "to suck;" but the Arabs call a leech *'alak*, and so the LXX. and Vulgate translate it. The horseleech is found in Palestine, but the medicinal leech is much more abundant.
Leviathan..... (Ps. lxxiv. 14; Job xli. 1.)	Livyathan..... δράκων.	Crocodilus vulgaris.	The word occurs five times, and in every case but one (Ps. civ. 26) denotes the "crocodile;" though some think that, in Is. xxvii. 1, it refers to the great python, often seen on Egyptian monuments. T. There is a full description of it in Job. It is not now found in Palestine, but has been captured within the last century in the river Zurka, which flows through the plain of Sharon.

REPTILES OF THE BIBLE.

English Name.	Hebrew and Greek.	Zoological Species.	Remarks.
Lizard..... (Lev. xi. 30.)	Letâah..... χαλαβώτης.	Generic (?).....	The word only occurs once, but there is no question as to its meaning. Lizards abound everywhere, and the species are very numerous. There are those of the land, the water, and sandy desert. Every district has its kinds; but they swarm in the desert places, while some frequent cultivated plains, and others the forests of Tabor and Gilead. Perhaps *letâah* is the generic term of the whole lizard tribe. T.
Mole.....	Tinshemeth..... ἀσπάλαξ.	... .	*See* Chameleon.
Scorpion..... (Deut. viii. 15; Luke x. 19.)	Akrabîm..... σκορπίος.	Numerous.....	Scorpions are named as part of the terrors of the wilderness of Sinai (where they are still abundant, and the species numerous); also as symbols of desolation, and as Divine scourges. More than ten distinct species have been found in Palestine. They swarm in many parts, and their sting is painful and dangerous. T.
Serpent..... (Ps. lviii. 4; Prov. xxx. 19.)	(1) Nâchâsh..... ὄφις.	Generic term.....	Seven Hebrew words are used for various kinds of serpents, translated somewhat indiscriminately:—(1) Generic term, denoting no particular species. (2) Generally rendered "dragon," sometimes "serpent," sometimes "whale" (Job vii. 12, &c.), seems to denote any sea or land monster, therefore not to be limited to any species. (3) Deaf Adder, or poisonous Asp, which *see*. (4) Poisonous adder of sandy deserts. (5) Thrice mentioned (*see* Viper). (6) Found only in one passage, "adders' poison." (7) Five times mentioned; translated in A.V. by "adder" and "cockatrice," the latter fabulous, supposed to be hatched by a cock from serpents' eggs, and so represented as a dragon with a cock's head; called also "basilisk," or crested serpent. It may be the large yellow-streaked serpent, not uncommon in Palestine; dangerous from its size and nightly prowlings. T.
(Ex. vii. 9, 10.)	(2) Tannîn. δράκων.		
(Ps. lviii. 4.)	(3) Pethen..... ἀσπις.	Cobra Ægyptiaca.	
(Gen. xlix. 17.)	(4) Shephîphon.. ὄφις.	Cerastes Hasselquistii.	
(Job xx. 16.)	(5) Epheh..... ἀσπις.	Echidna Mauritanica.	
(Ps. cxl. 3.)	(6) Achshûb..... βασιλίσκος.	Vipera Euphratica, *or* Vipera ammodytes.	
(Prov. xxiii. 32; Is. xi. 8.)	(7) Tsepha..... ἀσπις.	Daboia xanthina (?). T.	Serpents were generally regarded by the ancients as symbols of the spirit of evil. More than twenty species have been lately found in Palestine; but only nine are poisonous, viz. the cobra, six species of vipers, *Daboia xanthina*, and *Echis arenicola*.
" fiery..... (Num. xxi. 6-8.)	Sârâph..... ὄφις θανατῶν.	"	"Fiery" or "deadly" serpents were probably so called from the burning fever caused by their bites. The "fiery flying serpent" is distinct from this; but "flying" is poetic imagery, not in accordance with natural phenomena.
" fiery flying.. (Is. xiv. 29.)	ασπις, ὄφις πετάμενος.	"	For the habits and peculiarities of serpents noted in Scripture, *see* Tristram's "Natural History of the Bible."
Snail..... (Lev. xi. 30.)	(1) Chomet..... σαυρα.	Generic.....	Two Hebrew words are translated "snail" in the A.V. Each occurs only once. (1) *Chomet* among unclean creeping things, is translated in ancient versions by some kind of *lizard*, probably a sand-lizard, of which there are many species in the Sinaitic peninsula and Judæan wilderness, many of which have no visible feet, and so were distinguished by Moses from the other lizards. T.
(Ps. lviii. 8.)	(2) Shablul..... κηρος.	"	(2) *Shablul* is evidently a snail that wastes away; the allusion being to the popular error that the slime emitted in its track gradually consumed it, or to the fact of its melting under the influence of salt, which makes it a fit illustration of the wicked blighted by God's curse. More than 140 species of land and fresh-water molluscs have been found in Palestine, many being peculiar to it. (*See* Tristram's "Natural History of the Bible.")
Snake.....	.....	....	*See* Serpent.
Toad.....	.....	Bufo Pantherinus.	Very common in all parts of Palestine. T.
Tortoise..... (Lev. xi. 29.)	Tzab..... κροκόδειλος χερσαιος.	(1) Testudo Græca. (2 Testudo marginata. (3) Emys Caspica.	(1) The land tortoise is found everywhere, creeping over hills and plains in summer, burrowing under leaves at the foot of trees, or in rocky holes, in winter. It is the food of several birds of prey, and is eaten by the natives. (2) A larger kind are found on Mount Carmel. (3) Water species are very numerous in all streams and marshes, especially about the Waters of Merom. It feeds on fish, frogs, young birds, &c., and has a very offensive odour. T. *See* Dabba.
Viper..... (Job xx. 16; Is. xxx. 6; lix. 5.)	Epheh..... ἔχιδνα.	Echis arenicola. T. (Sand-Viper.)	A poisonous serpent, of small species, about one foot long; found in sandy districts and under stones by the Dead Sea; quick in movement. The viper which fastened on Paul's hand (Acts xxviii. 3) was the *Vipera aspis*, common in the Mediterranean Isles. T.
Worm..... (Is. li. 8.)	(1) Sâs..... σης.	.....	Three words are translated (A.V.) by "worm:" (1) occurs only once, in connexion with the "moth," of which it is evidently the grub. *See* Moth, p. 77.
(Ex. xvi. 20; Job xxv. 6; Is. xiv. 11.)	(2) Rimmah..... σαπρια. σῆψις.	.....	(2) and (3) are used many times, and are apparently synonymous; generally of the maggots or grubs of insects, rather than the earthworm. *Rimmah* seems to mean the larvæ of insects, especially such as feed on putrid matter, e.g. dead or diseased bodies, &c. *Tole'ah* rather denotes the caterpillar or centipede, eating the vines and destroying the gourd (Jonah iv. 7); but it is also used of the larvæ of the meat-fly, feeding on dead bodies of the slain (Is. lxvi. 24), where it is the symbol of eternal punishment. It is doubtful what worm is meant by σκωληξ (Acts xii. 23), the special scourge of Herod Agrippa, as also of Herod the Great and Antiochus Epiphanes. Probably "serpents" are meant in Mic. vii. 17.
(Job xxv. 6; Is. xiv. 11.)	(3) Tole'ah..... σκωληξ.	Tortrix vitisana (?). H.	
" earth.....	.....	Lumbricus. T.....	Several species of earth-worms, and of centipedes or millipedes, abound in Palestine, furnishing food for birds. T.
" canker.....	.....	Myriapoda. T.....	*See* Locust, *Yelek*, p. 77.
" palmer.....	.....	.....	" " *Gazam*, p. 77.
" crimson.....	.....	.....	*See Cochineal*, p. 76.

XXXIX. AQUATIC ANIMALS OF THE BIBLE.

"The Holy Land" is strictly an *inland* tract of mountains, for the Israelites had no possessions (with the exception of Joppa) on the coast, the one part of which belonged to the Phœnicians, the other to the Philistines, whose chief god was Dagon, having the face and hands of a man, the body of a fish (1 Sam. v. 4).

Its one river is the Jordan, too rapid, too muddy, too deep in its hot rocky bed for angling to be either pleasurable or profitable. The smaller streams (Kishon and Jabbok) were on the confines, and were, alternately, dry and rushing torrents. Of its three lakes, the largest (the Dead Sea) was almost entirely destitute of all life, animal and vegetable (with the exception, it is said, of some molluscs,—the *Surgus salvianus* and *Melanopsis*); so that the only fishing preserves were the Lake of Gennesaret and the pools of Heshbon (Cant. vii. 4). The drag-net and the hook as implements for capturing fish are mentioned by Isaiah (xix. 8), but in connexion with Egypt and the Egyptians.

Beyond mention of the fact of the creation of fish generally, the Mosaic division of their species into the clean and unclean, their incidental mention in our Lord's history as an article of food, and of the occupation of fishing as a parabolic illustration, fish enter but little into the phraseology of the Bible; and not a single *species* is named, if we except the whale. Josephus notices that the species found in the Jordan and Lake of Gennesaret are identical with those in the Nile. Recent explorers have confirmed that opinion, and found some that belong only to the African families. They are chiefly of the bream, carp, and perch tribes, the shoals of which, coming up at night to the mouths of the warm springs of the two Bethsaidas, are most extraordinary, often thickly covering an acre of water. The *Siluroids* were held by Egyptians, as well as Hebrews, to be unfit for food, on sanitary grounds. The Table given below will show the extent of the Palestine fisheries, and the species recently found.

N.B.—T.= *Tristram*; R.=*Rolleston.*

English Translation.	Hebrew and Greek.	Animal Supposed.	Remarks.
Jonah's Fish... (Jonah i. 17.)	Dâg gadöl... κῆτος.	Shark (?).....	The Hebrew only speaks of "a great fish," without particular specification; in Matt. xii. 40 that fish is translated "whale" (κῆτος); but the Greek, like the Hebrew, is general, and strictly means only a "sea-monster." A whale has too contracted a throat to swallow a man; but sharks capable of doing so are not uncommon in the Mediterranean.
Tobit's Fish...	ἰχθύς	Sheat-fish (?).. *Siluridæ.*	As Tobit's fish leaped out of the Tigris to attack a man (contrary to the habits of any known fish), it may have been a crocodile, or one of the *Siluridæ*. Bochart says that Galen and Dioscorides prescribed the gall of the sheat-fish as an eye-salve. T.
Onycha..... (Ex. xxx. 34; Ecclus. xxiv. 15.)	Schecheleth. ὄνυξ.	Wing-shell.... *Strombus.*	Twice referred to: once as an ingredient of the holy perfume of the tabernacle; once, in the Apocrypha, as emitting a delicious odour. The name "onyx" means a "claw" or "nail;" and so the small shell on the foot of many molluscs, with which the larger shell is closed, gets its name. From this smaller shell, or valve, part of the ingredients of the compound "frankincense" were obtained. Many species of it are found in the Red Sea, and shells of the largest kind are familiar to us as old-fashioned chimney ornaments. R.
Pearls..... (Job xxviii. 18.)	Gabish..... μαργαρίται.	Pearl oyster... *Avicula Margaritifera.*	Only once named in the Old Testament, often in the New; always as a jewel. The pearl oyster is abundant in the Persian Gulf and Red Sea. Its shell ("mother of pearl") is still a commodity of general traffic in Palestine, being carved by the peasants into religious ornaments.
Purple (fish)..	Argaman...	Purple fish.... *Murex brandaris.* *M. trunculus.*	A valuable dye (which Lydia sold), traditionally said to come from a small vessel in the throat of a shell-fish. Tyrian purple (or *fiery red*) was of two kinds, one light (i.e. scarlet), the other dark (i.e. crimson); and probably, by admixture with other colours, various shades of purple and even blue, may have been subsequently produced. The art of extracting it, known to the Phœnicians, has been lost. It was of such a costly nature as to be one of the peculiar insignia of royalty or official distinction.
Whale..... (Ex. vii. 9; x. 12; Deut. xxxii. 33; Ps. xci. 13; Jer. li. 34.)	Tannin..... κῆτος.	Some *land*-monster. *Dragon*, or *Serpent* (?).	The Hebrew word means a "monster" in animal life. In Gen. i. 21, "great whale" is generic of *all* monsters moving in the waters; but in Lam. iv. 3 the "whale" is specifically mentioned by one who knew its habits and its classification among mammalia. Two species of the dolphin have been found in the Mediterranean, and another in the Red Sea; but true whales are also occasionally to be found in the former. R.
(Job vii. 12; Ps. lxxiv. 13, 14; Is. xxvii. 1; Ezek. xxix. 3; xxxii. 2.)	.....	Some *sea*-monster. *Crocodilus* (?).	*See* Leviathan, p. 73.

FISHERIES OF PALESTINE, WITH THEIR PRODUCTS.

N.B.—T.= *Tristram*; H.=*Houghton.*

Waters.	English Name.	Ichthyological Species.	Remarks.
Gennesaret, L.	Bream.....	Chromis Nilotica. H.	
	Sheat-fish.....	Clarias macracanthus. T.	The *Siluroids* are unfit for food, and are the "bad fish cast away" by the fishermen (Matt. xiii. 47, 48).
		Coracinus. T.	
		Hemichromis. T.	Found by Livingstone in S.E. Africa.
	Carp.		
	Perch.		
	Dog-fish.....	Labeo barbus canis. H.	
Jabbok, R.....	Barbel.....	Barbus longiceps.	The Jabbok swarms with fish, swimming in a continuous line, coming and going. T.
Jordan, R	Minnow.....	Cyprinodon Hammonis. H.	These all die on reaching the Dead Sea, where they are devoured by the birds waiting for them (*see* Ezek. xlvii. 10).
	Barbel.		
	Bream.		
Kishon, R.....	Blenny.....	Blennius lupulus.	Fewer fish in the streams flowing westward than in those flowing eastward.

XL. INSECTS OF THE BIBLE.

Under this head are classed all those smaller creatures not included in the preceding Tables. They are arranged rather for facility of reference than scientifically, and being in alphabetical order, any one of them can be found by the reader at a glance.

N.B.—The names of insects given in *Italics* are not used in A.V. H.=*Houghton*; T.=*Tristram*; W.=*Westwood*.

English Name.	Hebrew and Greek.	Zoological Species Found.	Remarks.
Ant..... (Prov. vi. 6—8; xxx. 25.)	Nemalah..... μύρμηξ.	Formica, *or* Myrmica.	Ants are abundant in Palestine; and though they feed on flesh, insects, and saccharine matter from trees, they store up corn, chaff, seeds, &c., to protect their nests from damp. They surpass most insects in instinct and industry. T.
Bee..... (Ps. cxviii. 12; 1 Sam. xiv. 25.)	Debôrah. ... ... μέλισσα.	Apis mellifica. " Ligustica.	There are in abundance the hive bees of England, and yet more those of S. Europe, and the wild bees; the allusions in Scripture are mainly to the last, which attack plunderers with great fury (Deut. i. 44). Their abundance is certified by the term descriptive of Palestine, "flowing with milk and *honey*," for which its climate and aromatic flora are peculiarly adapted. They are most numerous in the wilderness of Judæa (Matt. iii. 4). Honey was one of the delicacies sent by Jacob to Egypt, and a commodity supplied by Judah to the market at Tyre. T. They are also found in Assyria (Is. vii. 18). Various species of humble bees and mason bees are very numerous.
Beetle ..... (Lev. xi. 21, 22.)	Chargol ..... ὀφιομάχη.	Buprestis (?)	Only once found in the Old Testament, among winged reptiles allowed for food. It is evidently, from the connexion, some kind of "locust," and not a "beetle," since the latter has not "legs above its feet to leap withal." More than 400 species of beetles have been found in Palestine, the climate being peculiarly suited to them. T.
(Hab. ii. 11.)	Chaphis..... κάνθαρος.	.....	In Hab. ii. 11, Bochart renders *Chaphis* by "the scarabæus," or sacred beetle of Egypt, with which the Jews were familiar; it was an emblem of eternity and resurrection. (*See* Hope, in *Trans.* Entomol. Soc., ii. 173.) Though the LXX. and Vulgate favour this interpretation, Gesenius and others agree with the A.V., and translate it "beam."
Cochineal..... (Is. i. 18.)	Tola'ath ..... κόκκινος.	Coccus ilicis	*Tola'ath* is always translated (A.V.) by "crimson" or "scarlet." It is literally the "crimson *worm*" (Arab. *Kermez*), but the latter word is omitted, because in the texts the colour, not the insect, is denoted. It is a cochineal, attaching itself to the Syrian holm-oak. The male is winged, the female wingless; and it is from the latter alone that the dye is gained. It is dark red, of the size of the kernel of a cherry, but when dry smaller than a wheat grain. It is very abundant in Palestine, though supplanted as a dye by the imported Mexican species, which feeds on the prickly pear. T.
Flea..... (1 Sam. xxiv. 14; xxvi. 20.)	Par'osh... ..... ψύλλος.	Pulex irritans.....	Only twice mentioned, as an illustration of the most insignificant of creatures. Fleas swarm in the very sand of Egypt, and in the dust of all parts of Palestine, the greatest pests of man and beast.
Fly..... (Ex. viii. 21; Ps. lxxviii. 45.)	(1) Arôb, *or* Oreb. κυνόμυια.	Musca, *or* Culex...	(1) *Arôb* only occurs of the plague of flies in Egypt. It is disputed whether the common house-fly or mosquito is meant; both are great pests in Egypt now, as also are the gad-fly and horse-fly. The common fly carries the poison of ophthalmia from man to man, and spreads its infection. It is probably here generic, including in the "plague of swarms," flies, sand-flies, gnats, mosquitos, &c. H. By some authors, Kirby (Bridgewater Treatise, ii. 357), Michælis, Rosenmüller, Geddes, &c., the *Oreb* has been supposed to be a cockroach, *Blatta* sp. (*See* Hope, *op. cit.*, ii. 180.) W.
(Eccles. x. 1.)	(2) Zebub..... μυῖα.	Scarabæus coprophagus. H.	(2) *Zebub*, only twice mentioned, once as frequenting the rivers of Egypt; again, as corrupting the apothecary's ointment;—the former a gad-fly tormenting horses on the banks of the Nile and Jordan, so pestiferous as to be deprecated by appeals to a special god, Baalzebub (of Ekron), whom the Jews derisively called "lord of the dunghill" (Baal-zebel). Probably the poisonous *Tsetse*, described by Livingstone, is meant. W. The other would be the common fly, whose swarms would corrupt any unguent or savoury compote in a few minutes.
(Is. vii. 18.)	.....	Hippobosca, *or* Œstrus H.	
Gadfly.....	....	....	Probably the *Zebub* of Eccles. x. 1. *See* Fly.
Gnat..... (Mat. xxiii. 24.)	κώνωψ.	Culex.....	The word is only found in the New Testament, where the proper rendering is "strain out a gnat," a metaphor from the custom of straining wine before drinking, to avoid breach of ceremonial law, in Lev. xi. 20, 23, 41, 42. Gnats and mosquitos are among the most prevalent pests of Egypt and Palestine, frequenting all marshy ground. H.
Grasshopper... (Judg. vi. 5; Lev. xi. 22.)	Arbeh..... Chagab. ἀκρίς.	.....	A creeping thing, with "legs above its feet to leap withal," but used as an illustration of diminutive size; therefore probably the smallest of the locust tribe. It is translated "locust" in 2 Chron. vii. 13. (*See* Locust.) There are many brilliantly-coloured species of this small insect. T.
Hornet..... (Ex. xxiii. 28.)	Tzir'ah..... σφηκία.	Vespa Crabro.....	Hornets were abundant in Palestine, as is indicated by the name of the valley of Zoreah (Josh. xv. 33), = "the place of hornets." The Bible phraseology betokens the dread with which they were regarded; but it is conjectured that God's promise to

INSECTS OF THE BIBLE.

English Name.	Hebrew and Greek.	Zoological Species Found.	Remarks.
			drive out the Canaanites before Israel was metaphorical of a panic, or of preceding plagues generally, since no mention occurs in the Pentateuch of any such visitation of hornets. Four species (resembling ours, but larger) have been found there. H.
Lice..... (Ex. viii. 16.)	Kinnim..... σκνίφες.	....	Lice are only mentioned in the record of the Egyptian plague, and the Hebrew name is thought to be of Egyptian origin. Some contend that "gnats" or "mosquitos" are meant; but the latter spring from *water*, not from *dust*. Parasitic insects abound in the East, and through the summer the Mohammedan men keep their heads shorn to avoid them.
Locust..... (Ex. x. 4—6; Lev. xi. 22.)	(1) Arbeh..... βροῦχος.	Œdipoda migratoria. T. Locusta peregrina.	The "locust" includes the insects called in our version by the different names Beetle, Canker-worm, Caterpillar, Grasshopper, Locust, Bald-locust, Palmer-worm (which *see*). The Rabbis say there were 800 species; but only about forty have yet been identified in Palestine. Its name, habits, ravages, appearance, &c. are constantly mentioned in Scripture. The locusts swarm, and their ravages are great; but in all stages of growth they are largely eaten by natives, and are a palatable food. Nine Hebrew words are used to express the locust species:—(1) General word ("multiplier"), used of the Egyptian plague, of the edible insect, and as the food of the Baptist. In four passages it is rendered "grass-hopper;" but it always seems to be migratory (1 Kin. viii. 37, &c.).
" (bald)..... (Lev. xi. 22.)	(2) Sal'am..... ... ἀττάκης.	Truxalis. T.	(2) Only mentioned once (probably Chaldee word, "devourer"); having a smooth head, and frequenting rocks. It answers to *Truxalis*, which is common in Palestine. T.
"	(3) Chargol..... ὀφιομάχη.	....	(3) Only occurs once as an edible, clean animal. Rendered "beetle" (A.V.), which *see*. This may possibly be identical with the *Cossus* of the Romans. W.
"	(4) Chagob..... ἀκρίς.	....	(4) Generally translated "grasshopper" (which *see*), but once "locust." From a comparison of texts we gather that it was the smallest of destructive leaping locusts, doubtless a grasshopper. H.
(Joel i. 4.)	(5) Gazam..... κάμπη.	Larva of Arctia caja. H. Œdipoda migratoria. H.	(5) The "palmer-worm" of A.V., consuming what the locusts left, especially the fig-trees, vines, and olive-trees. The LXX. and other old versions translate it "caterpillar" generally, which modern naturalists confirm, including the larvæ of locusts before developing wings, the woolly-bear, &c. H. Or, a worm or grub destroying buds of plants. W.
(Joel i. 4; Nah. iii. 15; Ps. cv. 34; Jer. li. 14, 27.)	(6) Yelek..... βροῦχος.	....	(6) The "canker-worm" of A.V., in five passages; but rendered "caterpillar" in three. The name means "the licker" of the grass; hence it seems to denote the larva of the locust, which is most destructive of all, only appearing after the winged locust has left, consuming all that remains, then assuming wings and flying away (Nah. iii. 15).
(Deut. xxviii. 42.)	(7) Tzelatzal..... ἐρυσίβη.	....	(7) Occurs only once; means the "tinkler" (*see* Cymbals, p. 93), applied to the locust from the noise of its wings; probably only a synonym. T. Evidently, from the name, identical with the *Tsaltsalya*, or *Zimb*, of Bruce. W.
(Is. xxxiii. 4; Amos vii. 1.)	(8) Gob..... ἀκρίς.	....	(8) Once translated "locust," and twice "grasshoppers" (*margin*, "green worms"); but no indication is given of any particular species, or whether the larva or full-grown insect is meant, though "green worm" would suggest the former. T.
(Ps. lxxviii. 46.)	(9) Chasil..... ἐρυσίβη.	....	(9) Translated "caterpillar" in all passages, and always included with the locust, in Solomon's dedication prayer and elsewhere, as a Divine plague. The Hebrew means "consumer," and is probably the locust in the larva state, and not a distinct species.
Manna.....	....	Coccus manniparus. Ehrenb.	A species of *Coccus*, closely allied to the cochineal insect, is found on Mount Sinai, upon the *Tamarix mannifera*, which it punctures with its proboscis, causing it to discharge a gummy saccharine secretion, which quickly hardens and drops from the trees, when it is collected by the natives, who superstitiously regard it as the real manna of the Israelites. W. *See* Manna (Section XLI), p. 84.
Mosquito.....	....	....	*See* Gnat, and Lice.
Moth..... (Is. l. 9; Job xiii. 28; xxvii. 18.)	Ash..... σής.	Tinea.....	The references to it in Scripture allude to the destruction of clothes by its larvæ, and it is cited as a mark of the perishable nature of temporal things, and the folly of the prevalent Eastern custom of hoarding costly raiment. In Job xxvii. 18, "buildeth his house as a moth," reference is made to some leaf-rolling larvæ. The moth is the only one of the genus *Lepidoptera* mentioned in Scripture; but 280 species of this genus have been found, though the climate and the absence of wood are unfavorable to butterflies, moths, &c. T.
Spider..... (Is. lix. 5.) (Prov. xxx. 28.)	(1) Accabish..... ἀράχνη. (2) Semamith.	Epeira.....	Two Heb. words are translated "spider" (A.V.): (1) In reference to its web, as a metaphor of what is fragile, flimsy, and temporary, as a warning to the wicked of the weakness of their contrivances. (2) Occurs only once of the "spider" (A.V.) taking hold with her hands; but by some it is thought the *Gecko* is meant (which *see*, p. 73). The action is applicable to both. T. More than 700 species of spiders are found in Great Britain, and quite as many in Palestine. T.

XLI. TREES, PLANTS, FLOWERS, &c., OF THE BIBLE.

N.B.—B. = *Birdwood*; C. = *Carruthers*; T. = *Tristram*.

English Translation.	Hebrew and Greek.	Botanical Name.	Remarks.
Almond..... (Jer. i. 11, 12.)	Shâked..... καρυίνη [βακτηρια]; ἀμύγδαλον.	Amygdalus communis.	The almond blossoms before the leaves come out, hence its Hebrew name *shâked*, "hasten." (*See* the play on the word, Jer. i. 11, 12, "a rod of *shâked* tree...for I will *hasten* (*shâked*).") It is one of the native fruits of Palestine, and therefore often mentioned in Scripture. Aaron's rod was of this tree; and Jews now carry branches of it to the synagogue on great festivals. It was the model of the ornaments of the candlestick in the tabernacle. There is both a wild and a cultivated species.
Almug..... (1 Kin. x. 11, 12.) Algum..... (2 Chron. ii. 8.)	Almug..... ξύλα πελεκητά.	Pterocarpus santalinus. T.	Not indigenous, but imported in the form of timber by Solomon from Ophir, with gold and precious stones; evidently itself precious; used for making musical instruments. Probably red sandal wood, still highly prized in the East for lyres, &c.
Aloes, ... or Lign-aloes. (Ps. xlv. 8; Num. xxiv. 6.)	Ahâlim..... (1) στακτή. (2) σκηναί.	Aquilaria agallocha. T.	Occurs in two different contexts: (1) as a perfume in connexion with "myrrh, cassia, and cinnamon," or as a spice for embalming the dead (John xix. 39), where it is the gum of the eagle-tree, growing in Cochin China and N. India to a height of 120 feet; (2) *Lign-aloes*, used by Balaam, with the cedars, as an illustration of the noble position of Israel, planted in a choice land. As the *Aquilaria* does not grow in Syria or Palestine, some other species must be meant. T. It has no connexion with our "bitter aloes."
Anise..... (Mat. xxiii. 23.)	ἄνηθον.	Anethum graveolens.	Occurs in the New Testament once only. *See* Dill.
Apple..... (S. of S. ii. 3; Joel i. 12.)	Tappûach..... μῆλον.	.....	"Apple tree" occurs four times in the Song of Solomon; also in Joel, the fruit being used for purposes of illustration in the Proverbs. The tree meant afforded a grateful shade; its fruit was enticing to the sight, sweet to the taste, imparting fragrance, and of golden colour amid silvery leaves. None exactly answer these conditions; quince, citron, and apple are the contesting candidates, the last being the least probable, since the climate is unfavourable. But the apricot is very probably the fruit intended, since it approaches the details of the description most nearly, and is very abundant in Palestine.
Ash..... (Is. xliv. 14.)	Oren..... πίτυς.	Pinus Halepensis.	Only once mentioned, as a tree from which idols were made. Our ash is not indigenous there; but the LXX. translates it "the pine," which flourishes on the coast, and is planted elsewhere. This may be the tree meant, or the *Arar* (Arabic) of Arabia Petræa, resembling our mountain ash. T.
Balm, ... or Balsam. (Jer. viii. 22.)	(1) Tzorî..... ῥητίνη.	(*a*) Pistacia lentiscus. (*b*) Balanites Ægyptiaca. (*c*) Balsamodendron Gileadense.	Three trees are supposed to be the source of the gum, viz. (*a*) *Mastick* (which *see*); (*b*) modern Balm of Gilead, a small shrub, which grows near the Dead Sea and on the Plains of Moab only; (*c*) true Balm of Gilead, a native of the E. coast of Africa, growing about Mecca. From a root given by the Queen of Sheba, Solomon carefully cultivated it in the tropical plain of Jericho; it was of great value, and was one of the trophies carried to Rome by Titus. It is now quite lost. T.
"	(2) Bosem.		
Barley..... (Ruth i. 22; Judg. vii. 13.)	Seôrah..... κριθαί.	Hordeum distichum.	The most universal cereal in the world, and the common food in Palestine of men, horses, asses, and draught oxen, oats being unknown. It is used in Scripture as a mark of poverty and of worthlessness (Hos. iii. 2). Barley harvest is in March or April, according to the locality.
Bay Tree..... (Ps. xxxvii. 35.)	Ezrach..... κέδρος τοῦ Διβάνου.	Laurus nobilis.	*Ezrach* is once rendered "bay tree;" elsewhere it is used of a "native," as opposed to a "stranger." If it be any particular "native" *plant*, it must be a green shrub growing by the waterside, such as the sweet bay, which is not very common; but of all, the most glorious representative of luxuriant growth and pomp is the oleander, which decks so profusely the lakes and water-courses.
Bdellium..... (Gen. ii. 12.)	Bdolach..... ἄνθραξ.	Borassus flabelliformis.	Some suppose it to be the gum of a tree growing in Arabia Felix; others a precious stone. T.
Bean..... (2 Sam. xvii. 28; Ezek. iv. 9.)	Pol..... κύαμος.	Vicia faba.	Beans, peas, and various kinds of leguminous plants are grown in Palestine, and used for food, both as vegetables and in flour. They are gathered with the wheat harvest. T.
Box..... (Is. xli. 19; lx. 13.)	Teasshur..... πύξος.	(1) Buxus longifolia. (2) Juniperus phœnicea.	Box is twice mentioned as a forest tree, with the pine and fir. It is also the foundation of rowing benches, in which ivory is inlaid (Ezek. xxvii. 6). The species found resembles ours, but is larger (20 feet high), and grows on Mount Lebanon and the Galilæan hills. Combs, spoons, &c., are made of it. Some think it to be a juniper, growing with the cedar T.

TREES, PLANTS, FLOWERS, &c., OF THE BIBLE.

English Translation.	Hebrew and Greek.	Botanical Name.	Remarks.
Bramble..... (Judg. ix. 14.)	(1) Atâd..... ῥάμνος.	Lycium Europæum.	From eighteen to twenty-two Hebrew words are used in the Bible to express prickly shrubs or weeds, which are indifferently translated in A.V. by "bramble," "brier," "thorn," "thistle," and we have little to guide us in distinguishing or identifying them. The following are some:—(1) Translated "bramble," and "thorn," is the "box-thorn." It extends from Lebanon to the Dead Sea, and is often used for hedges.
(Is. xxxiv. 13; Job xxxi. 40.)	(2) Choach. ..... κνίδη.	Notobasis Syriaca. Scolymus maculatus. Carthamus oxyacanthus.	(2) Translated "bramble," "thistle," "thickets;" growing in Lebanon, and in corn-fields. Probably the thistle, of which there are many species, especially in the plains.
(Gen. iii. 18; Matt. vii. 16.)	(3) Dardar..... τρίβολος.	Centaurea calcitropa.	(3) Generally translated "thistle," but also "brier." Supposed to be a species of knapweed (star-thistle), found in corn-fields all over Southern Europe and Western Asia. T.
(Prov. xv. 19; Mic. vii. 4.)	(4) Chedek..... ἄκανθα.	Solanum Sodomæum.	(4) "Thorn," or "brier;" evidently a plant suitable for a hedge. From the Arabic term, *chadak*, it is identified with the so-called "apple of Sodom," a shrubby plant, three to five feet high, having prickly stems like a brier and blossoms like a potato, and bearing similar apples. It grows in all the hot valleys, and is used for hedges. T.
(Gen. iii. 18; Matt. vii. 16.)	(5) Kôtz..... ἄκανθα.	.....	(5) Very generally used in the Bible (Old and New Testaments) as a generic term for all prickly plants, from a bush to a weed (as in the Parable of the Sower).
(Is. vii. 23, 25.)	(6) Shamîr..... ἄκανθα.	(1) Paliurus aculeatus. (2) Rhamnus oleoïdes.	(6) Occurs very often in Isaiah, translated "briers," and coupled with *shait*, "thorns," (a generic term). *Shamîr* = Arabic *samur*, a common non-fruitbearing thorny tree. In the Jordan Valley the name is confined to the Christ's thorn; elsewhere it is given to the buckthorn. The former has small leaves like an olive, with very flexible boughs; it grows plentifully about Jerusalem, and is supposed by some to have been the tree from which Christ's crown of thorns was made. T. The real "brier," or wild rose, is found only in the extreme north of Palestine and Syria.
(Is. vii. 19.)	(7) Naatzûtz..... στοιβή.	Zizypnus spina Christi.	(7) Another word (translated "thorn"), used of the same species of thorn tree, the *nubk* of the Arabs; very common in all the warmer parts of Palestine, especially in the Plain of Gennesaret and the Jordan Valley, where it forms a thicket. It sometimes grows to a great size, is common about Jerusalem, and from it the crown of thorns is generally supposed to have been plaited. It is tough and pliant, and the spikes are very sharp and numerous. T.
(Judg. viii. 7, 16.)	(8) Barkanim.... ἄκανθαι.	Rubus fructicosus.	(8) Only once used (rendered "briers"), as the scourge threatened by Gideon to the men of Succoth. Probably the common bramble is here intended, which is abundant in Palestine, and especially about Bethlehem. T.
(Ezek. ii. 6; xxviii. 24.)	(9) Sillon..... ἄκανθα ὀδύνης.	Ruscus aculeatus	(9) Translated "briers," and "a pricking brier." Probably identical with the Arabic *sullaon*, or "butcher's-broom," very common in Palestine.
			The other words implying thorns, briers, or thistles, cannot be identified either by their Arabic names or by the context.
Bulrush... (Ex. ii. 3; Job viii. 11.)	(1) Gôme..... θιβη παπυρος.	Cyperus papyrus.	Six Hebrew words are used of the rush genus, and are variously translated somewhat indiscriminately: (1) Gôme ("bulrush" and "rush," A.V.), the material of Moses' ark in Egypt, and growing in miry places. The famous papyrus of Egypt, which formerly grew like a forest on the banks of the Nile, is now extinct in Egypt, though still found in the marshes of Nubia. It grows luxuriantly in a swamp at the north end of the Plain of Gennesaret, and covers acres of marsh by the waters of Merom; but exists nowhere else in Asia. It is called by the Arabs *babeer* (i.e. papyrus). It has a triangular stem, eight to ten feet high, with bushy top.
(Is. xix. 7.)	(2) 'Arôth..... το ἄχι το χλωρόν.	.....	(2) Translated "paper reeds," but wrongly, as papyrus had already been mentioned. It is the "green herbage," which abounds in marshy places.
(Job viii. 11; Gen. xli. 2.)	(3) Achu..... ἄχι βουτομον.	(*a*) Cyperus esculentus. (*b*) Butomus umbellatus.	(3) Translated "flag" in Job, but "meadow" in Genesis, as that in which Pharaoh's fat kine fed. From the former, where it is classed with the papyrus, it is clearly a specific plant. The word is not Hebrew, but Egyptian. Probably the (*a*) edible rush, or (*b*) flowering rush, both of which flourish in Egypt, and grow in Palestine, with the papyrus.
(Ex. ii. 3, 5; Jonah ii. 5.)	(4) Sûph..... τὸ ἕλος. (*Omitted in LXX.*)	.....	(4) Rendered "flags" (in which Moses' ark was concealed) by the river bank; but "weeds" in Jonah, at the bottom of the sea. A general term for water-weeds, whether seaweed or the rank marsh vegetation of a river's brink.
(Is. ix. 14; xix. 15.)	(5) Agmôn..... (paraphrased in LXX.)	Arundo donax.	(5) "Reed," or "cane," occurs twice in a proverb, "head and tail, branch and rush," i.e. "top and bottom;" also in Job, in the phrase "bowing the head like a bulrush," whence it evidently had a high stem surmounted with a tuft. Probably the common reed of Egypt and Palestine, a tall thin cane, twelve feet high, with a bushy blossom, bending flat before the wind and rising again,—the "reed shaken with the wind" (Matt. xi. 7), growing luxuriantly by the Dead Sea and the Jordan.

English Translation.	Hebrew and Greek.	Botanical Name.	Remarks.
Bulrush *(cont.)*. (Gen. xli. 5, 22.)	(6) Kaneh..... καλαμος.	.....	(6) "Cane," or "reed," occurs frequently in the Old Testament as the general term for a "stem," whether the "stalk" of the wheat plant, the stem of a candlestick (Ex. xxv. 31), a measuring rod (Ezek. xl. 5) or even the *humerus* (bone of the arm).
Bush, Burning. (Ex. iii. 2—4.)	Seneh..... βατος.	Acacia Nilotica.	Only used of the "burning bush," the thorny acacia of the Arabian peninsula, the *sûnt* of Egypt, akin to the *shittah* tree and *senna*; hence perhaps the mountains on which it grows derive their name "*Sinai*," and the tract is "the wilderness of *Sin*," or the *seneh*.
Calamus..... (Ex. xxx. 23; Ezek. xxvii. 19.)	Keneh bosem.... καλαμος ευω- δης.	.....	The name given to an aromatic substance extracted from some reed. It is one ingredient in the anointing oil; it is the Sweet Cane (*see* below); is coupled with "cassia," "cinnamon," "spikenard," &c. Probably imported from Arabia Felix or India, and made from the lemon grass; no such plant has been found in Syria. T.
Camphire..... (S. of S. i. 14; iv. 13.)	Côpher..... κυπρος.	Lawsonia alba	The *henna* of the Arabs, with which they dye their nails, palms, &c.; well known in Nubia, Egypt, and Arabia, but also found by the Dead Sea, *at Engedi only*. A small shrub, with dark bark, leaves pale green like a lilac, and bearing clusters of white and yellow blossoms, very fragrant.
Cane, Sweet.... (Jer. vi. 20.) (S. of S. iv. 14; Is. xliii. 24.)	Kaneh hattob... Keneh. κινναμωμον	.....	Thought by some to mean "incense," by others the "sugar-cane;" but it would seem to be identical with, or closely akin to, the Calamus (*see* above), viz. an aromatic reed, from which fragrant essence was extracted, probably *Andropogon schœnanthus*
Caper.....	....	....	*See* Hyssop.
Cassia ..... (Ex. xxx. 24.)	(1) Kiddah..... κασια.	.....	Two spice-bearing trees are included under "cassia," viz. (1) *Cinnamomum cassia*, one ingredient in the holy oil, sold in the market at Tyre. It is inferior to cinnamon, coarser, and more pungent. It is not now found in Arabia. Probably the spice was always imported from India, being the inner bark dried.
(Ps. xlv. 8.)	(2) Ketzioth..... κασια.	Aucklandia costus (?)	(2) *Ketzioth*, either a cassia-bearing tree, or the Indian *orris*.
Cedar..... (Lev. xiv. 4; Ps. civ. 16; Ezek. xxxi. 3, 6.)	Erez..... κεδρος.	Cedrus Libani	Cedar is used in Scripture generically of the whole pine-tree family, and specially of the cedar of Lebanon. In the Pentateuch it probably means an aromatic juniper, found among the Sinaitic rocks; in later books it is the cedar of Lebanon, as the noblest of trees, the glory of the vegetable creation, and so is made the symbol of grandeur, might, loftiness, and of wide expansion. It grows rapidly, and lives long; but is not found in any part of Palestine except the Lebanon district.
Chestnut..... (Gen. xxx. 37.)	Armôn..... πλατανος.	Platanus Orientalis.	It occurs twice in A.V., but is translated "plane-tree" in the LXX., which is probably the correct rendering, since the chestnut is not found in Palestine, while the plane-tree is frequent by the side of streams and in plains. In the Bible it is coupled with the willow and poplar, which grow only in moist low ground.
Cinnamon ..... (Ex. xxx. 23; Prov. vii. 17.)	Kinnamôn..... κινναμωμον.	Cinnamomum Zeylanicum	Cinnamon is a native of Ceylon, and the tree is unknown in Syria. The spice was an ingredient of the holy oil, and a perfume. It is the inner rind of the bark, and was imported; but the oil is distilled from the ripe fruit. The tree is a species of laurel, growing thirty feet high, with a long lance-shaped leaf and white blossom.
Citron..... (Lev. xxiii. 40.)	'Etz hadar..... καρπος ξυλου.	Citrus medica.	The Hebrew, *Peri 'etz hadar*, "translated boughs (or fruits) of goodly trees" (A.V.), is taken by the Chaldee paraphrase and the Rabbis to mean "fruit of the citron trees," which is still used, according to the enactment, on the Feast of Tabernacles (Farrar's "Life of Christ," vol. ii. p. 57, note 2). The citron is a native of Media; its leaves are larger than those of the orange, and its bloom is pale purple. It is the most common of the orange tribe in Palestine, and is occasionally used in synagogue worship as representative of God's gift of fruits.
Cockle..... (Job xxxi. 40.)	Boshah..... βατος.	.....	Occurs only once in A.V., but the same Hebrew word is translated "wild grapes" in Is. v. 2, 4. The root of the Hebrew would suggest any "noisome weed," or plant of offensive odour, e.g. the "tares" of the New Testament, the fœtid *arums* of Galilee, or the smut, *Uredo fœtida*, that attacks corn. T. Some think it to be *aconite*, or deadly nightshade.
Coriander..... (Ex. xvi. 31.)	Gad..... κοριον.	Coriandrum sativum.	Only once mentioned, as that to which manna is compared. It is an umbelliferous plant, with a white blossom, yielding globular peppercorn seeds of aromatic flavour. It grows wild in Egypt and Palestine, especially in the Jordan Valley.
Corn..... (Num. xviii. 27.) (Judg. xv. 5.)	(1) Dagan..... σιτος. (2) Kamah..... στάχυς.	Triticum compositum. " spelta. " hybernum.	Different Hebrew words are used for "corn" in its different states, e.g. (1) General term for corn in the abstract, as compared with any other commodity, such as "wine." (2) "Standing corn," as it grows in the field.

English Translation.	Hebrew and Greek.	Botanical Name.	Remarks.
Corn (*cont.*).... (Gen. xli. 49.) (Ruth ii. 2.) (Lev. ii. 14.) (Josh v. 11.) (Josh v. 11.) (Lev. ii. 16.) (Ruth ii. 14.)	(3) Bar..... σῖτος. (4) Shibboleth. στάχυς. (5) Karmel. χίδρον. (6) 'Abûr. σῖτος. (7) Kâli. (*Om. in LXX.*) (8) Girsah. χίδρον. (9) 'Amâr, δράγμα.	.....	(?) Grain, or winnowed corn. (4) An ear of corn. (5) Early sprouts of corn. (6) Corn a year old; or earthly produce opposed to heavenly food, i.e. manna. (7) Parched corn, dried or baked by fire. (8) Corn beaten out. (9) Sheaf, or handful of corn stalks. Corn was extensively grown in Palestine. Barley, millet, wheat, and spelt ("fitches," A.V.), are common in Palestine: oats are unknown. But Egypt was a great corn-producing country in Jacob's time, and the chief granary of the Roman empire in later ages. The wheat with seven ears on one stalk is still to be seen in the Delta, and is known as "mummy wheat." "Parched-corn" is fresh wheat, scorched or baked, and eaten without further preparation. The dish sent by Joseph from his table to Benjamin and his brethren was doubtless "frumenty," or "firmity," i.e. corn stewed in the grain, and boiled up with milk.
Cotton..... (Esth. i. 6.)	Carpas. καρπασος.	Gossypium herbaceum.	Though the *word* does not occur in the A.V., the *substance* is certainly mentioned in the original, where the hangings of the king's palace are described as white, green (*carpas*), and blue. The rendering should be "white and violet-coloured cotton." The cotton plant is now largely cultivated in Palestine (though it must have been imported from India), and it furnishes almost the entire clothing of the women; but it was probably unknown to the writers of the Old and New Testaments. C.
Cucumber..... (Num. xi. 5.) (Is. i. 8.)	(1) Kishuim. σικυοι. (2) Mikshah. σικυήρατον.	Cucumis sativus. " chate.	"Cucumber," and "a garden of cucumbers" (*Mikshah*), each occurs once. It has always been one of the chief vegetables of Egypt, and is common in Palestine, being planted by the acre in the plains, and forming a staple article of vegetable diet for the poor in summer. There are two kinds, the common species being small, from want of tillage.
Cummin..... (Is. xxviii. 25, 27.)	Cammôn..... κυμινον.	Cuminum sativum.	A common umbelliferous plant, whose fruits, "beaten out with a rod," are used as spices in bread and stewed meats, and as a medicine. It resembles fennel, but is smaller; is indigenous, and cultivated like the cereals. It was only included inferentially in the Mosaic law as to tithes.
Cypress..... (Is. xliv.14,15.)	Tirzah..... (*Omitted in LXX.*)	Cupressus sempervirens.	Only once mentioned, as a material for a heathen god; hence some hard-grained wood. Some think it is the Syrian juniper of Lebanon, resembling the cypress. The real cypress is the funeral or cemetery tree of the East, and so esteemed by the Mohammedans; but is not to be seen in the wild state.
Desire..... (Eccles. xii. 5.)	Abionâh..... καππαρις.	Capparis Ægyptiaca.	The word occurs only in this passage, and is thought to mean the "caper" (*see* Hyssop), which was eaten as an intoxicating stimulant to the appetites, and would probably fail of its effects in the decrepitude of old age. So Gesenius, the Talmudists, and ancient versions interpret it.
Dill..... (Matt. xxiii. 23.)	ἄνηθον.....	Anethum graveolens.	*Anethon* is incorrectly translated "anise" in our New Testament. It is the "dill," a little umbelliferous plant, grown for its aromatic seeds, which are useful as medicine and for seasoning, and resemble caraway seeds. It grows wild in Palestine, and is cultivated in gardens; it is also found in the islands of the Archipelago, and in Egypt. According to the Talmud, its "seeds, leaves, and stem" were subject to tithe.
Dove's Dung.. (2 Kin. vi. 25.)	Chiryônim..... κοπρος περιστερῶν.	.....	To palliate the revolting idea of a literal interpretation of the passage, some nauseous plant or herb has been suggested as the probable rendering, such as "chick-pea," or "star of Bethlehem;" but it is more probable that it refers to the cost of the smallest particle of *fuel*, for which dried dung is commonly used in Palestine.
Ebony..... (Ezek. xxvii. 15.)	Hobnim..... (*Omitted in LXX.*)	Diospyros ebenum.	It is the heart-wood of the date-tree, growing in Ceylon and South India. This heart is only about two feet in diameter. Ezekiel mentions it as a costly article, brought to the market at Tyre by the merchants of Dedan, i.e. of the Persian Gulf.
Elm..... Hos. iv. 13.)	Elah..... (*Omitted in LXX.*)	Pistacia terebinthus.	"Elm" occurs only once in the A.V., but *elah*, of which it is a translation, occurs often. The elm is not believed to be indigenous to S. Palestine, and the translation is erroneous. Elsewhere the word is rendered by "oak," "plane-tree," "terebinth," "teil-tree" (which *see*).
Fig-Tree..... (Gen. iii. 7; Deut. viii. 8.) (S. of S. ii. 13.) (Hos. ix. 10.) (1 Sam. xxv. 18.)	(1) Teenah..... συκῆ. (2) Pag. ὀλυνθος. (3) Bikkûrah. σκοπος. (4) Debelah. παλάθη.	Ficus carica.	Arabic *tîn*. It is very often mentioned in the Old and New Testaments. It is indigenous in Syria, and reaches a great size, having smooth bark, thick trunk, wide and thick leaves (whose central fibre is made into walking-sticks). The pear-like fruit is a hollow succulent, containing the imperfect flower encased within it. The fig-tree is the earliest named in the Bible, and abounds (wild and cultivated) in every part of Palestine; its smiting is one of God's threatened judgments. It puts out its earliest fruit-buds before its leaves, the former in February, the latter in April or May. When the leaves are out, the fruit ought to be ripe (Matt. xxi. 19). Of the four Hebrew words, (1) is the name of the tree, the other three denote different stages or conditions of the *fruit*: e.g. (2) *Pag* is the green fig, or unripened fruit remaining on the tree through the winter. (Beth-phage is the "house of *green figs*," a sunless ravine.) (3) *Bikkûrah* is the "early fig." (4) *Debelah* is a "cake of dried figs," i.e. the main produce of the tree kept for winter use, often mentioned in the Old Testament as a staple article of food. It also possesses medicinal qualities (Is. xxxviii. 21).

English Translation.	Hebrew and Greek.	Botanical Name.	Remarks.
Fir. ..... (Is. xxxvii. 24.)	Berosh..... Beroth. κυπάρισσος.	Pinus halepensis. " maritima. " carica.	The *berosh* is often mentioned in conjunction with the cedar of Lebanon, as a "choice" and a "goodly" tree. Its timber was used in building the Temple (for flooring, ceiling, and doors), for rafters of ships' decks, and for musical instruments, especially harps. In the LXX. it is rendered by "pine," "cypress," and "juniper;" and probably it may have included these in its connotation. Besides these are found several species of pine and fir (arranged above in order of prevalence in Col. 3). The *halepensis* is certainly the "fir" of Scripture, and is scarcely inferior to the cedar No Scotch fir or larch trees grow in Palestine.
Fitches ..... (Is. xxviii. 25, 27.)	(1) Ketzach.... μελανθιον. 2. Cussemeth.	Nigella sativa. " orientalis.	Two Hebrew words are translated "fitches;" the former (*ketzach*) is a kind of ranunculus, growing wild in the Mediterranean, cultivated in Egypt and Syria for its pungent black seeds, largely used like caraway seeds for flavouring cakes, &c. It is too small to bear the threshing instrument, and is "beaten out with a staff." The other (*cussemeth*) is "spelt" (elsewhere translated "rye," which *see*). The *Nigella orientalis* also grows wild, is inferior, and is used for adulterating pepper. T. *See* Bulrush.
Flag.....	.....	.....	
Flax..... (Ex. ix. 31; Is. xix. 9.)	(1) Pishtah..... λινον.	Linum sativum.	Flax was the earliest known product cultivated and manufactured for clothing purposes, especially in Egypt, where linen is found enwrapping the most ancient mummies, and remained for centuries the only and universal textile fabric. Flax was cultivated in Egypt and also in Canaan before the Israelite settlement (Josh. ii. 6); and its failure is among God's punishments (Hos. ii. 9) Linen was a material of female domestic industry, and the fabric of priestly robes; and was used for lampwicks (Is. xlii. 3.) In modern times its culture in both countries has been largely superseded by cotton. (2) *Shesh* ("fine linen") is probably an Egyptian word, and seems to be synonymous with (3) *Bad*, unless the former is the *yarn*, and the latter the *cloth*. (4) *Butz* ("fine linen") denotes the material of the robes of kings, of rich men, of the Temple choir and the Temple veil, and is the original of the βυσσος of the New Testament, the dress of Dives, and of the Lamb's bride. The word is probably Assyrian, and applied to the linen brought from the East, while *shesh* denotes that from Egypt. (5) *Sadin* is a cloth from which sheets (Judg. xiv. 12) and clothes (Is. iii. 23) were made (6) *Etun* (used once) is "linen of Egypt." A like Greek word (ὀθονη) is the "great sheet" in Peter's vision, and the gravecloth of Jesus (John xix. 40). (7) *Mikveh* ("linen yarn," A.V.) is an import of Solomon from Egypt, though the LXX. and old versions retain it as a proper name, while Gesenius translates it "troop," and Bochart "tax." Its signification is very doubtful. C.
(Gen. xli. 42.)	(2) Shesh. βυσσος.		
(Lev. vi. 10.)	(3) Bad. λινον.		
(Esth. viii. 15.)	(4) Butz. βυσσος.		
(Judg. xiv. 12.)	(5) Sadin. σινδών.		
(Prov. vii. 16.)	(6) Etun. *Omitted in LXX.*		
(1 Kin. x. 28.)	(7) Mikveh. (*Omitted in LXX.*)		
Frankincense. (Ex. xxx. 34; Is. lx. 6.)	Lebonah ..... λιβανος.	Boswellia Carterii. " thurifera. " papyrifera.	The Hebrew word for "frankincense" is quite distinct from those used in the Bible for "incense" (*miktar*, *kitter*, *kitteroth*), of which the former was one constituent. It is a fragrant gum distilled from the *Yagaar*, or frankincense-tree, somewhat like a mountain-ash, with long glossy serrated leaves, and green star-like flowers, tipped with red, emitting a lemon fragrance. It grows mainly near Saba (*Sheba*) in Arabia, along the coast of Hadramaut, and also in the Soumali country. It was never grown in Syria, or in India. B.
Galbanum ..... (Ex. xxx. 34.)	Chelbenah..... χαλβανη.	Opoidia galbanifera. Galbanum officinale.	A yellow resin, exuding from two umbelliferous plants, of which the second (*Galbanum officinale*) grows in Syria; and from it this ingredient of the holy incense was doubtless extracted. C.
Gall..... (Jer. ix. 15; Amos vi. 12.)	Rôsh ..... χολη.	.....	*Rôsh* is some poisonous bitter herb; it is twice translated "poison," and also "hemlock." It is often used with wormwood, and may be taken for any "bitter herb."
Garlick..... (Num. xi. 5.)	Shoom..... τα σκορδα.	Allium sativum.	One of the vegetables enjoyed by the Israelites in Egypt. Akin to the onion; grows, wild and cultivated, in Palestine. T.
Gopher..... (Gen. vi. 14.)	Gopher..... ξυλα τετραγωνα.	.....	Only once used, as the material of Noah's ark, which our translators have not rendered into English. Cedar, pine, and cypress have been conjectured, for no valid reason. C.
Gourd..... (Jonah iv. 5—9.)	Kikayon..... κολοκυνθη.	Cucurbita pepo.	A climbing gourd, with wide leaves, very commonly used in the East to form shelter for arbours; growing often a foot a day, and withering as rapidly. The "castor-oil plant" is a shrub, and unsuitable. T.
" (*wild*)..... (2 Kin. iv. 39.)	Pakkuoth..... τολυπη αγρια.	Citrullus colocynthis.	The poisonous fruit of a wild vine, gathered by the young prophet in mistake for a wholesome melon. Many kinds of wild gourd are found in Palestine, but only the bitter fruit of the colocynth would be likely to be mistaken from its appearance, and yet reveal itself by taste. It grows wild in profusion about Gilgal. C. It is supposed also to be the "vine of Sodom" (Deut. xxxii. 32). T.
Grass..... (Num. xxii. 4.)	(1) Yered..... τα χλωρα.	.....	Several Hebrew words are translated "grass;" of which (1) is simply generic for all kinds of green herbage; (2) answers to our word, "green grass," as distinguished from "herbs;" while (3) is "fodder," or dry food for cattle. There are scarcely any pastures or meadows in Palestine, but great variety of grasses (more than seventy species), as of all other vegetable productions. Principally (*a*) the bare down-grass of the limestone hills of Judæa; (*b*) the tall, luxuriant meadow-grass of the maritime plains, answering more nearly to ours; (*c*) the rank, rapid-growing, prairie-like herbage of the Jordan Valley.
(Gen. i. 11.)	(2) Desher. βοτανη.	(British and S. European.)	
(Is. xxxv. 7.)	(3) Chatzir. χορτος, ποα		

English Translation.	Hebrew and Greek.	Botanical Name.	Remarks.
Grove (Gen. xxi. 33.)	(1) Asherah (2) Eshel. ἄρουρα.	Tamarix Palasii. " Gallica.	Two Hebrew words are rendered "grove" (A.V.), both erroneously. The first, always used in connexion with the temples of Baal, is supposed to be a wooden image of Astarte. The other occurs only three times, and is twice translated "a tree:" hence it is believed to be identical with the Arab, *asal*, "tamarisk tree," of which seven species exist in Palestine, growing thickly by the Lower Jordan and Dead Sea. T.
Hazel (Gen. xxx. 37.)	Luz καρύα.		The hazel is common in Galilee and the Lebanons, but is not found elsewhere. The name occurs only once, and is identical with the Arabic name of the almond-tree, which some suppose it to denote.
Hay (Pro. xxvii.25.)	Chatzir. χόρτος.		Occurs twice; but means tall stems of grass. There is no such thing as "hay" in Palestine. *See* Grass.
Heath (Jer. xvii. 6; xlviii. 6.)	'Arar ἀγριομυρικη.	Juniperus sabina.	Only occurs twice, and is identical with the Arabic word for a dwarf juniper, growing in the most barren and rocky parts of the desert. It is a shrub, of stunted appearance, bearing purple berries. There is no heath south of the Lebanons. T.
Hemlock (Deut. xxix. 18; Hos. x. 4.) (Amos vi. 12.)	(1) Rôsh χολὴ ἄγρωστις. (2) La'anah. πικρια.		*Rôsh*, translated "hemlock" and "gall," is thought by some to be the "poppy;" by others "darnel," "henbane," "aconite," &c.; but its identification is uncertain. C. *See* Gall. *La'anah* is "wormwood," which *see*.
Herb (Gen. i. 11, 12.) (Is. xviii. 4.)	(1) Esheb (2) Oroth.		*Esheb* is used generally of "herbs yielding seed," as opposed to grass. *Oroth* is thought to be "colewort," or "cabbage." T.
" (Bitter) (Ex. xii. 8.)	Merorim. πικρίδες.		Five bitter herbs were eaten with the Paschal lamb, viz. lettuce, endive, chicory, mint, and one other not identified; but many more are now eaten in Palestine, as salads, by the natives. No specific plant is meant by the word.
Husks (Luke xv. 16.)	κεράτια.	Ceratonia siliqua.	The fruit of the carob, or locust-tree, a leguminous plant, very common in Palestine, with leaves like our ash. Its pods (very abundant in April and May) are flat, narrow, horn-shaped, from six to ten inches long; chiefly used for feeding cattle, horses, and pigs, but sometimes the food of the very poorest people. T.
Hyssop (Ex. xii. 22; 1 Kin. iv. 33.)	Ézôb. ὕσσωπος.	Satureia. Capparis spinosa.	The hyssop is much disputed, but thought to be either *Satureia thymbia*, found on Carmel, or marjoram; or, more probably, the thorny caper. It seems to have been used as a broom or brush, and so would appear to be formed of a bunch of twigs. It grew in Egypt, in the Sinaitic desert, in Palestine, "out of the wall;" with all which the caper best accords. T.
Juniper (1 Kin. xix. 4.)	Rothem. ῥαθμέν.	Retama rœtam.	A desert shrub (Arab. *retem*), growing near Sinai, Petra, the Dead Sea, the Jordan, &c. Not a juniper, but a broom; the largest shrub of Sinai, under which Elijah lay down to die; and one Israelite station was "place of broom" (Rithmah).
Ladanum (Gen. xxxvii. 25; xliii. 11.)	Lôt. στακτή.	Cistus creticus. " villosus. " salviæfolius.	Occurs only twice, and both times rendered "myrrh," which cannot be correct, as that is not an indigenous product of Gilead or Palestine. It is identical with the Arab. *ladan* (ladanum), the gum of the *Cistus*, or rock rose, of which there are many species in Palestine, especially on Mount Carmel. *See* Myrrh.
Leeks. (Num. xi. 5.)	Chatzir. τὰ πράσα.	Allium porrum.	*Chatzir* occurs many times, but is only in one place rendered "leeks" (in conjunction with "onions"); and all old versions and commentators adopt this interpretation, though some modern ones suggest a kind of lucern, largely used as salad, since in all other passages *chatzir* is translated "herbs," or "grass." Leeks were a very favourite vegetable in Egypt, where they were reverenced as sacred; and are still largely grown there and in Palestine. T. Others suggest the "fenugreek," a common article of food in Egypt. H.
Lentiles (Gen. xxv. 34; 2 Sam. xxiii. 11.)	'Adashim. φακός.	Ervum lens.	Arabic *adas*. Jacob's red pottage was of lentiles, mentioned in three other places, among the produce and food of Palestine, in conjunction with beans. A species of vetch, resembling the tine-tare, grown on poorer soils. The red lentile is most esteemed; it is cut and threshed like corn, then stewed, like haricot beans and made into pottage.
Lily (1 Kin. vii. 26; S. of S. ii. 16; vi. 2, 3.)	Shûshan κρινον.	Anemone coronaria. Ranunculus Asiaticus. Adonis Palestina.	The Arabs use the word *susan* as a general term for flowers of the lily kind (e.g. tulip, anemone, ranunculus, &c.). From a comparison of texts, it seems to grow in valleys and gardens, is conjoined with the rose of Sharon (which *see*), and formed an ornamental garland; its colour was red, and it grew in profusion in the Plain of Gennesaret (Matt. vi. 28); it yielded by distillation a fragrant juice. Probably the allusions in the Old Testament are general, including the above-mentioned, the iris, and water-lilies; but what impresses the traveller universally as the "lilies of the field" of the New Testament are the anemones, carpeting every plain, and luxuriantly pervading the land in every soil and all situations.
Mallow (Job xxx. 4.)	Malluach. ἅλιμον.	Atriplex halimus. Malva rotundifolia. C. Malva sylvestris. C. Althæa frutex. C.	Only once named, and then as food for the most abject poor. The word suggests the notion of "salt" in its taste or locality, and might indicate the tree-mallow and marsh-mallow. Eighteen species of mallow are found in Palestine. Most scholars take it to be the sea purslane.

English Translation.	Hebrew and Greek.	Botanical Name.	Remarks.
Mandrake..... (Gen. xxx. 14; S. of S. vii. 13.)	Dudaîm..... μανδραγόρας.	Mandragora officinalis. T.	A plant of the potato family, with a root like the beet, dark green leaves lying flat like a primrose, and bearing yellow pulpy fruit of the size of a large plum, having exhilarating qualities, and still thought by the natives to stimulate fruitfulness. It abounds in Palestine.
Manna..... (Ex. xvi. 15.)	Manna..... μάννα.	.....	*Manna* (Heb. *Man hu*, "What is it?") was the name by which the miraculous food of Israel was known. It is described as a small round thing, like coriander seed, white, tasting like wafer and honey. It is still the name given to a sweet gum distilled in the hot weather from the tamarisk trees in a limited locality of the Arabian desert; collected by the Arabs *before* sunrise; boiled, strained, eaten as honey; but it has no taste of wafer, does not resemble coriander seed, is found in very small quantities, only *under* the tamarisk trees; melts as soon as the sun is up, and could not form a staple article of food. *See* Manna (Section XL), p. 77.
Mastick Tree.... (Hist. of Sus. ver. 54.)	σχῖνος.....	Pistacia lentiscus.	Though its *name* occurs only in the Apocrypha, it is thought by some to be identical with the balsam-tree (Gen. xxxvii. 25). It is a small evergreen bushy tree, of the terebinth genus, yielding a gum, a commercial commodity from the earliest times. It is very common in all countries bordering on the Mediterranean, is indigenous in Palestine, and well known as the "lentisk."
Melons..... (Num. xi. 5.)	Abattichîm..... πέπονες.	Cucurbita citrullus. Cucumis melo.	Once mentioned among the fruits of Egypt. Melons are staple and refreshing food in Egypt and Palestine, especially the water-melon, which grows to a great size, is often thirty pounds in weight, and refreshes the thirsty as well as the hungry. There is a succession of crops from May to November. T.
Millet..... (Ezek. iv. 9.)	Dôchan ..... κέγχρος.	Panicum miliaceum.	Once named with "wheat, barley, beans, and lentiles," in compounding meal for bread. The same name is used by Arabs for two kinds of millet, largely grown in the East. Both are grasses, with very small seeds, used for cakes, but eaten by the very poor, uncooked. T.
Mint..... (Luke xi. 42.)	ἡδύοσμον	Mentha sativa. " sylvestris.	Commonly eaten by Jews with their meat, and one of the "bitter herbs" of the Paschal feast. Several species (wild and cultivated) grow in Palestine.
Mulberry..... (2 Sam. v. 23; Luke xvii 6)	Becâîm..... ἄπιοι. συκάμινος.	Populus tremula.	The translation is believed to be erroneous, and the tree meant to be the aspen poplar; but some adopt the LXX. translation, "pear-trees." In the New Testament the mulberry is intended by the Greek equivalent "sycamine."
Mustard..... (Matt. xiii. 31)	σίναπι.	Sinapis nigra. H. Salvadora Persica. T.	Only mentioned in the New Testament; always with reference to the smallness of its seeds in comparison with the size of its branches. Commentators differ in identifying it. Some take it to be the annual herb "mustard," indigenous to Palestine as to Britain, but in such a soil and climate growing to the largest of plants, many feet high; others a shrub-like tree, with an equivalent Arabic name, and similar pungent flavour, having very small seed. The former answers all the Gospel requirements, and the comparison was proverbial.
Myrrh..... (Ex. xxx. 23; Prov. vii. 17.)	(1) Môr..... σμυρνα.	Balsamodendron myrrha. T.	Myrrh is frequently mentioned in the Old and New Testaments. It was an ingredient in the holy oil; a domestic perfume, with "aloes, cassia, and cinnamon;" used for the purification of women, and for embalming. Both Scripture and classical writers give Arabia as its source; and it is the gum from the bark of a small thorny balsam (Arab. *murr*), somewhat like an acacia.
(Gen. xxxvii. 25.)	(2) Lôt. στακτή.		(2) *Lôt*, erroneously translated "myrrh," is *Ladanum*, which *see*.
Myrtle..... (Is. lv. 13.)	Hadas..... μυρσίνη.	Myrtus communis.	A wild tree in Palestine, growing twenty feet high, with dark glossy leaves and white flowers. Found generally through Central Palestine about Bethlehem, Hebron, and on the sides of Carmel and Tabor. Still used in synagogues on the Feast of Tabernacles; its dried flowers and berries serve as a perfume. Esther's Hebrew name, Hadassah, was from the "myrtle."
Nard..... (S. of S. i. 12; John xii. 3.)	Nerd..... νάρδος.	Nardostachys jatamansi.	An Indian product, from a plant growing on the Himalayas, and therefore very costly. The plant has many hairy *spikes* shooting from one root, which are the root-leaves shooting up from the ground and surrounding the stalk, from which the nard is procured and dried.
Nettles..... (Is. xxxiv. 13.)	(1) Kimmosh.. ἄκανθα, ὀλεθρος.	Urtica pilulifera.	(1) *Kimmosh*, mentioned several times with thorns, and twice translated "thorns" (A.V.), is the "sting-nettle," of which there are several varieties in Palestine.
(Prov. xxiv. 31.)	(2) Charûl..... φρύγανα ἄγρια.	Acanthus spinosus.	(2) *Charûl* is translated "nettles" in a text where *Kimmosh* is "thorns," and again in Job. Its identification is doubtful; probably "prickly acanthus," a common troublesome weed in the plains of Palestine, with *spinæ*. T.
Nuts..... (S. of S. vi. 11.)	(1) Egôz..... καρυα.	Juglans regia.	(1) *Egôz* is the "walnut tree," which is a native of Persia, extensively cultivated in Palestine.
(Gen. xliii. 11.)	(2) Botnîm..... τερέβινθος.	Pistacia vera.	(2) *Boinim* (Arab. *batam*) is the "pistachio," a tree allied to the "terebinth," and now somewhat rare in Palestine, but the fruit is very abundant. T.
Oak..... (Gen. xxxv. 4; Judg. vi. 11; Ezek. vi. 13.)	(1) Elâh..... τερέβινθος, δρῦς.	Pistacia terebinthus.	Six Hebrew words are rendered "oak." (1) *Elâh* is the terebinth, or téil-tree, sometimes interchanged with *allôn*, "oak." It is the turpentine-tree, and, though altogether different from the oak, it resembles it in the grain of the wood, as also in its wide-spreading foliage. The remaining five words all refer to the acorn-bearing oaks.
	2. El, êlôn, îlan. τερέβινθος, ἴλων, δένδρον.	Quercus pseudococcifera.	

English Translation.	Hebrew and Greek.	Botanical Name.	Remarks.
Oak (*cont.*).....	3. Allâh, allôn. *βάλανος.*		(3) Certainly means the oak; *allôn*, probably="evergreen oak;" *êlôn*, the "deciduous" kinds. Three varieties at least of oak are common in Palestine; one, as "Abraham's oak," is of great size, its foliage covering a diameter of 90 feet, and its girth being 23 feet. T.
Oil-Tree..... (Is. xli. 19.)	'Etz Shemen..... (Omitted in *LXX.*)	Eleagnus.....	The Hebrew words occur three times: once translated "olive tree," and again "pine branches" (Neh. viii. 15, where it is distinguished from the "olive"). Probably the *oleaster*, which is very abundant, especially about Hebron, Tabor, Samaria, yielding inferior oil. It is smaller than the olive, with long, narrow, bluish leaves, silvery underneath, and bears bitter green berries. T.
Olive..... (Gen. viii. 11; Deut. viii. 8.)	Zaith..... *ἐλαία.*	Olea Europæa...	One of the earliest trees named, and one of the especial blessings of the Promised Land; very abundant in Palestine, and its chief characteristic, yielding abundant fruit and oil. The oldest trees now remaining are at Gethsemane. The wood is of a rich amber colour, finely grained, and from it the cherubim, doors, and posts of the Temple were made. T.
" (*wild.*)..... (Rom. xi. 17.)	*ἀγριέλαιος*.....	.....	The olive requires grafting; the ungrafted suckers producing a small worthless fruit.
Onions..... (Num. xi. 5.)	Betzalim..... *κρόμμυα.*	Allium cepa.....	Named among the vegetables of Egypt; still extensively grown near the Nile, and in Syria; eaten raw by the natives, and regarded as a preservative against thirst. The Egyptian variety is as large as a Portugal onion. T.
Palm-Tree ..... (Ex. xv. 27.)	Tamar..... *φοίνιξ.*	Phœnix dactylifera.	Palm-trees are characteristic of sandy semi-tropical deserts, but grow best on clay or rich alluvium. There are 250 varieties. The date-palm is especially identified with Palestine. Many places were named from its abundance: e.g. Jericho, Hazazon-Tamar (by the Dead Sea), Baal-Tamar (near Gibeah), &c. It grew luxuriantly in the Jericho plain and the ravine of the Jordan, around the Sea of Galilee, in the vale of Shechem, and on the maritime plains, and is still abundant at Beyrout. It is improbable that it ever grew on Mount Olivet (Neh. viii. 15 is *general* in its directions to the whole country), as the soil is unsuitable. The palm leaf (*lulab*), bound with myrtle on the right and citron on the left hand, formed the triple badge of the desert life, carried by Jews, and shaken, at the Feast of Tabernacles, after which use it was carefully "laid up" at home. These were "*the* palm branches," fetched out and carried by the multitude who went out to escort Jesus on His triumphal entry (John xii. 13); while those from Bethany cut down branches of olive-trees, and strawed them in the way (Matt. xxi. 8). Its tall stem (from 30 to 80 feet high), surmounted by feathery foliage, became the symbol of elegance and grace; hence it became a favourite woman's name, "Tamar" (Gen. xxxviii. 6; 2 Sam. xiii. 1; xiv. 27).
Pannag. ..... (Ezek. xxvii. 17.)	Pannag..... *κασία.*	.....	Not translated; mentioned with "wheat of Minnith," as a commodity. The Syriac version renders it "millet;" the LXX. treats it as the name of a place: others regard it as a spice, or some native product of Palestine.
Pine-tree..... (Is. xli. 19; lx. 13.)	Tidhar..... *βραθυδαάρ, πεύκη.*	Ulmus campestris (?). T.	*Tidhar* occurs twice in Isaiah, coupled with the "fir" and "box," growing on Lebanon. There is no clue to its identification. The "elm" grows on Mount Lebanon; but some conjecture it to be the plane, or pine. T. *See* Fir. "Pine branches" (Neh. viii. 15) is a mistranslation. *See* Oil-tree.
Pomegranate.. (Num. xx. 5; Deut. viii. 8.)	Rimmôn..... *ῥοά, ῥοιά, κώδων.*	Punica granatum.	One of the pleasant fruits of Egypt, and of the promised blessings of Palestine. It is often alluded to, and its abundance is attested by the frequent occurrence of "Rimmon" as the name of a town. It is a shrub-like tree, of the myrtle family, with blood-red flowers and globular fruit, containing red juicy pulp with many seeds, from which a refreshing drink was made (S. of S. viii. 2). Blood oranges are produced from a branch grafted on a pomegranate stem.
Poplar..... (Gen. xxx. 37; Hos. iv. 13.)	Libneh..... *στύραξ, λεύκη.*	Populus alba. " Euphratica.	The Hebrew word means "white," is twice used, and rendered "poplar;" it probably denotes the "white poplar," of which four varieties at least are found in Palestine. The *Populus alba* is found on the hills, and is doubtless meant in Hos. iv.; the *P. Euphratica* abounds by the Jordan, and would be native in Padan-Aram (Gen. xxx.). Some have identified it with the "storax," a bushy shrub, with pale leaves having an under coating of down, and white blossoms. *See* Stacte.
Pulse..... (2 Sam. xvii. 28; Dan. i. 12.)	Zeroim..... *ὄσπρια.*	.....	Though translated "parched *pulse*," the latter word is inserted in the A.V. by conjecture. The Hebrew is only "parched." Probably "peas." In the other passage, *zeroim* is "seed" of any kind, probably that of grain generally, or of leguminous plants. In both cases it is the simple food of the poor.
Reed	.....	.....	*See* Bulrush.
Rose..... (Is. xxxv. 1; S. of S. ii. 1.)	Chabatzeleth.... *κρίνον, ἄνθος.*	(1) Narcissus tazetta.	(1) Only mentioned twice: once as "rose of Sharon," no doubt a bulbous plant, of which there are many species in Palestine, especially the narcissus, which abounds in the vale of Sharon. No "roses" proper are found, except in the Lebanons.
		(2) Anastatica hierochuntina.	(2) "Rose of Jericho," a small woody annual (not mentioned in Scripture), with short stem, bearing many branches, and white flowers. After seeding, it dries and curls up into a ball

ENGLISH TRANSLATION.	HEBREW AND GREEK.	BOTANICAL NAME.	REMARKS.
			like wicker-work; but when put in water, it expands, as if alive again; hence called *Anastatica*, "resurrection flower." It is also called "Mary's flower."
RUE (Luke xi. 42.)	*πήγανον*.....	Ruta bracteosa. " graveolens.	Included among common garden herbs of small value, tithed by Pharisees. Four species are found in Palestine. T.
RUSH.....	Gôme.....	.....	Egyptian papyrus. *See* BULRUSH, (1) *Gôme.*
	παπυρος.		
RYE..... (Ex. ix. 32; Is. xxviii. 25.)	Cussemeth..... *ζεα, ὀλυρα.*	Triticum spelta..	The marginal reading, "spelt," is doubtless correct, as it resembles wheat. Rye is a northern plant, not Egyptian or Syrian; but the Hebrew name is akin to the Arab. *chirsanat*, "spelt." T.
SAFFRON..... (S. of S. iv. 14.)	Karkôm..... *κροκος.*	Crocus sativus..	Only once named, among scented garden flowers; doubtless the same as the Arab. *kurkum*, the saffron crocus, which abounds in Palestine, and is highly esteemed for its perfume. Many varieties are found there, from which "saffron" is obtained, a yellow powder freely used for seasoning in the East.
SEA-WEED..... (Jonah ii. 5.)	.....	.....	*See* BULRUSH, (4) *Sûph.*
SHITTAH-TREE.. (Is. xli. 19.)	Shittah..... *ξυλον ἀσηπτον.*	Acacia seyal.....	The *tree* is named once only; the *wood* frequently, as used for the tabernacle and its fittings in the wilderness, where no other timber was available, the acacia being the only timber-tree of any size in the Arabian desert. It resembles the hawthorn, but is larger, growing in the driest places, and scattered over the whole peninsula, as also on the W. shore of the Dead Sea. Its wood is very hard, close-grained, orange-brown in colour. From it "Gum Arabic" is obtained; its bark is an astringent, and is used for tanning.
SHITTIM-WOOD. (Ex. xxvi. 15.)	Shittim. *ξυλον ἀσηπτον.*		
SOAP..... (Jer. ii. 22; Mal. iii. 2.)	Bórith..... *πόα.*	Salsola kali.....	The native soap of Palestine is made from olive oil and potash, and dates from remote antiquity. The latter is abundantly produced by the numerous alkaline plants on the maritime marshes and by the Dead Sea. The use of potash is very ancient; to its discovery on the Belus we owe the invention of glass by the Phœnicians, and to its Arabic name the word "alkali:" it has always been one of the exports of Palestine.
SODOM, VINE OF (Deut. xxxii. 32.)	Gephen Sedom. *ἀμπελος Σοδόμων.*	Solanum sanctum. Citrullus colocynthus. Calotropis procera.	*See* BRAMBLE, *Chedek.* The *Colocynth* grows near the Dead Sea; it has long straggling tendrils like a vine, and a fruit of tempting appearance, like a beautiful orange, but nauseous to the taste, and when ripe its rind contains only dark ashes and seeds (*see* WILD GOURD). The *Calotropis* is also suggested as the Sodom vine: it grows on the S.E. of the Dead Sea, and in the plains of Shittim E. of Jordan, by Jericho, bearing clusters of bright yellow apples, not good for food; but it yields an esteemed medicinal gum. T.
SPELT.....	.....	.....	*See* RYE.
SPICERY (*Spice-tree.*) (Gen. xxxvii. 25.)	Necôth..... *θυμιαμα.*	Astragalus tragacantha.	"Spicery," carried by the Ishmaelites to Egypt for sale, is not a general term, but denotes the product of some tree, probably the Arab. *neca'at*, or "gum tragacanth," obtained from the *Astragali*, a kind of lupine, of which there are more than 20 varieties in Palestine, dwarf shrubs with pinnate leaves, long thorns, and yellow blossoms, growing at all elevations. T. Some conjecture the "storax." *See* STACTE. The spice-bearing trees, producing cinnamon, &c., belong to the laurel family, not indigenous to Palestine. C.
SPIKENARD.....	.....	.....	*See* NARD.
STACTE..... (Ex. xxx. 34.)	Nataf..... *στακτή.*	Styrax officinale.	Lit. "a drop" of some exuding gum; one ingredient in the holy oil; translated Job xxxvi. 27, "drop *of water*." It is identified with the gum of the storax, a beautiful, fragrant shrub, growing abundantly on the lower hills in Palestine, with blossoms like the orange-tree.
SYCAMINE..... (Luke xvii. 6.)	*συκάμινος.*	Morus nigra.....	The black mulberry, still called *sycamenea* in Greece. Both it and the white mulberry are common in Palestine.
SYCAMORE. } SYCOMORE. } (Ps. lxxviii. 47; 1 Chron. xxvii. 28.)	Shikmin..... Shikmoth. *συκομορέα.*	Ficus sycamorus.	A species of fig, allied to the banyan-tree, quite distinct from our "sycamore." It has a leaf like the mulberry, and fruit like a fig. It is an evergreen timber-tree, of large growth. In Egypt it supplied the common timber for furniture, doors, boxes, and mummy-cases. It is found in the low plains of Jericho, but does not flourish in a hilly country, and is therefore uncommon in Palestine.
TARES..... (Matt. xiii.)	*ζιζάνια*.....	Lolium temulentum.	The Arab. *zawân*, the bearded darnel, a kind of rye-grass whose seeds are poisonous, common in all countries bordering on the Mediterranean. The leaf resembles that of wheat, but the seed is much smaller.
TEIL. } TEREBINTH. } (Is. vi. 13.)	Elâh..... *τερέβινθος.*	Pistacia terebinthus.	*Elâh* in most passages is translated "oak" (which *see*). Sometimes it is mistranslated "valley" or "plain" (1 Sam. xvii. 2; Gen. xiii. 18); once "elm" (Hos. iv. 13); and in only one passage correctly, "teil," or "turpentine" tree. The LXX. generally render it the "terebinth." Very common in S. and E. Palestine, in localities too warm or dry for the oak, whose place it supplies, and whose winter appearance with straggling boughs it closely resembles. Its leaves are pinnate, dark reddish green; it bears small clustering blossoms, and red berries. On a terebinth (still shown) Judas is said to have hanged himself.
THICK TREES.... (Lev. xxiii 40.)	'Etz 'Aboth..... *κλάδοι δασεις.*	.....	"Thick trees" are mentioned among those from whose branches the booths were to be made at the Feast of Taberna-

TREES, PLANTS FLOWERS, &c., OF THE BIBLE.

English Translation.	Hebrew and Greek.	Botanical Name.	Remarks.
			cles. The Rabbinical commentators interpret it of the "myrtle," which is in consequence used for the purpose to this day.
Thistle ..... (Hos. x. 8.)	Dardar ..... τριβολος.	Centaurea calcitropa.	Two words are translated "thistles" (*see* Bramble, 2 and 3). Thistles of gigantic size, overtopping the horse and his rider, abound in the rich plains of Gennesaret, Sharon, Esdraëlon, and Jericho. *Choach* is thought to be the generic term for any spiny herb or shrub, including thistles, knap-weed, &c.; and *dardar* represents the genus *Calcitropa*. C.
(Job xxxi. 40.)	Choach..... τριβολος.	Notobasis Syriaca.	
Thorn	.....	.....	*See* Bramble.
Thyine Wood.. (Rev. xviii. 12.)	ξύλον θύϊνον.	Callitris quadrivalvis.	"Thyine wood" is one of the priceless commodities of the Babylon of the Book of Revelation. It is not indigenous to Palestine, but to the Atlas mountains. It was called "citron wood" by the Romans. It is a small tree of the cypress family, allied to the *Lignum vitæ*. T.
Vine ..... (Gen. ix. 20; xl. 9; Deut. viii. 7, 8.)	Gephen ..... ἄμπελος.	Vitis vinifera.	It is a native of the hilly region south of the Caspian, and of Armenia and North Persia; it was one of the earliest plants cultivated, and has followed civilisation. Palestine is renowned for the quantity, quality, and productiveness of its vines, especially the valley of Eshcol (or "grapes"), and no climate or soil is better adapted for them. The vine is the emblem of the nation, and hence was adopted as that of the Christian Church.
" (*wild*)..... (2 Kings iv. 39.)	Gephen Sâdeh .. ἄμπελος ἐν τῷ ἀγρῷ.	.....	The wild vine, or fox grape, has a small, black, acid fruit, suitable only for vinegar; it grows commonly in the hedges or thickets of Palestine. T. But a more noxious plant than this may be intended.
Walnut..... (S. of S. vi. 11.)	Egoz ..... ἡ καρύα.	Juglans regia.	"Nuts" should be "walnut-tree" in this passage. It is a native of Persia, and is still extensively cultivated in the higher grounds and colder parts of Palestine. *See* Nuts.
Wheat..... (Gen. xxx. 14; xli. 22.)	Chittah ..... πυρός.	Triticum compositum.	Wheat is one of the earliest products, being the chief grain of Mesopotamia in Jacob's time; and from that day to this it has continued to be so in Egypt, where the many-eared (Gen. xli. 22) or "mummy" variety, depicted on monuments, is still grown. Three varieties are commonly found in Palestine: (1) on maritime plains, white, short-bearded; (2) short-grown, long-bearded, thick-set, coarse grain; (3) a longer stem, with coarse black beard and husk. It is still trodden out (Deut. xxv. 4), pressed out by a wooden wheel, or threshed with a flail (Is. xxviii. 27), and then winnowed with a fan and sifted. "Wheat harvest" (April to June) marks a division of the year.
		" spelta.	
		" hybernum.	
Willow ..... (Lev. xxiii. 40; Job xl. 22.)	(1) 'Arâbim ..... ἰτέα.	Salix octandra.	Two words are rendered "willow:" (1) *'Arâbim* are always said to grow in the valley. The Arabic name is *gharab*. (2) *Tzaphtzaphah* (Arab. *safsaf*), occurs only once, of a tree growing by the water-side. It was used for constructing booths for the Feast of Tabernacles; and no doubt both words denote the "willow," of which many varieties are found in Palestine. H. But some suggest the oleander, which flourishes abundantly by the water-courses, and lines every valley. T.
		" Ægyptiaca.	
		" Babylonica.	
(Ezek. xvii. 5.)	(2) Tzaphtzaphah. (*Omitted in LXX.*)	Oleander (?).	
With..... (Judg. xvi. 7.)	Yether Lach.... νευρὰ ὑγρά.	.....	The Anglo-Saxon word *withig* denotes a "willow," in which sense it occurs in Wycliffe's Bible, whence any supple twig, used for wicker-work; but in Judges the word is better translated "cords."
Wormwood..... (Deut. xxix. 18.)	La'anah ..... ἄψινθος.	Artemisia Judaica.	It is often mentioned, but only by way of metaphor. Several varieties of *Artemisia* grow in Palestine. Wormwood is well known for its bitter taste. T.
		" Nilotica.	
		" absinthium.	

Note.—It is worthy of notice, that the Fauna and Flora, arts and sciences, &c. of the Bible seem to accord with its assumed geography and chronology; e.g. the animals and cereals belong specially to Mesopotamia and the country east of Palestine, and the musical instruments to the earliest ages of human history. Those of the Pentateuch are generally such as have their origin or prevalence in Egypt and the Sinaitic peninsula; those of the historical books, and of most of the prophets, belong more particularly to Palestine in an advanced stage of civilisation; while the animals mentioned in Job have received more illustration from the Assyrian records and monuments than from anything found in Egypt, Arabia, or Canaan. The marked omission of aquatic pursuits and industries, and of marine products, from the Bible narrative, accords with the historical fact that the sea-coast was never occupied by the Hebrews.

XLII. GEOLOGY OF BIBLE LANDS.

The Sinaitic range is formed of granite and plutonic rocks, without any signs of volcanic action, such as lava, basalt, &c. The granite is bright red from base to summit, often intersected with veins of greenstone and porphyry. Mount Sinai consists of coarse granite at the base, graduating in fineness to the peak. As we advance northward, dykes of porphyry intersect the granite, and this in turn is intersected by greenstone, while at the north-eastern extremity syenite supplants them. Tending towards Suez, sandstone overlays the syenite, and the sandstone belt of the Tûr fringes the granite group.

Through the Judæan wilderness a limestone plateau extends almost to Hebron. The whole central Syrian range is limestone, equivalent to the greensand underlying the chalk formation still prevailing about Beer-sheba: the few exceptions being near the Jordan Valley.

Occasionally, on hill tops (such as Olivet), is found a layer of white chalk mixed with flint. These are the remains of a vast chalk deposit, which once covered the whole country with an even surface, and was the cause of its fertility, but which has long ago been washed away by the heavy rains and torrents, leaving the now sterile limestone rock covered with the loose flints.

There are two distinct groups of limestone: (1) Necomian, with fossils like those in our greensand, and intermingled with dolomite. It predominates in Galilee (from the Lebanons and Hermon to Safed) and Samaria, running on to the east of Jerusalem beyond Olivet. (2) A lower substratum of chalk, underlying the whole country from Lebanon to the south of the Mountains of Moab, but seldom coming to the surface.

In Galilee, near the Lake, are large dykes of basalt, and fields of lava, which has overflowed the limestone, from some extinct volcanoes (near Safed, Horns of Hattin, and Ard-el-Hamma); and the scoria has enriched the cultivation of those hill-sides and valleys, down to Little Hermon and the edge of Esdraëlon. This is the only volcanic tract at present discovered.

East of Jordan the formation is similar to that of the west side, but without the upper chalk that once encrusted the hills. The Jordan gorge which cleaves these formations is a geological phenomenon.

1. MINERAL SUBSTANCES, &c., OF THE BIBLE.

Name and Reference.	Hebrew and Greek.	Remarks.
Bitumen..... (Gen. xi. 3.)	Chêmar..... ἄσφαλτος.	A kind of asphalt, or earth-resin, found in the vale of Siddim, whence the Dead Sea was called *Lacus Asphaltites*. It is translated "slime," and was used as mortar or cement.
Clay..... (Is. xxix. 16.)	(1) Chomer..... πηλός.	(1) A tenacious earth, like that so called by us, used for making bricks and earthenware. It was less cohesive than ours, and accordingly for the former purpose was bound together by an admixture of straw before being baked, and for building purposes was mixed with sand.
(Is. xli. 25.)	(2) Tît..... πηλός.	(2) *Tît* (*lit.* "dirt") was, and still is, the common building material of the mud-houses of the peasantry of Palestine.
Earth..... (Gen. i. 22.)	(1) Eretz..... ἡ γῆ.	Three Hebrew words are translated "earth:" (1) *Eretz*, the earth, or globe generally.
(Gen. ix. 20.)	(2) Adamah..... γῆ.	(2) *Adamah*, red earth, or cultivated soil.
(Gen. iii. 14; Is. xlvii. 1.)	(3) 'Aphar..... γῆ.	(3) *'Aphar*, dry earth, or dust.
Nitre..... (Jer. ii. 22.)	Nether..... νίτρον.	A mineral alkali (familiar to us as soda).
Salt..... (1 Chron. xviii. 12.)	Melach..... ἅλς.	Salt is very abundant in the neighbourhood of the Dead Sea, which is highly impregnated with it. A ridge of salt-rock runs into that sea, and there are salt-pits (Zeph. ii. 9), and a plain of salt, or valley of salt (2 Sam. viii. 13). Hence it frequently enters into the symbolical acts and language of the Bible.
Sand..... (Prov. xxvii. 3; Jer. v. 22.)	Chol..... ἄμμος.	Sand abounds in Palestine, and is used to symbolise abundance, insecurity, extensiveness, and weight.
Sulphur..... (Gen. xix. 24; Ps. xi. 6.)	Gophrith..... θεῖον.	Sulphur, or brimstone, is largely found in the vale of Siddim, in the mineral form; also in combination with pyrites and other rock formations.

Note.—The northern shore of the Dead Sea abounds in pebbles, succeeded by sand covered with incrustations of salt and a growth of lichens resembling seaweed at the first glance. This extends for about two miles. The shores of the Sea of Galilee are composed of minute shells, of very many varieties. There are many fossils to be found, as above mentioned; but for a detailed account of these, the student is referred to special treatises.

2. METALS OF THE BIBLE.

Name and Reference.	Hebrew and Greek.	Remarks.
Amber..... (Ezek. i. 4.)	Chashmal..... ἤλεκτρον.	Amber is a compound of copper and gold. It is now much used in Asia Minor and Syria. *Chashmal* in Ezekiel refers to the same metal as χαλκολίβανον in Rev. i. 15. The LXX. translate it by ἤλεκτρον (*electrum*), an alloy of four parts gold and one of silver. It is improbable that *electrum* is the metal intended, since the language of Ezekiel demands a metal of fiery red colour. Gesenius and others, from the etymology, identify it with the "burnished brass" (*kalal*) of Ezek. i. 7. Others consider it to be an accidentally discovered alloy with copper, resembling light-coloured brass or zinc. There is a white metal, greatly used for ornaments in the East, which is called copper.
Copper. } Brass. } ..... (Ex. xxxviii. 8; 2 Kin. xxv. 13.)	Nechosheth..... χαλκός.	Copper was well known to the Israelites and Egyptians before the Exodus. The latter had, for a long time previous to that event, obtained it from Arabia. It was a native product of Palestine (Deut. viii 9), and largely exported from Cyprus, whence its name. In most passages *Nechosheth* is now thought to be bronze, of which many ancient specimens have been found in Assyria. The Egyptians and Israelites also were familiar with tin (which *see*), and so they could have made that alloy of the two called bronze, but the Hebrew term is used indifferently for pure copper and its alloys. Being very hard and easily fusible, it is probable that bronze was the material of the "brazen sea," the Temple columns, sacrificial "forks," the brazen serpent, the "mirrors" of the Hebrew women, and the 250 censers of the followers of Korah.
Gold..... (1 Kin. ix. 28.)	(1) Zâhab..... χρυσίον.	There are six different words used for "gold" in the Old Testament, which show its use, and high estimation: (1) *Zâhab* is its earliest and most common name, referring to its colour. (2) *Paz* is the native metal, as found. (3) *Bĕtsĕr* is gold dust, and fragments of ore. (4) *Chârûtz* is either "dug out," or has reference to its "lustre." (5) *Sâgûr* ("treasured"), and (6) *Kĕthĕm* ("concealed"), show its high value. No indication of native gold has been found in Palestine, to which it was imported from Spain (Tarshish = Tartessus), Ophir, Sheba, &c. Some modern Egyptologists maintain that gold was found in Egypt in ancient times, and believe that they have found some old worked-out mines of it beyond Assouan. Gold seems to have been first coined by the Jews in the time of Ezra, though it was used as a medium of exchange as early as Abraham's time, like money, but was weighed, not counted (Gen. xxiii. 16).
(Job xxviii. 18.)	(2) Paz. χρυσίον.	
(Job xxii. 24.)	(3) Bĕtsĕr. πετρα Σωφίρ.	
(Ps. lxviii. 13.)	(4) Chârûtz. χρυσιον.	
Eccles. ii. 8.)	(5) Sâgûr. περιουσιασμός.	
(Job xxviii. 19.)	(6) Kĕthĕm. χρυσιον καθαρόν.	
Iron and..... Steel. (Gen. iv. 22; Deut. viii. 9.)	Barzel..... σιδηρος.	In Europe, at least, the use of bronze preceded that of iron, because the ore of the latter was less likely to attract the attention of the miner, and, when found, it was more difficult to work than the former; but recent discoveries show the very ancient existence of iron in Assyria, as also in Egypt under the Pharaohs. It was found in considerable quantities in Syria, in Canaanite times, and tools were made of it, especially goads, mattocks, files, and coulters, as also were spears and swords (1 Sam. xiii. 21, 22). It is doubtful whether the "chariots of iron" of Jabin and the "iron bed" of Og are to be taken literally; probably a reference to their great strength is intended. "Steel," in our version, is an erroneous rendering for "brass;" but steel is supposed to be meant by "northern iron" (Jer. xv. 12), the most famous makers in old times being the Chalybes, near the Black Sea; and Damascus steel has had a very long celebrity. In Nahum ii. 3, "torches," the translation of *Pe'âdeth* (rendered as "steel" both in Arabic and Syriac), is conjectured to be an error for "scythes" on the wheels of war chariots.
Lead..... (Ex. xv. 10.)	Bedîl..... μόλιβος.	Lead was known to the Hebrews, and was anciently used to purify silver, and in later times as a plummet or weight, and also for soldering metals. It was found in the Sinaitic rocks before Moses' time, and was one of the wares brought to the Tyrian market.
Silver..... (Gen. xxiii. 15.)	Keseph..... αργυριον.	Abram was "rich in silver." It was largely imported into Egypt, and afterwards into Palestine, from Spain and Arabia. The Israelites possessed much gold and silver in the wilderness; of the former "the calf" was made. Silver was used for all kinds of ornaments for the person and house, and was very abundant in Solomon's time; and in the time of the Maccabees it was coined into money; hence *keseph* is a silver coin.
Tin..... (Num. xxxi. 22.)	'Ophereth..... κασσίτερος.	Tin was early known to the Hebrews, being one of the imports of Egypt from Spain, through Phœnician merchants, who also obtained it (as Herodotus and Strabo tell us) from Britain. It was a great commodity in the fair at Tyre. It seems not to have ranked among precious metals, but to have been used as an alloy. In Zech. iv. 10 (marg.) mention is made of a tin levelling instrument, but generally this metal is treated as of little value.

XLIII. PRECIOUS STONES OF THE BIBLE.

Name and Reference.	Hebrew and Greek.	Remarks.
Adamant (Ezek. iii. 9.)	Shâmir. πέτρα.	The *corundum*, the hard stone which when ground is known to us as "emery powder." It is once translated "diamond," and was used for engraving upon stone (e.g. the ten commandments, Jos. Ant. iii. 7, § 5).
Agate (Ex. xxviii. 19.)	Shĕbô. ἀχάτης.	Agate is said to derive its name from the river Achates, in Sicily. It is usually white, with a red or green grain like sea-weed. It is common in the East. In Scripture it is spoken of as a material for windows. The Arabic equivalent means *red*, whence some have thought the Oriental ruby to be meant.
Amethyst (Ex. xxviii. 19; Rev. xxi. 20.)	Achlâmah. ἀμέθυστος.	Blue transparent quartz; so called in Greek because thought to be a charm against drunkenness, but the Jews supposed it to bring pleasant *dreams*, whence its Hebrew name.
Beryl (Gen. ii. 12; Ex. xxviii. 20.)	Shoham. βηρυλλιον.	By some *shoham* is thought to be the *onyx*; by others the "arrow-stone," the hardest substance for cutting known to the ancients; by others the *aquamarine*.
Carbuncle (Ex. xxviii. 17; Rev. iv. 3.)	Bâreketh. σμαραγδος.	A mistranslation for "emerald" in Ex. xxviii: the only *green* stone "flashing light," which is the meaning of the Hebrew. It is probably the stone now called emerald, a beautiful green stone, and found in ancient times in Egypt and Ethiopia. In Rev. iv. 3 it is likened to a rainbow.
Chalcedony (Rev. xxi. 19.)	χαλκηδών.	An emerald, found in the copper mines of Chalcedon, near Constantinople. It was a small, transparent, brilliant green stone.
Chrysolite (Rev. xxi. 20.)	Tarshîsh (?) χρυσολιθος.	The *tarshîsh* of Ex. xxviii. 20 is probably a Spanish stone, brought from Tartessus. Thought to be the *cairngorm*; but the chrysolite of Rev. xxi. 20 is no doubt the true Oriental *topaz*.
Chrysoprase (Rev. xxi. 20.)	χρυσόπρασος.	The modern apple-green stone of that name is a variety of the chalcedony class, unknown to the ancients. Epiphanius so calls a kind of chrysolite. Some Indian beryls have a similar hue; and such a stone (of a deeper blue) is found among Egyptian gems.
Diamond (Ex. xxviii. 18.)	Yahalom. (*Omitted in LXX.*)	The diamond could not have been used in the "breastplate," because the Hebrews knew of no means of engraving a name upon it. *Yahalom* is variously conjectured to be the *onyx*, or *alabaster*, or *jasper*.
Emerald (Ex. xxviii. 18.)	Nophek. ἄνθραξ.	Properly the *carbuncle*; it is used for several bright red stones, including the garnet and ruby. In Ex. xxviii. it is wrongly interchanged with carbuncle.
Jacinth. Hyacinth. (Rev. xxi. 20.)	ὑάκινθος.	The true Oriental sapphire, a splendid blue stone, of brilliant transparency.
Jasper (Ex. xxviii. 20.)	Yash'pheh. ἰασπις.	This was the Greek *chalcedony*, a dark green stone; the name includes many kinds of crystalline quartz. The jasper of Rev. iv. 3 is thought to be the dark green opaque chalcedony.
Ligure (Ex. xxviii. 19.)	Leshem. λιγύριον.	Some take *leshem* to be the fossil *belemnite*, others *amber*, *opal*, or *tourmaline*; but it is most probably jacinth, which was highly esteemed in Egypt and Arabia.
Onyx (Ex. xxviii. 20.)	Tarshish. ὀνυχιον.	The onyx is the banded carnelian, cut across the layers to exhibit *two* strips of black and white, brown and white, &c. Some regard it as the "shell" or composite formation of two different coloured strata, one underlying the other, on which cameos are cut. In our A.V. there is a confusion between *tarshîsh* and *shoham*, each being translated both "onyx" and "beryl." *See* Chrysolite.
Sapphire (Ex. xxviii. 18.)	Sappîr. σαπφειρος.	The Hebrew denotes that on which something is engraved or inscribed. According to the Targum, the Tables of the Law were made of it. This and the context in which it is used (Ex. xxiv. 10), "like the body of heaven," have given rise to the idea that *lapis lazuli* is meant.
Sardius. Sardine. (Ex. xxviii. 17.)	Odem. σάρδιος.	Our red carnelian, highly valued by the ancients, and extensively used for signets and intaglios. The finest came from Babylon; but many also from Arabia and Egypt. Found in considerable abundance at Sardis, in Lydia.
Sardonyx (Rev. xxi. 19.)	.....	Sardonyx consisted of a carnelian of *three* stripes of different colours, or three layers of spots. Its name is a compound of "sard" and "onyx," of which two *carnelians* it was thought to be the union.
Topaz (Ex. xxviii. 17.)	Pitdah. τοπαζιον.	The *topaz* of the ancients is the *chrysolite* of the moderns, and *vice versa*. Job says, "the topaz of Cush" (xxviii. 19). The ancient *topaz* (chrysolite) was of a greenish-yellow colour, found in Egypt, and in great abundance in an island in the Red Sea, from which it derived its name.

LISTS OF PRECIOUS STONES GIVEN IN SCRIPTURE.

THERE are three important and almost identical lists of precious stones in the Bible. An interval of nine centuries occurs between the first and second, and of nearly seven between the second and third.

I. The description of the High Priest's breastplate.
II. The ornaments of the King of Tyre.
III. The figurative foundation stones of the heavenly city.

The first differs in the name and arrangement of some stones, as recorded by Moses in the Hebrew (when it was first made), from the description of it by the LXX. in their day, and also by Josephus; it had probably undergone restoration. These three are exhibited in order, with the modern names of the stones supposed to be meant.

BREASTPLATE (*set in Gold*).

HEBREW (A.V.). EX. XXVIII. 17—20.			SEPTUAGINT OF SAME.			MODERN NAMES.		
3 Carbuncle.	2 Topaz.	1 Sardius.	3 Emerald.	2 Topaz.	1 Sardius.	3 Emerald (*true*).	2 Chrysolite (*modern*).	1 Red Carnelian.
6 Diamond.	5 Sapphire.	4 Emerald.	6 Jasper.	5 Sapphire.	4 Carbuncle.	6 Jasper.	5 Lapis lazuli.	4 Carbuncle, or Garnet.
9 Amethyst.	8 Agate.	7 Ligure.	9 Amethyst.	8 Agate.	7 Ligure.	9 Quartz. } Amethyst. }	8 Agate.	7 Jacinth.
12 Jasper.	11 Onyx.	10 Beryl.	12 Onyx.	11 Beryl.	10 Chrysolite.	12 Aquamarine	11 Onyx.	10 Cairngorm.

COVERING OF THE KING OF TYRE.

HEBREW (A.V.). EZEK. XXVIII. 13. (*Order slightly altered from A. V.*)			SEPTUAGINT OF SAME.			MODERN NAMES.		
6 Carbuncle.	2 Topaz.	1 Sardius.	3 Emerald.	2 Topaz.	1 Sardius.	3 Emerald (*true*).	2 Chrysolite (*modern*).	1 Red Carnelian.
3 Diamond.	5 Sapphire.	4 Emerald.	6 Jasper.	5 Sapphire.	4 Carbuncle.	6 Jasper.	5 Lapis lazuli.	4 Carbuncle, or Garnet.
(*Omitted from the Hebrew List.*)			9 Amethyst.	8 Agate.	7 Ligure.	9 Quartz. } Amethyst. }	8 Agate.	7 Jacinth.
12 Jasper.	11 Onyx.	10 Beryl.	12 Onyx.	11 Beryl.	10 Chrysolite.	12 Aquamarine	11 Onyx.	10 Cairngorm.

THE FOUNDATIONS OF THE HEAVENLY CITY.

REV. XXI. 19, 20.			SUPPOSED MODERN NAMES.		
1 Jasper.	2 Sapphire.	3 Chalcedony.	1 Jasper, or true Chalcedony.	2 Lapis lazuli.	3 Copper Emerald (old Chalcedony).
4 Emerald.	5 Sardonyx.	6 Sardius.	4 Emerald.	5 Sardonyx.	6 Sardius.
7 Chrysolite.	8 Beryl.	9 Topaz.	7 Topaz (*Oriental*).	8 Beryl, or Aquamarine.	9 Chrysolite.
10 Chrysoprasus.	11 Jacinth.	12 Amethyst.	10 Chrysoprase.	11 Sapphire.	12 Amethyst.

XLIV. MUSIC AND MUSICAL INSTRUMENTS OF THE BIBLE.

VOCAL MUSIC occupies an important place in Scripture, both in religious worship (1 Chron. vi. 32), public rejoicings (1 Sam. xviii. 6), and social festivities (Is. v. 1; liv. 1). It is mentioned among the earliest expressions of joy (Ex. xv. 21), and was accompanied by dancing (2 Sam. vi. 16), and clapping of hands, especially in the "chorus" (Ps. xlvii. 1). For worship David chose a body of singers (1 Chron. xvi. 41); Jehoshaphat appointed a band of singers to praise God in front of his army (2 Chron. xx. 21). After the Captivity we find an equal number of male and female voices (Ezra ii. 65), who sang alternately. They formed a distinguished class, had a separate maintenance (Neh. xi. 23), had cities assigned to them (Neh. vii. 73), and chambers for those in attendance at the Temple (Ezek. xl. 44). From the dedication of some Psalms there would seem to have been a written musical notation, but no certain record of it is extant.

MUSICAL INSTRUMENTS are among the earliest recorded human inventions (Gen. iv. 21). In Scripture their use seems to be confined to religious worship and social festivities, except that the sound of the trumpet served as a battle-call. The earliest kinds were a tabret, a stringed instrument (incipient harp), cymbals, and pipe. From these germs all others are developments. As the Hebrew names were obscure, or unintelligible to the translators of our Bible, one general term expressing a well-known instrument often does duty for several species of the same genus; while the same Hebrew generic word is sometimes translated by different English specific ones, and in other cases the translation is erroneous. The following table will exhibit all the names that occur, either in the English or Hebrew text.

1. STRINGED INSTRUMENTS.

ENGLISH.	HEBREW AND GREEK.	DESCRIPTION.
HARP..... (Gen. iv. 21; xxxi. 27; 1 Sam. xvi. 23; Job xxi. 12; xxx. 31; Ps. cxxxvii. 2; Is. v. 12.)	(1) Kinnor.... κινυρα.	The most ancient kind, of *Syrian* origin. A triangular lyre, formed of *two* flat pieces of wood, whose ends are united with eight or nine animal strings stretched across them. It was held under the left arm, and played with the fingers or a plectrum.
(1 Sam. x. 5; Neh. xii. 27; Ps. xxxiii. 2; lvii. 8; lxxi. 22; lxxxi. 2; xcii. 2; ci. 3; Is. v. 12.	(2) Nebel..... ψαλτηριον κιθαρα.	A later improvement, of *Phœnician* origin, having *three* wooden sides (one curved), and *ten* strings. It is translated "psaltery" (Ps. lvii. 8, A.V.), "lute" (*loc. cit.* P.B.), and "viol" (Is. v. 12; Amos v. 23; vi. 5). As it is always coupled with some other instrument, it is thought to have supplied the bass.
(Ps. xxxiii. 2; cxliv. 9.)	(3) 'Asor..... δεκαχορδον.	A smaller instrument, of *Assyrian* origin, only mentioned in conjunction with *nebel*, and accordingly thought to have supplied the treble. Translated "instrument of ten strings."
(Dan. iii. 5, 7.).....	(4)Kaithros.... κιθαρα.	A later invention, of *Greek* origin (Eng. *cithern*, *guitar*), imported into the East. It was a lyre, with *four* strings.
LUTE.....	....	*See* HARP, *Nebel.*
PSALTERY..... (1 Chron. xiii. 8; xv. 16; xxv. 1; 2 Chron. v. 12; xxix. 25; 2 Sam. vi. 5.)	(1) Nebel..... νάβλα	In Psalms, Kings, and Chronicles "psaltery" is the general translation of *nebel*, which *see*.
(Dan. iii. 5, 7).....	(2) Psanterin.. ψαλτήριον.	*Psanterin* (Eng. *sawtry*) is erroneously rendered "psaltery," from a verbal similarity. It should be "dulcimer," being an instrument formed of strings tightly stretched, by fixed pins and turning screws, over a rectangular sounding-board or box; and was played by hammers struck with the hand against the strings. It is not of the harp genus, but is the germ of the piano.
SACKBUT..... (Dan. iii. 5, 7, &c.)	Sabbeca..... σαμβυκη.	A kind of harp, of Oriental origin, known to the Greeks as σάμβυξ (*sambux*); either very small but of high pitch, or, more probably, very large, with many strings, and of full rich tone. It is wrongly translated "sackbut" instead of "harp."
VIOL..... (Isa. v. 12; xiv. 11, &c.)	Nebel..... ψαλτηριον.	*See* HARP, *Nebel.*

2. WIND INSTRUMENTS.

ENGLISH.	HEBREW AND GREEK.	DESCRIPTION.
CORNET..... (Ps. xcviii. 6; Dan. iii. 5, 7.)	(1) Keren..... σάλπιγξ.	*See* TRUMPET, *Keren.*
(1 Chron. xv. 28; 2 Chron. xv. 14; Ps. xcviii. 6; Hos. v. 8.)	(2) Shophar... σωφερ. σάλπιγξ. κερατινη.	*See* TRUMPET, *Shophar.*
(2 Sam. vi. 5).....	(3) Mena'an'im αὐλοι.	*Mena'an'im* only occurs in this passage, and in conjunction with "cymbals," though translated "cornets" in the A.V., and "pipes" in the LXX. The Hebrew word is supposed to be derived from a root meaning "to sway to and fro," or "vibrate;" hence it is thought that the Vulgate rendering, *sistra*, is more correct, and that it was a rattle (very common in the East), consisting of an oval hoop with a handle, having cross-bars of metal rods, on which loose rings are threaded, jingling when shaken, like the plates of a timbrel.

ENGLISH.	HEBREW AND GREEK.	DESCRIPTION.
DULCIMER (Dan. iii. 5, 10, 15.)	Sumphoniah. συμφωνια.	It is only mentioned in this chapter, and wrongly rendered "dulcimer." From a comparison of its name with almost identical forms in Greek and Italian, it would seem to have been a kind of bagpipe, the use of which was known, from remote antiquity, in Persia, Egypt, and Phœnicia. It would have been better translated "sackbut," and the passage read thus: harp (*sabbeca*), dulcimer (*psanterin*), bagpipe (*symphonia*).
FLUTE (Dan. iii. 5, 10, 15.)	Mashrokitha. σύριγξ.	It only occurs here, and its exact nature is doubtful. It is variously described as a "double flute," set of "Pan-pipes," and an "organ."
ORGAN (Gen. iv. 21; Job xxi. 12, xxx. 31; Ps. cl. 4.)	Ugab. ψαλτηριον. ψαλμός. ὀργανον.	The *ugab* of Gen. iv. can hardly be the same instrument as that of Ps. cl. The former was probably a set of reeds or "Pan-pipes," blown obliquely with the mouth; the latter a set of pipes inserted in a wind-box, and blown from it perpendicularly, either by bellows or by mouth. Such an instrument was known to the Egyptians, as was also the use of bellows.
PIPE (1 Kin. i. 40; Is. v. 12; xxx. 29.)	(1) Chalil. αὐλός.	(1) The most ancient form of this genus. An "oboe," made of reed, and played from a mouth-piece at one end; used for festival processions (Is. xxx. 29), national demonstrations (1 Kin. i. 40), holiday dances (Luke vii. 32), and funeral dirges (Matt. ix. 23). Some think the last were played on a "double pipe." It is rendered "instruments of music" in Amos vi. 5.
(Ex. xv. 20; Ps. xxx. 11; cl. 4; Jer. xxxi. 4, 13.)	(2) Machol. χοροί. χαρα.	(2) This is thought to have been a small flute, used with the tabret for "dancing" (by which word it is generally translated in the LXX. and A.V).
(Ps. liii. & lxxxviii.)	(3) Machalath. μαελεθ.	(3) This title of two Psalms is thought to refer to the instruments accompanying the song, as it seems to have the same root as the twc previous words. Gesenius translates it "lute."
TRUMPET (Lev. xxiii. 24; Josh. vi. 5; 1 Chron. xxv. 5.)	(1) Keren. κερας. σαλπιγξ.	(1) The most ancient, formed of a ram's horn, though the Hebrew, *jobel-keren*, may mean "jubilee-trumpet." The word is Chaldaic; in Dan. iii. it is translated "cornet;" but the word seldom occurs, and only of a *horn*.
(Exod. xix. 16; Josh. vi. 4; Judg. iii. 27; vii. 16; 1 Sam. xiii. 3; Ps. xlvii. 5; lxxxi. 3; xcviii. 6; Joel ii. 1.)	(2) Shophar. κερατινη. σαλπιγξ.	(2) A very long horn, *turned up* at the extremity. The national trumpet for rallying the people, and rousing political or religious enthusiasm. It was the token that God was on their side; and it was probably only blown by one divinely commissioned. In 1 Chron. xv. 28, &c. it is rendered by "cornet," as also in Ps. xcviii. 6, where in the version of the Book of Common Prayer it is rendered "shawm." *See* CORNET, *Mena'an'im*.
(Numb. x. 2; 2 Kin. xi. 14, 1 Chron. xi. 8; 2 Chron. v. 12; Ps. xcviii. 6; Hos. v. 8.)	(3) Chatzozerah. σαλπιγξ.	(3) A *straight* trumpet of silver, terminating in a bell-mouth, made by God's directions to Moses, to call an assembly or proclaim the march. It was rather a sacred than a martial trumpet; and was blown to herald the approach of a king. It was used by official heralds, who were often followed by a band of *Shophars* (Ps. xcviii. 6). One hundred and twenty priests blew trumpets from the Temple height, to proclaim the induction of the ark into the Holy Place (2 Chron. v. 12) at Solomon's dedication. *See* TRUMPET, *Shophar*.
SHAWM (Ps. xcviii. 6.)	.....	.....

3. INSTRUMENTS OF PERCUSSION.

ENGLISH.	HEBREW AND GREEK.	DESCRIPTION.
BELLS (Zech. xiv. 20.)	Metzilloth. χαλινός.	The LXX. translates the Hebrew by a word meaning "bridle." The Hebrew word has such an evident affinity to the two following words (translated "cymbals"), that it would seem to refer to metal cups suspended to bridles, either for ornament, or to tinkle.
CYMBALS (1 Chron. xv. 16, 19, 28; xvi. 5, 42; xxv. 6; 2 Chr. v. 13; xxix. 25; Ezra iii. 10.)	(1) Metziltaim. κύμβαλα.	These words (1) and (2) do not mark different *species;* but the latter is *generic*, since it is used (Ps. cl. 5) with two differential adjectives, marking two *species*, e.g. (1) "loud;" (2) "high-sounding:" the former probably shaped like a soup-plate, with wide flat rim, and played by being strapped to the hands, and clashed together; the other, conical, cup-like, with thin edge, played by bringing down the one sharply on the other while held stationary, eliciting a high-pitched note. Cymbals are mentioned as accessories to music in *sacred* dances. David appointed Asaph chief of the cymbalists.
(Neh. xii. 27; 2 Sam. vi. 5; Ps. cl. 5.)	(2) Tziltzelim. κύμβαλα.	
(1 Sam. xviii. 6.)	(3) Shalishim. κύμβαλα.	(3) The word only occurs once, and is translated "instruments of music," or "three-stringed instruments." They were probably "triangles," "sistra," or "rattles" with only three metal rods run through a bow with a handle, a very common Eastern instrument. *See* CORNET, *Mena'an'im*.
TABRET. *a* } TIMBREL. *b* } *a* (Gen. xxxi. 27; 1 Sam. x. 5; xviii. 6; Is. v. 12; xxiv. 8; xxx. 32; Jer. xxxi. 4; Ezek. xxviii. 13.) *b* (Ex. xv. 20; Jud. xi. 34; 2 Sam. vi. 5; Job xxi. 12; Ps. lxxxi. 2; cxlix. 3; cl. 4.)	(1) Toph. τύμπανον. (ψαλτήριον, Job xxi. 12).	(1) The same Hebrew word (*sing.* and *pl.*) represents "tabret" and "timbrel," except in one place (2); therefore only one instrument is meant, viz. a simple tambourine, used with the cymbals, as an accompaniment to dancing and singing. There is no proof of cymbals or bells being attached to Jewish tabrets, and so constituting them "timbrels."
(Job xvii. 6.)	(2) Topheth. γέλως.	(2) Tabrets were used to drown the cries of human victims sacrificed, or "passed through the fire," in the valley of Hinnom. Hence the furnace itself was called *topheth*, and in Job xvii. 6 the word means an "abomination" (as in Jer. xix. 12, 13), rather than "tabret."

XLV. WEIGHTS AND MEASURES.

WEIGHTS.

	Avoirdupois. lbs.	oz.	drs.		Troy. lbs.	oz.	dwt.	grs.
A gerah	—	—	0·439	=	—	—	—	12
10 gerahs = 1 bekah	—	—	4·39	=	—	—	5	0
2 bekahs = 1 shekel	—	—	8·78	=	—	—	10	0
60 shekels = 1 maneh	2	0	14·628	=	2	6	0	0
50 manehs = 1 talent	102	13	11·428	=	125	0	0	0

MEASURES.

Long Measure.

	ft.	in.
A digit, or finger (Jer. lii. 21)	—	0·912
4 digits = 1 palm (Exod. xxv. 25)	—	3·648
3 palms = 1 span (Exod. xxviii. 16)	—	10·944
2 spans = 1 cubit (Gen. vi. 15)	1	9·888
4 cubits = 1 fathom (Acts xxvii. 28)	7	3·552
1·5 fathoms = 1 reed (Ezek. xl. 3, 5)	10	11·328
13·3 reeds = 1 line Ezek. xl. 3)	145	11·04

Land Measure.

	Eng. miles.	paces.	ft.
A cubit	—	—	1·824
400 cubits = 1 furlong (Luke xxiv. 13)	—	145	4·6
5 furlongs = 1 sabbath day's journey (John xi. 18; Acts i. 12).	—	727	3·0
10 furlongs = 1 mile (Matt. v. 41)	1	399	1·0
24 miles = 1 day's journey	33	76	4·0

Liquid Measure.

	gals.	pts.
A caph	—	0·625
1·3 caph = 1 log (Lev. xiv. 10)	—	0·833
4 logs = 1 cab	—	3·333
3 cabs = 1 hin (Exod. xxx. 24)	1	2
2 hins = 1 seah	2	4
3 seahs = 1 bath, or ephah (1 Kings vii. 26; John ii. 6)	7	4·5
10 ephahs = 1 kor, or homer (Isa. v. 10; Ezek. xlv. 14)	75	5·25

Dry Measure.

	pecks.	gals.	pts.
A gachal	—	—	0·1416
20 gachals = 1 cab (2 Kings vi. 25; Rev. vi. 6)	—	—	2·8333
1·8 cab = 1 omer (Exod. xvi. 36)	—	—	5·1
3·3 omers = 1 seah (Matt. xiii. 33)	1	0	1
3 seahs = 1 ephah (Ezek. xlv. 11)	3	0	3
5 ephahs = 1 letech (Hos. iii. 2)	16	0	0
2 letechs = 1 kor, or homer (Numb. xi. 32; Hos. iii. 2)	32	0	0

N.B.—The above Table will explain many texts in the Bible, especially those which are placed within brackets. Take, for instance, Is. v. 10: "Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah." This curse upon the covetous man was, that 10 acres of vines should produce only 7 gallons of wine, i.e. one acre should yield less than 3 quarts; and that 32 pecks of seed should only bring a crop of 3 pecks, or, in other words, that the harvest should produce a quantity equal to one-tenth only of the seed sown.

TIME.

The *Natural* Day was from sun-rise to sun-set.
The *Natural* Night was from sun-set to sun-rise.
The *Civil* Day was from sun-set one evening to sun-set the next; for, "the Evening and the Morning were the first day."

Night (*Ancient*).

First Watch (Lam. ii. 19) till midnight.
Middle Watch (Judg. vii. 19) till 3 a.m.
Morning Watch (Exod. xiv. 24) till 6 a.m.

Night (*New Testament*).

First Watch, *evening* = 6 to 9 p.m.
Second Watch, *midnight* = 9 to 12 p.m.
Third Watch, *cock-crow* = 12 to 3 a.m.
Fourth Watch, *morning* = 3 to 6 a.m.

Day (*Ancient*).

Morning till about 10 a.m.
Heat of day till about 2 p.m.
Cool of day till about 6 p.m.

Day (*New Testament*).

Third hour = 6 to 9 a.m.
Sixth hour = 9 to 12 midday.
Ninth hour = 12 to 3 p.m.
Twelfth hour = 3 to 6 p.m.

JEWISH MONEY,

With its value in English and American money; the American dollar being taken as equal to 4s. 2d.

JEWISH.		ENGLISH. £	s.	d.		AMERICAN. dols.	cents.
A gerah (Exod. xxx. 13)	=	0	0	1·36	=	0	2·73
10 gerahs = 1 bekah (Exod. xxxviii. 26)	=	0	1	1·68	=	0	27·37
2 bekahs = 1 shekel (Exod. xxx. 13; Isa. vii. 23)	=	0	2	3·37	=	0	54·74
50 shekels = 1 maneh	=	5	14	0·75	=	27	37·50
60 manehs = 1 kikkar (talent)	=	342	3	9	=	1,642	50
A *gold* shekel	=	1	16	6	=	8	76
A kikkar of gold	=	5,475	0	0	=	26,280	0

N.B.—A *shekel* would probably purchase nearly ten times as much as the same nominal amount will now. Remember that one *Roman* penny (8 1-2*d.*) was a good day's wages for a labourer.

The Hebrew *maneh*, according to 1 Kings x. 17, compared with 2 Chron. ix. 16, contained 100 shekels: though according to one interpretation of Ezek. xlv. 12, it contained 60, but more probably 50. The passage reads thus:—"Twenty shekels, five and twenty shekels, fifteen shekels shall be your maneh." This is variously interpreted, (1) 20 + 25 + 15 = 60. (2) 20, 25, 15 are different coins in gold, silver, and copper, bearing the same name. It is well to remark the meaning of these names: Shekel = simply *weight*: Bekah = *split*, i.e. the shekel divided into two: Gerah = a *grain*, as in our weights, a grain and a *barley-corn*, the original standard weight. Maneh = *appointed*, equivalent to *sterling*, a specific sum: Kikkar = a *round* mass of metal, i.e. a weight or coin. Hebrew names of weights and coins are not found in the New Testament: *mna* in Luke xix. 13 is Greek, though possibly identical with the Hebrew *maneh*.

ROMAN MONEY.

ROMAN.	ENGLISH. d.		AMERICAN. cents.
A "farthing," *quadrans* (Matt. v. 26) = nearly	0·125	=	0·25
A "farthing," *as* = 4 *quadrantes* (Matt. x. 29) = nearly	0· 5	=	1
A "penny," *denarius* = 16 *ases* (Matt. xxii. 19) = nearly	8· 50	=	17

[The Roman sestertius = 2 1-2 ases, is not named in the Bible.]

N.B.—Here we learn that—

NAAMAN's offering to Elisha of 6,000 pieces (shekels) of gold amounted to more than £10,000 = 48,000 *dollars*.

The DEBTOR (Matt. xviii. 24) who had been forgiven 10,000 talents, i.e. £3,000,000 = 14,400,000 *dollars*, refused to forgive his fellowservant 100 pence, i.e. £3 10*s.* 10*d.* = 17 *dollars*.

JUDAS sold our Lord for 30 pieces of silver, i.e. £3 10*s.* 8*d.* = 16 *dollars*, 96 *cents*, the legal value of a slave, if he were killed by a beast.

JOSEPH was sold by his brethren for 20 pieces, i.e. £2 7*s.* = 11 *dollars*, 28 *cents*.

XLVI. A GLOSSARY OF ANTIQUITIES, CUSTOMS, &c.

ALEPH (A). The first letter of the Hebrew alphabet. Psalm cxix. is divided into twenty-two portions, according to the number of letters in the Hebrew alphabet, one of which is prefixed to each portion, the verses in the original beginning with the Hebrew letter which heads the portion in which they are classed.

ALPHA (A). The first letter of the Greek alphabet, of which Omĕga (long O) is the last. Alpha and Omega are used to signify "the first and the last."

ALTAR. An erection of stones, usually set square, on which sacrifices were burnt. The first mentioned was that built by Abel. God commanded the Hebrew altar to be made of unhewn stones, and without steps. The worshippers of Baal built their altars on mountain-tops, hence "altars on *high places*" were an abomination to the Lord. In the Temple at Jerusalem, the altar of burnt sacrifice was *outside* the Holy Place, in the court in front of it; but the altar of incense stood in the centre of it

ANATHEMA MARAN-ATHA. "Anathema" is a Greek word denoting a thing or person devoted to God, and, as all such were put to death, devoted to perdition, accursed. "Maran-atha" is a Syriac expression, meaning "The Lord cometh," or "is come." So the whole phrase means, "accursed (when) the Lord cometh;" or "Maran-atha" stands alone. Compare "The Lord is at hand," Phil. iv. 5.

ANGEL is from the Greek word for a "messenger," and is used sometimes of "ministering spirits" sent by God to men with a message, &c., as in the Old Testament, Gospels, and Acts; sometimes of men so sent, as in the Epistles and Book of Revelation.

APOSTLE is from the Greek, meaning "one who is sent." The word is used of Christ (subordinately of John the Baptist), then of "the twelve," and Paul; all of whom had "seen the Lord," the essential qualification (*see* Acts i. 21—26). It is also used of men who are called the messengers or "apostles" of the Church (2 Cor. viii. 23; Phil. ii. 25), and finally of men who were of mark among the Apostles (Rom. xvi. 7), either because so called, or because highly esteemed by them.

ARK. The ark was a covered chest, or box: the word is also used of a coffin. Three important arks are mentioned, viz.:—

1. Noah's ark, the material of which is unknown (*Gopher* being untranslated).

2. That in which the infant Moses was hidden by his mother was made of the papyrus of the Nile, covered over with pitch, rendering it water-tight. It is not an uncommon thing at this day to see an Egyptian mother twist papyrus leaves into such a wicker cradle, smear it with pitch, cover it with a lid of wicker work, place her infant in it, and swim across the Nile, pushing the ark with its infant passenger in front of her.

3. The Ark of the Covenant was a chest (not a boat), made of shittim wood overlaid with gold, on the lid of which was placed the golden "mercy-seat," over which two cherubim extended their wings. It was made to preserve the two tables of stone, on which "the Covenant" between God and His people was engraven. It was 2½ cubits long, 1½ broad, and 1½ deep. Around its upper edge was a cornice of gold, and it was carried in front of the people on their march by the Levites, who bore it by means of two poles of shittim wood covered with gold, which were passed through two rings on each side of the ark. In it were also placed, by Divine command, an omer of manna, Aaron's rod which budded, and the books of the Law. On nearing Palestine, the priests carried it into the Jordan, whose stream stood still above them, but flowed on below, as long as the ark was in its bed. It was carried once daily round Jericho for six days, and seven times on the seventh, when the walls fell down. It accompanied the Israelites to Shechem, where the elders of each tribe laid their hands on it (after the cursings of the Law had been read from Mount Ebal, and the blessings from Gerizim), while all the Congregation swore to observe the Covenant. After the subjugation of the land, it was placed in the tabernacle at Shiloh, till the time of Eli, when it was taken into the camp, and captured by the Philistines, who carried it to Ashdod, placing it in the Temple of Dagon, whose image fell down before it and was broken. The plagues of emerods and mice compelled them to send it away at the end of seven months, and it was conveyed by two milch kine in a new cart into the field of Joshua at Beth-shemesh. From thence it was carried to the house of Abinadab at Kirjath-jearim, from whence David tried to fetch it; but on the way Uzzah was struck dead for touching it, and David, fearing to continue the removal, left it in the care of Obed-Edom the Gittite, where it remained three months. David then fetched it up to Mount Zion, and placed it in a tabernacle he had erected, where it continued till Solomon transferred it to his new Temple on Mount Moriah, placing it in the Holy of Holies. At the Captivity it is said to have been buried by Jeremiah the prophet. This ark is called in Hebrew *Arón*, not (as 1. and 2.) *Tĕbah*.

ARMOUR was in use in Saul's time. Goliath wore a brazen helmet, a coat of mail (weighing from 80 to 100 lbs.) greaves of brass on his legs, and a brazen target between his shoulders. He had also a spear, a shield, and a sword. Ahab was likewise encased in armour.

ARMOUR-BEARER. An attendant upon a warrior of rank, who bore his heavy arms (spear, shield, quiver, &c.).

ARMS. The chief offensive weapons were a sword, spear, javelin, dart, bow and arrows, sling, and dagger. In David's army there was a company of slingers. (For defensive arms, see ARMOUR.)

ART. The Egyptians were skilled in painting and sculpture before the Israelites settled in their country; but a rigid interpretation of the Second Commandment excluded the Jews from the culture of these arts, though they excelled in music and poetry. But God Himself authorised some departure from this strict interpretation, by ordering the brazen serpent to be made, and the two cherubim of gold for the overshadowing of the mercy-seat in the tabernacle. He also sanctioned the representation of the cherubim worked upon the veil, and the figures of twelve brazen oxen, on which the molten sea rested in Solomon's Temple. Mural paintings and wood-panelling in the decoration of houses; ivory carving on the royal thrones, and for the embellishment of palaces; chasing and embossing of pillars, candelabra, and other ornaments in metal, for adornment of the Temple and houses; embroidery in needlework, the interweaving of patterns and figures in tissue of wool, linen, and silk (for which Damascus was famous); and skill in dyeing (as Tyrian purple, &c.), are other evidences of the cultivation of art among the Hebrews and their neighbours.

ARTIFICER. An artist, and skilled workman in designing and executing works of art, especially in the casting, carving, and chasing of metals, carving of wood, and plating it with gold, the setting of precious stones, and designing of embroidered fabrics.

ARTILLERY is used as a general term for all kinds of projectile weapons, e.g. bows and arrows, javelins, darts, &c.

ASCENT. This word is used of a covered way connecting the palace of Solomon with the Temple. It was the private passage of the kings of Judah to the place assigned to them in the house of the Lord.

ASS. The ass was introduced into Palestine by Abraham, where its adaptability to the needs of a mountainous country made it the favourite medium of locomotion. The proverb, "A *whip* for a horse, a *bridle* for an ass," shows the estimation in which these two animals were respectively held by the Hebrews. The former was the symbol of the might and oppression of the Egyptian and Canaanite, the latter of the peace and rest of the promised seed; the former was associated with the worship of the sun, the latter was the sacred animal of the servant of Jehovah, protected by special enactments of the Mosaic Law. The large Babylonian ass was that on which kings, judges, and prophets rode: so that the expression, "Ye that ride on white asses," was equivalent to "Ye that sit in judgment" (Judg. v. 10). Hence, when Christ rode into Jerusalem on an ass, He was hailed as the predicted "Son of David." *See* Ridgway's "Sketches from the East," art. *Bethany*.

AVENGER. "Whoso sheddeth man's blood, by man shall his blood be shed," was, and still is, the universal law of the Semitic race, and its execution primarily devolved upon the nearest kinsman of the deceased, but extended also to the whole tribe. It overruled every other obligation, even that of hospitality; hence perhaps Jael's murder of Sisera was, according to the views prevalent in that age, justifiable, if not obligatory. The Hebrew code restricted this law by providing "Cities of Refuge," to which the manslayer might flee in cases of "manslaughter," until he had been tried before the Congregation.

BAALISM was the worship of Natural Causes, practised by the Canaanite race, and distinguishing them from the

Semites, who worshipped a Divine Primary Cause. The creed of the former was, that out of a self-existent chaotic deep sprang spontaneously the heavenly bodies and the earth; that, from the procreative power of the sun, acting upon the fertile womb of the earth, all visible matter was produced: hence, the significance of the abandonment by God of Ahab and his subjects to the sole influence of these natural elements, which resulted in the almost entire destruction of animal and vegetable life. The word "Baal" means *Master, Owner, Possessor*.

BAND of soldiers. This was the Roman cohort, the tenth part of a legion. It consisted nominally of six hundred men under the command of six centurions. A century really contained about sixty men. The "Italian band" was composed of soldiers from Italy; but the "Augustan band" consisted of native recruits, whose head-quarters were Cæsarea *Augusta* (so called in honour of the Emperor Augustus, in whose reign it was rebuilt), which was the centre of the military organisation in Palestine.

BARNS. The ancient granaries of Palestine were caves in the limestone rock, entered by an aperture in the ground, carefully concealed by a stone covered with turf or brushwood, to hide the grain from Arab depredators (Judg. vi. 11). Such subterranean caves may still be seen in use on the hill of Jezreel. Barns existed in Egypt in Joseph's time, and in Palestine in that of our Saviour (Luke xii. 18).

BASIN. Many basins are mentioned in the Bible. 1. A hand-basin, used for ablutions; probably the same as that in which the blood of the Paschal lamb was received for sprinkling the door-posts. 2. A covered basin, or tankard, used in the Sanctuary for drink-offerings and libations. 3. The "omer," or common domestic vessel in Egypt for cooking purposes, containing half a peck. 4. A foot-basin, in which our Lord washed the disciples' feet; probably the same as that which is called "washpot" in the Psalms.

BASKET. Baskets were of various kinds and sizes:—1. The *Cophinus*, reticule, or hand-basket, usually carried on the arm by every Jew (cf. Juvenal, Sat. iii. l. 14). It was this basket which each Apostle filled with the superfluous fragments after the feeding of the five thousand. 2. A light, open, wicker basket, used for carrying food upon the head. Pharaoh's chief baker carried upon his head several tiers of these, containing white bread and baked meats. Such are commonly represented on Egyptian monuments. 3. A market-basket, such as that in which the lad was hawking the barley loaves and fishes. 4. A larger kind, or store-basket, in which were gathered the fragments after the feeding of the four thousand. 5. A larger and stronger kind, used for hoisting supplies up to the battlements of a besieged city. It was in one of these that Paul was lowered down from the walls of Damascus.

BATH. Bathing was a luxury, or rather a necessity, in the hot climate of Egypt, and also in Babylonia; but among the Hebrews it was practised mainly as a religious ceremonial, for removal of legal pollution, or as the symbol of repentance; from whence arose the Ordinance of Baptism, which was the prescribed form for the admission of women proselytes into covenant with God in the Jewish Church.

BED. The word bed, wherever used in the Bible, must be understood to refer only to the mattress on which people slept. It was much thinner than anything we know under that name, and rather resembled a very thick quilt, which was rolled up and taken away during the day, and only spread at night, in no fixed place, but at the will of the sleeper, generally in the open air, on the housetop, protected from the summer sun by boughs of trees. Such open-air bedrooms may be constantly seen in Palestine at the present day. It was one of these little mattresses which our Lord bade the paralytic man roll up and carry to his home. It is the universal custom for the natives of Syria and adjacent countries to sleep on mattresses, spread upon the floor, and covered by a thick counterpane, the under sheet being tacked to the former, and the upper to the latter; but the poorest classes lie upon loose straw, their covering being the camel's-hair coat worn by day. Bedsteads of any kind are wholly unknown.

BOOKS. Hebrew books were anciently written upon whole skins of parchment, and sometimes of leather; but in Egypt on papyrus. At first they were written in whole lines the breadth of the skin, but subsequently the parchment was cut into strips and divided into pages, but only written upon one side. Each end was attached to a roller, with handles which were rolled inwards towards one another. The book commenced on the right side, and as each page was read, the reader rolled it round the roller in his right hand, at the same time unrolling a fresh page from that in his left. This was called "a roll of a book," and each book of the Bible formed a separate roll, which, when not in use, was carefully put away in a metal cylinder.

BOTTLE. Bottles were made of goatskin, which was stripped from the animal without cutting it open (after the head and feet had been removed). The inside of the skin was then dressed with tannin; the apertures at the legs and tail were firmly tied, and the skin filled with a decoction of bark and water until saturated. When used for wine, the skins were hung up in the houses, and so became smoked and shrivelled; hence the Psalmist's simile, "Like a bottle in the smoke." They were mended by stitching on a patch, and covering it over with pitch. They are still extensively manufactured at Hebron, and are used by the vendors of water and wine at Jerusalem, who carry them strapped to their backs, and draw the liquid from a tap fixed in one of the hind legs.

BRACELET. Bracelets for the arms and anklets for the legs were commonly worn by Eastern married women of all ranks, and were regarded as an eligible mode of investing money, since they could not be taken for the debts of the husband. They were usually cable-like rings, with an opening through which the wrist could be slipped; but the higher classes wore bracelets formed like broad bands, richly chased, jointed and closed by a pin passing through sockets. The anklets were similar in form, but frequently adorned with little bells. Both are still common in the East, with scarcely any variation in the patterns; they are of gold, silver, brass, and coloured glass, the last being extensively manufactured at Hebron. Those worn by the Hebrews were never jewelled; but men seem to have used bracelets as well as women (2 Sam. i. 10).

BREAD was mostly in the form of cakes, baked upon the hearth or in the oven; those eaten by the poor were made of barley-meal, with oil instead of butter. They were leavened or unleavened, and kneaded in a trough. Wheaten flour was common in Egypt, but a luxury in Palestine, and was one of the offerings in the Sanctuary. The Congregation were bound to offer fine flour for twelve cakes ("shewbread"), to be placed every Sabbath in two rows on the table of shewbread, which was to be eaten by the priests in the Holy Place.

BREASTPLATE. *See* PRECIOUS STONES, p. 91.

BREECHES. These were among the official vestments of the high priest, but did not form a part of the ordinary dress of a Hebrew man. A Syrian of the present day wears a sort of petticoat, gathered in at the waist and ankles, two holes only being left at the bottom for the feet to pass through. The women wear cotton trousers, concealed by a sheet (*Izzar*) worn over the head, which envelopes the whole figure; but those of the Lebanons wear jackets and trousers of coloured stuff, without veils or other outer covering.

BRICKMAKING, as described in Exodus, may still be seen in Egypt. Outside Cairo are extensive brickfields, with vast hills composed of the *débris* of centuries, where bricks are daily made of a clay so little tenacious that it is mixed with short straw to bind it together. Ancient bricks have been found in that part of Egypt bearing the brand of Thothmes III, whose date is as far back as the Exodus.

BRIDE. A bride was bought from her father by the bridegroom, the negotiations being conducted by the friend of the latter, who was responsible for all the preliminaries up to the actual marriage. After her espousal she was placed under the charge of trustworthy matrons. She was subjected to a course of purification (Esth. ii. 12), preparatory to her marriage. At the latter she was attended by a company of virgins, who followed her to her new home, in the nocturnal procession, when escorted thither by the bridegroom. The Bride is regarded, in both Testaments, as a type of the Church. *See* MARRIAGE.

BRIDEGROOM. A preparation, with fasting, before marriage, was required of every Jewish bridegroom, who was clothed at the ceremony in a "robe of righteousness." (*See* COAT and VESTMENT.) He was a type of Christ.

BURIAL of the dead was practised by the Hebrews from the earliest times, and three of their most ancient cemeteries still remain, viz. Machpelah, Shechem, and the Valley of Jehoshaphat. Cremation was only used for the bodies of persons who were denied religious burial; "the burning for the dead," was that of sweet perfumes, as a mark of especial honour, at the funeral of kings and other distinguished persons. Embalming was common in Egypt in the time of Joseph, from whence the Israelites derived the custom of winding the bodies of their dead in fine linen cloths, with sweet spices. Burial was always extra-mural, and the dead were carried to the grave on biers, accompanied by the

wailing of their friends, especially of women. The days of mourning were thirty. Burial was refused to criminals; and the "burial of an ass" was exposure to birds and beasts of prey. Tombs were usually in caves in the limestone rock, and were closed by a stone at the ends, or on the surface; the mouth of some is guarded by a complication of stones, each "sealing" the other. Around Jerusalem are large caves, containing many chambers or vaults for bodies, resembling the Roman catacombs; there are likewise some in the rocks around the Church of the Holy Sepulchre.

BUTLER, or cup-bearer, held an honourable office in royal households, since the king's life was in his hand, he being held responsible for the purity of the liquor and its freedom from poison. Nehemiah faithfully discharged this duty to the Persian king, to whom his race was in humiliating slavery.

BUTTER. The Hebrews were ignorant of the art of *churning* butter; but they made a kind of clotted cream by subjecting new milk to fermentation, which imparted to it a pleasant acid flavour somewhat resembling that of lemon cream. Even now churned butter is never used by native Syrians, but this clotted cream, called *Lebban*, continues to be universally consumed, as one of the most refreshing necessaries of daily life. This was doubtless the "butter in a lordly dish" which Jael brought to Sisera, when she had "opened a bottle of milk."

CAMEL'S HAIR. Raiment of camel's hair was not a skin, but a coat of cloth, woven from the hair of the camel. Such is the ordinary outer garment of the Bedawin Arab of to-day. The present common dress of a shepherd on the hills of Judæa is a loose coat of camel's hair, in broad stripes of black and white, girt around the loins with a leathern belt. It has narrow sleeves, does not come below the knee, and seems to be his only garment except short drawers. This was, doubtless, the raiment of John the Baptist.

CANDLE was an earthenware lamp, shaped like a butter-boat partially covered over, in which oil was burnt, the wick protruding through a lip or spout. It was set on a pedestal of the same ware; and was either united to this "candlestick" by a handle, or the two were moulded in one piece. The woman seeking her lost piece of silver would have this candlestick in one hand, and a short hand-broom in the other, as she stooped and swept the house.

CHAMBER is the general term for any room in a house. It is only in the houses of kings and nobles that it means a "bed-room," since the majority of houses were only one story high. The "upper chamber," or "upper room," was an apartment on the highest story, set apart exclusively for religious purposes, in which daily family or private prayers were said, circumcision and the rite of matrimony performed, the passover eaten, and the dead laid out, &c. It contained only one window, always turned towards the Temple at Jerusalem. With the poor, the flat roof of the house served this purpose.

CHARGER. A large, round, deep dish, called in Deborah's Song, "a lordly dish."

CLOTH was woven, dyed, and fulled with soap, by the Hebrews, and was made from flax, silk, and wool. The saticloth, made from the wool of Cilician sheep, was a great article of commerce in the Mediterranean, and was largely used as a covering for tents in Syria. Its manufacture was the trade of Paul, Aquila, and Priscilla. The Tyrian purple dye (sold by Lydia) was unequalled.

COALS. There is no coal in Palestine, though lignite is found. A "fire of coals" most probably means a charcoal fire.

COAT was the square garment of fine lamb's wool ordered by the Law to be worn by every male Israelite, to remind him of his duties; there was a hole in the centre, for the head to go through, and the garment hung down before and behind. At each corner were fringes, symbolising the enactments of the Law, and a hem of blue, representing the holiness of God's people. It was his coat by day, his covering by night, and his shroud in the grave; if pledged, or seized by a creditor, it must be returned at sun-down. This was the seamless coat of Jesus, whose hem the woman with the issue touched. *See* Ridgway's "Sketches from the East," art. *Childhood of Jesus.*

CONDUIT. To remedy the deficiency in the supply of water at Jerusalem Solomon dug reservoirs, which still remain, in the hill country of Judæa, from whence he conducted the water to the pools of Gihon, on the sides of Mount Zion. A conduit, hewn out of the solid rock, 1,750 feet in length, unites the Pool of Siloam (now called the Virgin's Fountain) with Bethesda, in which an ancient inscription has recently been discovered.

CORN. Rubbing corn in the hands on the Sabbath, and even walking on ripe grass, which might tread out the seed, was forbidden by the precepts of the Elders, as equivalent to threshing.

CORN (treading out). In Syria and Asia Minor, at the present day, grain is trodden out of the ear. The unthreshed wheat is laid upon the ground in a circle, and a yoke of oxen driven round and round over it, dragging after them a heavy log of wood, on the under surface of which are inserted rows of thin flint stones, about two inches apart, and projecting half an inch from the surface. On this the driver stands, or sometimes sits in a chair.

COUCH was the framework on which, in the houses of the rich, mattresses were spread to form divans for use by day.

CRUCIFIXION was unknown to the Jews, until introduced by the Romans, who only used it for the punishment of slaves and the lowest malefactors.

CUSTOM (the receipt of). The dues or taxes paid on persons and goods transported across the Sea of Galilee.

DANCING was anciently practised as a religious ceremonial (e.g. Miriam, David, the Shilonites, &c.); but, in later times, dancing girls formed a part of the amusements provided for guests at feasts (e.g. Herodias' daughter).

DAYSMAN. One who fixes "a day" for hearing and arbitrating on some dispute. Compare 1 Cor. iv. 3, where "man's *judgment*" is in the Greek "man's *day*."

DEPUTY. The governor, or vicegerent, *deputed* by the Roman Emperor or Senate to represent them in their distant provinces. Disturbed districts were immediately under the Emperor, whose deputy was called pro-prætor, a military officer in command of an army of occupation; while peaceful ones were under the Senate, whose deputy was a pro-consul, a civilian.

ELDERS. A body of men, selected for wisdom and experience, to administer justice in their respective localities. Moses chose six from each tribe to aid him in the government of the Israelites. A similar body, called the Sanhedrin, was the executive and deliberative council after the Captivity.

FARTHING is (1) the Roman *as* (Matt. x. 29, Luke xii. 6) =about one halfpenny English; (2) the Roman *quadrans* (Matt. v. 26, Mark xii. 42), which was the fourth part of an *as*.

FOWLS. "Fatted fowl" (probably turkeys) formed part of the delicacies of Solomon's table. The cock, hen, and chickens are mentioned in the New Testament, but never in the Old. They were unknown in Palestine till after the Captivity.

GABBATHA. The Roman "pavement" of the court-yard in front of Herod's "Judgment Hall" (from which the name arose) may now be seen in the cellars under the Convent of the Sisters of Zion.

GALL was given to persons under crucifixion, to deaden the pain.

GARDEN. That part of Jerusalem where the Church of the Holy Sepulchre stands was outside the city when it was destroyed by Titus. He encamped on that side, and took possession of "the gardens," which covered this quarter, outside the Gennath (or Garden) Gate, where were the tombs of high priests and other illustrious men. The foundations of walls still mark the city boundary. The *Garden of Gethsemane*, with its ancient olive-trees, is still preserved at the foot of Mount Olivet. The "*garden house*" (2 Kings ix. 27) was the town of En-gannim (now *Jenin*).

GARMENTS. The garments of Syrian men in the present day differ but little from those worn in the time of Moses. The chief are a coarse linen shirt, linen drawers, loose pantaloons (*see* BREECHES) with a girdle to sustain them, an inner vest buttoned to the throat, a long loose robe with a leathern girdle, an embroidered cloth or velvet jacket, a *kaffieh* or silk handkerchief for the head (secured by a cord), hose and sandals. Besides these, a long loose robe with short sleeves was worn in full dress (instead of the jacket or girded robe), and the *aba*, a coarse cloak of goat's or camel's hair, very large so as to form a covering by night as well as by day; it was the former our Lord laid aside when He washed the disciples' feet, and the latter with which Elijah smote the waters of Jordan. Women's dress varied according to their estate in life (e.g. maid, wife, or widow). It differed from the men's principally in the veil and cap, fitting close to the head and concealing

the hair, and profusely covered with gold and silver ornaments and with charms. The list of female clothing in Is iii. 18—23, is scarcely intelligible.

GATE. The gate of a city was the place of public assembly, for business, judgment, and legislation. It was the exchange, court-house, and council chamber of modern times. Over the gate at Mahanaim was a chapel, where David mourned for Absalom; at the gate of Hebron Abraham bought Machpelah; at that of Shechem the covenant of intermarriage was made with Jacob and his sons; and at Bethlehem, Boaz made his contract of marriage with Ruth.

GROVE is often a mistranslation for the *wooden image* of Ashtaroth, or Astarte, the moon, or chief *female godess* of Baalism.

HELL is from a root meaning "to hide," so that the original sense is "the hidden or unseen place" (Skeat). It serves as the translation of two words, viz. 1. *Sheôl* (Heb.), or *Hades* (Gr.), the abode of departed spirits, as in the Apostles' Creed. 2. *Geenna* (Greek form of Heb. Gê-hinnôm), the Valley of Hinnom, the dark gorge on the west side of Jerusalem, where was the furnace (*Topheth*) in which idolaters offered human sacrifices, and "made their children to pass through the fire to Moloch;" and in which persons convicted of aggravated wilful murder were burnt to death; hence it was synonymous with a place of torment—"hell-fire" (Matt. v. 22).

HOSPITALITY. The exercise of hospitality was incumbent on every Hebrew, but generally devolved upon the chief of a tribe or head of a city, who was bound to provide the wayfarer, free of expense, with food and lodging for himself and his beast, and water for his feet. *See* INN.

HOUSES generally were only of one story, but in towns the rich built theirs of two or three stories, of which the ground-floor contained the day-rooms, the first floor the bed-rooms, the third a devotional room or upper chamber. The roof was formed of rafters, across which was laid a wattling of branches or brushwood, covered over with mud or mortar, in which tiles were embedded for throwing off the rain. This roof was reached by an outer staircase, and an entrance into the upper room (as in the case of the man with the palsy at Capernaum) could be easily effected by removing the tiles and mortar, and pushing aside a few of the sticks. These larger houses were frequently built in a quadrangle, approached by gates with a wicket-door; the courtyard had its fountain and sheds for the cattle, while the roof was the garden, playground, and drying-ground, and therefore ordered by the Mosaic Law to be fenced in with a battlement.

HYMN. The hymn sung by our Lord and His Apostles after the Last Supper was the "Great Paschal Hallel," or "Hymn of Praise," consisting of Pss. cxiii.—cxviii.

INN, or Khan ("a night's rest"), was originally a plot of ground, near a spring or well, allotted for the use of travellers as a camping ground. This was often secured by a wall or fence. In later times, some wealthy prince or benefactor raised the wall, built a few arches, united them to the wall by a roof, closed them with doors, and separated them by partitions, thus providing a separate room for each party; while the cattle were littered in the central open space, or in sheds abutting on the outside wall, or in natural caves around it. Such was "the inn" at Bethlehem. *See* Tidgway's "Sketches from the East," art. *Bethlehem.*

JEWELS. Precious stones are nowhere mentioned in the Bible as personal ornaments, except in connexion with religious worship, but "jewels of gold and silver" were so worn, the chief of which were bracelets, anklets, chains, ear-rings, brooches, and medallions on the forehead. All these were worn by women; but men wore bracelets, official gold chains, and signet-rings. The Ishmaelites wore ear-rings; and the Amalekites adorned the necks of their camels with gold chains.

JOT, or *Yod*, the smallest letter of the Hebrew alphabet.

JUDGE. In the time of anarchy after Joshua's death, a "judge" was a religious and political patriot, inspired with zeal to head a revolution against tyrannical oppression, or to resist threatened invasion. He rallied round him a voluntary army, and was temporarily invested with supreme power, which he laid down when the emergency was over; but the exercise of this power gradually became more permanent, until it was terminated only by death. It was ultimately divided between a civil and a military officer, the former being the high priest, who added to his sacerdotal duties judicial functions also. Thus the way was paved for a permanent monarchy. "The judge" in the New Testament was in Jerusalem a member of the Sanhedrin, in provincial towns one of the "rulers of the Synagogue," who combined the regulation of Divine worship with the functions of a magistrate. "The officer" was his attendant in both capacities; the *Chazzan* "the minister" (or verger) of the Synagogue and policeman of the court of justice.

KIN. The distinctions of kindred were not accurately defined, and there was a paucity of words to express them; thus all collateral relations were called "brothers" or "sisters," those of further degree were "cousins," and descendants in the direct line, however remote, were "sons" or "daughters."

LANDMARKS were usually a single block or small pile of stones laid upon the ground, and are still so in Palestine; hence the severe curse upon their removal. In Egypt, the land had to be re-measured and allotted after each inundation of the Nile.

LANTERNS are still commonly used in Jerusalem; any one going through the streets at night without a light is liable to be arrested as a dangerous character. A servant holds the lantern close to the ground, immediately in front of his master's feet—a practice rendered necessary by the entire absence of pavement, and by the numerous obstructions in the streets of Eastern cities; cp. "Thy word is a lamp unto my feet, and a light unto my path" (Ps. cxix. 105).

LEATHERN-GIRDLE. Worn round the loins, over a loose coat, woven in camel's hair or wool, and reaching to the knee; it is still part of the ordinary dress of a shepherd on the Judæan hills.

LINEN CLOTH was the cere-cloth, imbued with unguents and spices, in which a dead body was wrapped as a partial embalmment, where the poverty of the relatives precluded them from undertaking the complete process.

LOCUSTS. On the 1st and 2nd of June, 1881, in the vicinity of Ephesus, the writer saw the whole heavens black with the flight of millions of locusts, brought up by the East wind, and witnessed the consternation of the inhabitants at the certain destruction of their corn crops, already ripe for harvest. It was obvious that no human power could avail against such an invasion.

MANTLE. *See* GARMENTS.

MARRIAGE. This ceremony was performed in the "upper room" of private houses. The betrothed pair stood under a canopy, the bride being veiled, both wearing crowns, which were several times exchanged during the ceremony. The officiating minister was not a priest, nor necessarily a rabbi, but an elder, who, standing behind the canopy holding a cup of blessing, invoked a benediction on the assembly. He then gave a cup of wine to the betrothed, who pledged one another, the bridegroom draining his cup, dashing it to the ground, crushing it with his heel, and swearing fidelity until its powdered fragments should be reunited. The marriage contract was next read, and attested by each person present drinking of a cup of wine. The friends next walked round the canopy, chanting psalms and showering rice upon the couple. The ceremony was concluded by the elder invoking the seven blessings upon them, drinking the benedictory cup, and passing it round the assembly. It was for this cup that our Saviour supplied the wine at Cana. After dark, the bridegroom led the bride homewards, attended by the friends of each, while others joined the procession on its way, bearing hymeneal lamps in token of respect. Arrived at the bridegroom's house all were invited to a feast, which by the rich was repeated for seven nights, the festivities being prolonged to a late hour. *See* Ridgway's "Sketches from the East," art. *Cana.*

MEASURE. In Eastern markets, it is very common to see the seller press down the grain into the measure, then pile it up into a pyramid, until it trickles down the sides, when he pours it into the lap (or "bosom") of the flowing garment of the buyer.

MILK. The mountainous nature of Palestine seems ill adapted for the pasturage of cows, and the milk with which it "flowed" must have been chiefly the product of goats. The latter are frequently mentioned in Scripture, but cows seldom, and mainly in connexion with the plains of Philistia, Esdraëlon, &c. "Butter of kine," from its peculiar designation, would seem to have been a luxury, while the undulating downs would produce goats' milk in abundance, far beyond what could be expected from such a limited area. *See* BUTTER.

MILL was not a building, but a pair of millstones of granite or basalt, placed one upon the other, the lower one being larger and stationary, and the upper loose, with a hole in its centre into which the corn was put, and it was turned briskly round by two wooden handles, fixed opposite to each other in its upper surface near

the circumference. A woman seated on the ground, on each side of it, moved a handle in the same direction, each passing it on to the other, and so whirling the stone round. The "nether millstone" became a proverb for weight and hardness. The Mosaic Law forbade the seizure of millstones for debt.

MITE (Gr. *lepton*, Mark xii. 42, Luke xii. 59, xxi. 2), from the same root as *minute*, anything very small. "Sche cast two mynutis, that is, a ferthing" (*Wycliffe*). Very small coins, known as "beggars' money," not current in the market (being scarcely of estimable value), may still be seen used as alms in Asia Minor.

MONEY. The coins mentioned in the Bible mark the supreme power predominant at the time; thus, we have the Hebrew talent, shekel, maneh; the Persian daric; the Greek drachm and stater; and, lastly, the Roman denarius, as, and quadrans. In our Lord's time these were all current in the market, but the offerings in the Temple had to be made in the Hebrew coinage, which was circulated in Palestine alone, where, however, Roman money was found to be the more convenient medium of traffic. Hence, money-changers became a necessity, and during the great festivals they removed from their shops in the city to stalls within the sacred precincts, where worshippers from all parts thronged to make their offerings.

MOTE. A small particle, like those which are brought to light by a ray of sunshine (Eastwood and Wright, "Bible Word-Book").

NECROMANCER. One who professes to foretell the future by consulting the spirits of the dead, as the witch of Endor.

NETHINIMS were the descendants of those Gibeonites whom Joshua reduced to slavery, making them hewers of wood and drawers of water for the Sanctuary (Josh. ix. 27). They accompanied the Jews to and from captivity, and lived with the other servants of the Temple on Ophel, a small hill south of Moriah.

OBEISANCE was the salutation of an inferior to a superior. It consisted of bowing the head and body forward, with the hands extended, and their palms turned downwards. It varied from a slight inclination, to complete prostration, with the forehead and hands in the dust, according to the rank of the person saluted.

OBSERVER OF TIMES was one who foretold events, or chances, by observing the motions of the clouds.

OMEGA. The last letter of the Greek alphabet, used, with Alpha, to express the eternal existence of the Son of God.

OMER is an untranslated Egyptian word, being the name of the most common domestic bowl, or kit, used by the Fellahs of Egypt for a vast variety of household purposes, and adopted from them by the Hebrews. It held about half a peck.

ORACLES were the responses gained by divination. They were supposed to be supernatural revelations through divinely-inspired persons. Such were the oracles of Delphi, &c., and of the girl at Philippi. In Egypt, divination was practised by means of cups (*Cylicomanteia*). Among the Hebrews, God allowed enquiry to be made of Him through Urim and Thummim (q.v.), and prophets, and gave oracular responses, even in temporal matters (e.g. military campaigns, &c.). The revelations made to Moses in the Law are called "the Divine oracles:" hence the word is also used for the *place* where a prayer is offered for advice, and an answer given; "toward Thy holy oracle" (Psalm xxviii. 2).

OVENS are still, in the East, rough erections of brick or stone, detached from houses. In Palestine, they are often hollowed out in the rock, with chimneys of mud, and the fuel consists mainly of dried weeds, stubble, and dung baked in the sun.

PENNY. The Roman *denarius*, value about $8\frac{1}{2}d$. In our Lord's time it would seem to have been a fair day's wage for a labourer in a vineyard.

PHYLACTERIES. The Hebrews were commanded to have the enactments of the Law on their hands and as frontlets between their eyes, and to write them on the door-posts of their houses, that they might always see their duty before them to guide and restrain their actions (Deut. vi. 9). They were familiar with the Egyptian custom of wearing amulets on the forehead, and of inscribing mottoes on the walls of their houses. They therefore wrote the summary of the Moral Law (Deut. v. 6, 21) on three strips of parchment; two of these they rolled up, and placed in two small cylinders or cups of skin or leather about the size of a wine-cork, binding one on the forehead, the other on the centre of the back of the right hand with leathern straps, that of the latter encircling the forefinger and palm, each thrice, and the fore-arm nine times, in three triplets, so that each formed the representation of the first letter of *Shaddai* ("The Almighty"). These are called Phylacteries, and are still worn by Israelites in their houses. The Pharisees added other enactments, forming three little square volumes, which they bound together upon their persons. The third parchment was placed in a case of wood or metal, called a *Mezuzeh*, and affixed to the posts of their outer door and gates. It had a small aperture in front, through which was seen the word *Shaddai*.

PILLOWS were wooden stands supporting a crescent-shaped frame thickly padded, which fitted into the arm-pits, sustaining the body, when seated upon a divan, or on the ground with the legs tucked under it, the usual posture of an Eastern man or woman when in repose.

PINS were made principally of wood, and were often the spikes of the nubk thorn (about two inches long), cut with a small portion of the branch to form a head. The wealthy used ivory pins, great numbers of which have been found at Pompeii.

PLOUGHING. The plough was, and still is, a rough instrument made of a few stakes, easily carried to and from the field on the shoulder of the labourer. It had a coulter and ploughshare, but merely scratched a small groove in the surface of the soil, which could only be broken up when softened by rain. Hence, ploughing in winter and spring is very common, and, for mutual protection, the ploughers work in companies, often to the number of twelve ploughs with their respective yokes of oxen, one sower being sufficient to follow the whole. The harrow is little used. Progress is slow; corn may be seen in all stages of growth, and seed-sowing at the same time, in the same field.

POLITARCHS (Acts xvii. 6). This word, rendered literally "rulers of the city," has been found, from an inscription still legible on one of the gates of Thessalonica, to have been the official title of its chief magistrates.

POOLS. Jerusalem, being on the top of a mountain, had an insufficient water supply. One never failing spring, issuing from Mount Moriah, was collected in the pool of Siloam, and its overflow in the well of Joab. At En-rogel, besides these, were the two pools of Gihon on the western shoulder of Zion; that of Hezekiah, by the Jaffa Gate; that of Bethesda, and that now called *Birket Sera'i*, near St. Stephen's Gate, fed from a spring or reservoir under Pilate's house and the adjoining barracks. The houses of the wealthy had, and still have, extensive cisterns for storing rain-water. *See* CONDUIT.

PORTERS were "the door-keepers" and police of the Temple. They lived on the adjoining Mount Ophel. They were divided into companies, under the command of the "Captain of the Temple," and one division was always on duty, keeping guard day and night. It took twenty of them to shut the great brazen gates (Acts xxi. 30).

POTTAGE, made of red lentiles boiled in water, is a savoury and highly nutritious dish, of which the Arabs at the present day are especially fond.

POTTERS, turning the tables with their feet, and moulding with their hands the clay as it spins round upon the table, are constantly to be seen in the East. In Egyptian literature, the potter is used to illustrate the work of the Supreme Being in the creation of man.

PRAYER. The ordinary attitude of prayer was standing, with the arms stretched forward, the hands extended with the palms upwards, and the face raised towards heaven. It was in this posture that Moses was sustained all day by Aaron and Hur during the battle at Rephidim. The next was one of adoration, or "worship," the head bent forward, the body stooping, the hands resting on the knees. Penitential prayer was made kneeling, with the body inclined forward or prostrate, the forehead and hands resting on the ground.

PRESBYTERS (*see* ELDERS, of which it is the Greek form) was the general name given to those appointed to exercise authority in a community. They were chosen for their mature age, experience, and wisdom; sometimes elected by the tribes, sometimes selected by higher powers. They interpreted the Law, decided doctrine, judged causes, exercised discipline, but discharged no priestly function.

PRIEST. In patriarchal times, the head of each family was its priest, and the chief of the tribe its high priest. Under the Mosaic dispensation, the family of Aaron and their descendants were set apart by God to discharge all the sacerdotal functions of the whole nation. These, being prospective of Christ the true High Priest, were concentrated in Him; and He called to Him "twelve disciples," whom He named Apostles, and afterwards other seventy also, whom He sent two and two before Him. Before His ascension He breathed on the former, saying, "Receive ye the Holy Ghost;" "As My Father

hath sent Me, even so send I you;" "Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

PROPERTY, by Hebrew Law, could not pass out of the family; if mortgaged or seized by creditors, it reverted to the owner in the following year of jubilee. The earliest recorded conveyance of property to a purchaser and his heirs is that of the field of Machpelah by Ephron to Abraham.

PROPHET is one who speaks for another. A prophet of the Lord is a term applicable to one who predicts, forewarns, proclaims glad tidings, instructs, or exhorts, as a messenger of the Lord. In Scripture it is used in all these senses.

PUBLICANS were native Jews, who farmed the taxes from the Roman knights, who in turn farmed them from the Imperial treasury. The taxes were annually let to the highest bidder, who paid each instalment in advance, recouping himself by collecting the taxes from the people. As many of these arose from an *ad valorem* duty on produce, stock, and land, of which the publican was also the assessor, his opportunities for extortion were unlimited: and as the tax was the result of subjection, its collector was regarded as a political renegade and a social outcast.

PURIFICATION was not so much a cleansing of the flesh from dirt, as a ceremonial washing from the typical pollution imparted to a sanctified people by contact with heathens or sinners, or their symbols. Cups, pots, plates, food bought in the market, were washed before use, lest a heathen or a sinner might have touched them. So every impure act virtually excluded the participator from the presence of the all-pure God, and needed to be expiated by a fresh baptism or sacrifice.

PURSE. A leathern bag attached to the girdle.

QUATERNION. A Roman guard of four soldiers, detailed to act as sentries over a prisoner. In the strictest custody (as in the case of Peter), each hand of the prisoner was handcuffed to a separate soldier, inside the cell, while the other two kept sentry outside the door. These four were relieved every three hours day and night, so that there were four quaternions required for one day's service, and four for the night watches. To the quaternion charged with Christ's crucifixion His clothes fell as a perquisite.

QUICKSANDS. The greater and lesser Syrtis, near Tunis, on the N.E. coast of Africa.

REFINING-POT. The crucible, in which gold was melted to a white heat, and the impurities skimmed off, so that only the purest metal remained.

RUDDERS. Ancient vessels were steered by two oars or paddles, passed through the vessel on each side of the stern. When the vessel was stationary, they were lashed to its side by "bands," which were also used to secure and steady the paddle when in use.

SALUTATIONS between one wayfarer and another, and to labourers in the field (such as "Peace be to you!" "The Lord prosper you!" "We wish you good luck," &c.), are in daily use in Syria. A nearer greeting, answering to our shaking hands, consists in placing the right hand upon the forehead, then upon the mouth, next upon the heart, lastly extending it towards the person greeted, symbolising, "With my head I worship, with my lips I honour, with my heart I love thee."

SANCTUARY. *See* TABERNACLE.

SHECHINAH. "A term used by the later Jews, to express the visible majesty of the Divine Presence, especially when resting, or dwelling between the Cherubim on the mercy-seat in the Tabernacle and in the temple of Solomon" (Smith's "Dictionary of the Bible").

SHIPS. Alexandrian corn ships carried one large square sail, which was lowered upon the deck. In a storm the strain upon the hull was very great; the planks were liable to start, and the ship to founder; to avoid which they passed stout cables under the keel, drawing them tight to each gunwale by grappling irons; they then turned her head to the wind, hoisted a storm-sail for steering, and drifted. "Ships of Tarshish" were large Phœnician trading vessels, plying between Tyre and Tartessus in Spain. They passed the Straits of Gibraltar, crossed the Bay of Biscay to Britain, and doubled the Cape of Good Hope. Hence they gave their name to all merchantmen.

SHOE. Shoes were only soles strapped under the foot. To unloose their clasp (or latchet), bring them, or carry them away, was the office of the lowest slave. "To pluck off the shoe" was the striking of a contract, like signing and sealing a document. To kick, or cast off, one's shoe over a person, was the symbol of his greatest humiliation, like treading on his neck; while to wash the feet of another was an act of abject servility (e.g. "Moab is my washpot"). To shake off the dust from the shoe was an imprecation of a curse upon individuals, a declaration of war against nations.

SOAP. Both *Borith* and *Natron* are translated "soap" in the A.V.; the former was some cleansing preparation of a vegetable alkali (the *Kali* of the desert); the latter was the product of Egypt, i.e. nitre. Extensive hills of alkali refuse are still seen at Ramleh, Gaza, Jerusalem, Edlip, &c. Those at the last-named place must, from their vast extent, have been the accumulation of very many centuries. Near to each of these places were large olive groves, from whence the fruit bearing the oil was obtained. At this day there are many wealthy soap manufacturers, to whom most of the olive groves in Central Palestine are mortgaged. (Cp. Parable of the Unjust Steward.) The manufacture of soap is still very extensively carried on in all parts of Syria.

STAFF was the long walking-stick, like an alpenstock, so necessary to the pedestrian in a mountainous country. Its metaphorical use in Scripture is very frequent.

TABERNACLE. An oblong tent, with a wooden framework covered with cloth and skins, made by God's order as a moveable place of worship in the wilderness. It was set up, taken down, and carried by the Levites; when stationary, the Pillar of Cloud rested on it. It consisted of a small inner room, the "Holy of Holies," containing nothing but the ark with its mercy-seat, entered only on the Day of Atonement by the high priest alone; and a larger room, the "Holy Place, or Sanctuary" (in which were the altar of incense, table of shew-bread, and golden candlestick), used for the daily service. These two were separated by a thick veil. When settled in Canaan Joshua set up the tabernacle at Shiloh, where residences for the priests were added to it, and it assumed so permanent a character that it is even called "the temple" in 1 Sam. iii. 3. After David had set up a new tabernacle on Zion for the reception of the ark, the old one at Shiloh fell into disuse.

TABLE (writing). The Law was engraved upon two stone slabs. Subsequently "writing tables" (or tablets) were in common use, made of wood whitened, and written upon with a black fluid, like the modern Arab slate, or covered with wax and written upon with a metal pencil or style, like the Roman tablet.

TABLE. The Hebrews in the time of our Lord had adopted the Roman custom of reclining at table on cushioned divans, resting themselves on the left arm. The tables were in three portions, forming three sides of a square, the seats being placed along the outer sides, and the servants waiting in the inside. The seat of honour was that on the right of the host, who sat in the middle of the cross-table; the honoured guest thus reclined, as it were, on the bosom of his host. The places next in honour were the centres of each side-table, for generally only three persons occupied a table. This was, doubtless, the form of table used when our Lord ate the "Lord's Supper" with His Apostles; as also when He dined with Simon the leper, and when the woman came behind the divan and wept upon His extended feet.

TABLETS, mentioned by Isaiah (iii. 20) among a woman's ornaments, are still in use. They are little cylinders (like bodkin-cases) of wood or metal, attached to chains, and used as charms, in which women place little rolls of parchment on which their secret wishes are written. The R.V., however, renders the Hebrew word "perfume boxes."

TEETH. "I have given you cleanness of teeth...want of bread" (Amos iv. 6). It is still customary for beggars in Palestine to scrape their teeth with their thumb nails, and then display the clean nail to those from whom they crave alms, as an evidence that no food has been masticated that day.

TEMPLE was the name given to the whole sacred precincts of Mount Moriah, including the "fane" erected by Solomon on the summit, the various "courts" of Israelites and women, each on their separate platforms below it, and the great area, "court of the Gentiles," at the foot of this pyramid of "courts" and steps. The "fane" was a permanent copy of the temporary tabernacle, so far as its ground-plan was concerned, having its "Holy of Holies" (through whose floor projected for a few inches the time-honoured apex of Mount Moriah), its "Holy Place," in which, however, there were ten tables of shewbread and ten golden candlesticks (five of each on each side), and the great brazen "laver" standing on twelve brazen oxen, with their faces outwards. It occupied only one-third of the uppermost platform, the rest being the "court of burnt-offering," in which was the great altar. Below the first series

of steps (extending round three sides) was the "court of Israel;" below the next flight, the "court of women;" and at the base of the succeeding flight of steps was a trellised fence, on which were "notices" in various languages, warning none but the circumcised to pass within the sacred enclosures. Then came the great area, "court of the Gentiles," extending 600 feet each way, but nearly doubled in its extent by Herod the Great. This area was reached by a succession of terraces or steps, cut in the face of the mountain on its eastern and southern sides.

TERAPHIM were little household gods of clay, often carried about the person as charms, and had their origin in Mesopotamia. These were the images which Rachel stole from her father's house, and which the Assyrian settlers in Samaria brought from their native lands, and worshipped together with the true God.

TITLE, or superscription. Over every crucified malefactor was inscribed his name, residence, and offence. This was the official warrant for his execution, and was copied from the register in which his sentence was recorded. What Pilate "had written" on the cross of Jesus he "had written" also in the official record, which it was illegal for him to alter.

TITTLE. The fine, minute stroke which often distinguishes one letter from another in the Hebrew alphabet.

TOMB. *See* BURIAL.

TOPHET was the furnace in the Valley of Hinnom in which human sacrifices were offered. It derived its name from the tabrets (*Topheth*) with which they drowned the cries of the victims. *See* TABRET (Section XLIV, p. 93); also HELL.

TREASURE. On account of the insecurity of property, it is still usual in Palestine for the owners to bury their money and valuables in the ground. That this was the case in our Lord's time is proved by the occasional discovery of coffers of Roman coins of that date, whose owners had doubtless been killed or died suddenly, without revealing the place of their concealment.

TREASURY was a vestibule in the Temple of Herod the Great, in which were placed thirteen large money-chests with trumpet-shaped mouths, into which the worshippers dropped their offerings for the maintenance of the public services of the Temple.

TRIBUTE was of two kinds: 1. The half-shekel, which every Jew, wherever resident, was bound to contribute for the maintenance of the Temple. 2. The tax, custom, dues, &c. exacted from them by their Roman subjugators for the maintenance of the civil authorities. The former was paid in Jewish, the latter in Roman coin. It was the former which our Lord paid with the money from the fish's mouth, and the latter which bore Cæsar's image and superscription.

UNDERGIRDERS. *See* SHIPS.

UNKNOWN GOD. An altar at Athens was thus dedicated. It was probably a thank-offering for some special deliverance, of which the Athenians could not identify the author.

UPPER ROOM. *See* CHAMBER.

URIM AND THUMMIM ("Lights and Perfections"). These were the sacred symbols (worn upon the breastplate of the high priest, "upon his heart"), by which God gave oracular responses for the guidance of His people in temporal matters. What they were is unknown; they are introduced in Exodus without explanation, as if familiar to the Israelites of that day. Modern Egyptology supplies us with a clue; it tells us that Egyptian high priests in every town, who were also its chief magistrates, wore round their necks a jewelled gem, bearing on one side the image of Truth, and on the other sometimes that of Justice, sometimes that of Light. When the accused was acquitted, the judge held out the image for him to kiss. In the final judgment Osiris wears round his neck the jewelled Justice and Truth. The LXX. translates Urim and Thummim by "light and truth." Some scholars suppose that they were the twelve stones of the breastplate; others that they were two additional stones concealed in its fold. Josephus adds to these the two sardonyx buttons, worn on the shoulders, which, he says, emitted luminous rays when the response was favourable; but the precise mode in which the oracles were given is lost in obscurity.

VESTMENT. It was and still is customary for every Jew, on entering the Synagogue for religious worship, to put on the *Tallith* or scarf of white lamb's wool with blue stripes and fringes at each end. This was worn over the shoulders, except during prayers, when it covered the head. It marked the worshipper as being a true Israelite. This was perhaps the "wedding garment" of the parable. It was no doubt some similar vestment which Jehu ordered "him that was over the vestry" to supply to each worshipper of Baal (2 Kings x. 22), the acceptance of which was the profession of being a true Baalite.

VESTURE. *See* COAT and GARMENTS.

VINEGAR is probably used for the sour wine which was the ordinary drink of the Roman soldier.

WAGES were not only money payments, but also "rations," especially those of soldiers on service.

WASHPOT. A footpan, for ablution of the feet. *See* SHOE.

WATCHMEN were servants, or soldiers, placed as "look-out-men" in towers, on city walls, in palaces, and vineyards, to give timely notice of the approach of invaders and Arab marauders. Watch-towers are still in use in Palestine.

WATER, cup of. In hot countries, the offer of water is most acceptable to the wayfarer. Hence it is now, as of old, one of the most binding duties of hospitality; so the traveller is often met with the friendly offer of "a cup of cold water," accompanied by a salutation or benediction.

WATER-CARRIERS. *See* BOTTLE.

WATER-POTS were earthenware jars, used in the houses of the poor, to supply the place of cisterns for storing water for domestic purposes. They are still used, and are let into stone racks, near the entrance door.

WEDDING. *See* MARRIAGE.

WEEKS. Feast of PENTECOST. On the fiftieth day, or seven clear weeks after the second day of the Passover, began the Feast of Weeks, or thanksgiving for the harvest. Loaves made of the new meal, and grain, were offered as firstfruits, and a new sheaf was waved before the Lord.

WINDOWS were mere holes in the wall for the admission of light and air. They were sometimes partially closed by lattices, or wooden trellis-work, or curtains; sometimes entirely shut by trap-doors. An obscure word in Genesis vi. 16 (*tsohar*) is translated "window." It is supposed to denote some means of illumination, but the passage is not clear.

WISE MEN. The Magi were a Persian caste of philosophers and men of science, who devoted themselves to literature and study, especially to astronomy and astrology. Their learning, and abstinence from political intrigue, rendered them valuable counsellors to the king. The priests belonged to the same caste.

WRITING MATERIALS (*see* BOOKS and TABLE). Books, written upon papyrus nearly four thousand years ago, have been found in Egyptian tombs; one in the Louvre, dated B.C. 2017, is only a copy of a more ancient work. Ink, inkhorns, and pens made of reeds, are mentioned in Scripture, and have been found in Egypt, where the act of writing is delineated upon the monuments; and a box of colours and pencils, coeval with Abraham, may be seen in the museum at Boulâk. Hebrew writings on leather skins are in the library at St. Petersburg, and sacred parchment-rolls innumerable have been found in the ancient tombs of Palestine. The ruins of Nineveh have yielded whole libraries of standard works, the letters being impressed on clay tablets. Hebrew writing was from right to left; Egyptian varied. Official documents and letters were not signed in writing, but by the impress of a signet-ring or seal.

YOKE. The cross-bar to which draught oxen were fastened by the horns or neck, for drawing carts or ploughs. The affection known to exist between a pair of oxen yoked together is a fruitful source of illustration, e.g. Paul speaks of his true "yokefellow."

YOUNG MEN. The attendants upon a court in the judgment-hall, and upon the Apostles when sitting in council at Jerusalem (Acts v). It is possible that these last suggested the order of deacons.

ZEALOTS. A fanatical section of the "Galilæans" (q.v.). It is supposed by some that the apostle Simon Zelotes was one of them. They are mentioned in Acts xxi. 20, 38; xxii. 3.

MS. NOTES.

MS. NOTES.

FOUR THOUSAND QUESTIONS AND ANSWERS

ON THE

OLD AND NEW TESTAMENTS,

INTENDED TO EXPOUND THE SCRIPTURES

FOR THE USE OF

STUDENTS AND SUNDAY-SCHOOL TEACHERS.

The Fall of Man. (Gen. 2; 3.)

1. Where did God place man when he had created him?—In the Garden of Eden, near the river Euphrates. Gen. 2. 8.

2. What is a garden?—A piece of ground enclosed and planted for the production of trees and flowers, of fruits and other food.

3. What description have we given to us of this garden?—That God made to grow in it the tree of life, the tree of knowledge of good and evil, and every tree that is pleasant to the sight and good for food. Gen. 2. 9.

4. How was it watered?—By a river, that flowed afterward in four rivers or channels to the sea. Gen. 2. 10–14.

5. Can any of those rivers be now traced?—The Euphrates only.

6. Was man idle in the Garden of Eden, or did God employ him there?—He was put into the garden to dress it and keep it (Gen. 2. 15); so that it was a duty and a blessing, even in Paradise, to be employed.

7. How was the garden refreshed before man was placed there to tend it?—By a mist from the earth. Gen. 2. 6.

8. Did God permit man to pluck and eat the fruit of this garden?—He was allowed freely to eat of every tree. Gen. 2. 16.

9. Were there any restrictions to this permission?—An exception was made of the tree of knowledge of good and evil, under the penalty of death. Gen. 2. 17. Thus was a trial made of obedience and love, and a gracious warning given.

10. Were they forbidden to eat of the tree of life?—They were not.

11. What do we conclude from this?—That they were intended to live for ever.

12. Did man obey God's command?—He did not.

13. What did he do?—He ate the forbidden fruit.

14. Who was the first transgressor?—Eve.

15. How came it about?—The devil, in the form of a serpent, deceived her by a lie. Gen. 3. 1–6.

16. What did the devil promise Eve?—That they should not surely die, but be as gods, knowing good and evil. Gen. 3. 4, 5.

17. Was she disappointed?—Satan's words proved false, for there is no truth in him. They fell under sentence of death; and Satan showed himself a liar and a murderer from the beginning. John 8. 44.

18. What foolish plan did they adopt to hide their shame?—They hid themselves amongst the trees of the garden, knowing the evil they had done.

19. Can any place conceal us from God's eye?—None.

O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou has beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee. Ps. 139. 1-12.

20. What is it that makes us fear to meet God?—The consciousness that we have sinned, and that he knows it.

21. What do we do when we commit sin? We generally try to hide our wrong-doings even from ourselves.

22. What ought we to do?—To confess and be truly sorry for our sin; to come to God, through Christ, for the pardon of it, and to forsake it.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world. 1 John 1. 8–2. 2.

He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy. Prov. 28. 13.

23. Can we provide a covering for our sin?—No: for our very best deeds are imperfect and defiled. We are all as an unclean thing, and all our righteousnesses are as filthy rags. Isa. 64. 6.

24. Has God taken pity on us and given us a robe of righteousness?—I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation,

he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. Isa. 61. 10. Where is this further spoken of?—Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe. Rom. 3. 22.

25. How was it made known to our first parents?—It was included in the intimation of a Saviour, conveyed in the promise that the seed of the woman should bruise the serpent's head. Gen. 3. 15; and see No. 26.

26. How did God clothe their bodies?—In coats of skin. Gen. 3. 21.

27. What it is supposed was done with the bodies of the animals thus slain?—That they were offered in sacrifice to God, as types or representations of the future sacrifice of Christ. Gen. 4. 4.

28. How did this represent the great atonement that Jesus afterward accomplished?—By the shedding of blood, without which there is no remission of sins. Heb. 9. 22.

29. Did God give them any direct promise of this blessed Person?—See No. 25.

30. Was the devil disappointed?—Yes, he failed in ruining man for ever.

31. Who got the curse?—Satan, whose head or power was to be bruised or crushed. Gen. 3. 15. Man also suffered, in a less degree, by being driven out of Eden, and condemned to laborious toil, and at last to bodily death. Gen. 3. 17–19, 23, 24.

32. For whose sake was the ground cursed?—For man's sake. Gen 3. 17.

33. How was man to feel this?—By the weeds it brought forth, and the labor it required.

34. Was there any special punishment to the woman for being first in the transgression?—In personal suffering.

35. Was there not also a special mercy granted to her?—That she should be the ancestress of Christ. Gen. 3. 15.

36. Did they continue in the garden of Eden?—No.

37. Why not?—Lest they should eat of the tree of life, and live for ever upon earth. Gen. 3. 22.

38. Is the tree of life ever mentioned again in Scripture? Where?—In Rev. 22. 1, 2, as standing by the river of the water of life, in the heavenly Jerusalem; Rev. 21. 2, in the midst of the paradise of God. Rev. 2. 7.

39. Who will again eat of it?—They that do God's commandments, and that overcome in the battle with Satan and with sin. Rev. 22. 14; 2. 7.

40. How did God guard the gate of Eden?—By cherubim or angels and a flaming sword. Gen. 3. 24.

41. Are the cherubim again mentioned in Scripture? Where?—In the vision of Ezekiel, chapters 1 and 10, and in the account of the tabernacle and the temple, etc., twenty-one places altogether.

42. Why did Adam name his wife Eve?—Because she was the mother of all living, and the word means "living". Gen. 3. 20.

Cain and Abel. (Gen. 4.)

1. What was the name of Adam's first child?—Cain. Gen. 4 1.

2. What is the meaning of the name?—Got or obtained.

3 Whom did Eve suppose him to be?—The seed, or child, or Saviour promised.

4. Was she disappointed?—Yes; he became a wicked man and a murderer.

5. What name did she give her second son?—Abel, or Vanity.

6. What did this show?—That her expectations had declined.

7. Did he prove as bad as his brother?—No; his works were righteous. 1 John 3. 12.

8. What difference do we observe in the offerings of the two brothers?—Cain offered of the fruit of the ground, and Abel the firstlings of his flock. Gen. 4. 3, 4.

9. How does this give us their characters?—Cain showed indifference or self-will, and Abel obedience and faith.

By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. Heb. 11. 4.

10. Will God receive us in any other way than the way he has appointed?—He will not.

11. How is that?—Jesus saith, I am the way, the truth, and the life: no man cometh unto the Father, but by me. John 14. 6.

12. How did the slain lamb represent Jesus?—In being without blemish and without spot (1 Pet. 1. 19), and in having its blood shed; for without shedding of blood is no remission of sin. Heb. 9. 22.

13. What did John the Baptist say of Jesus?—Behold the Lamb of God, which taketh away the sin of the world. John 1. 29.

14. What proof did God give that the sacrifice was accepted?—Probably the consuming it by fire from heaven, as Elijah's was consumed on Carmel. 1 Kings 18. 38.

15. How did Cain act when he found that his *own* way did not please God?—He was very angry. Gen. 4. 5.

16. How should he have acted?—He should have offered, in penitence and faith, the sacrifice that God required. Gen. 4. 7.

17. Did not sin lie at his own door, then, seeing God had provided a way to remove it?—It did (Gen. 4. 7), and led to greater guilt and sin.

18. What awful act did Cain's jealousy of his brother lead to?—The murder of his brother, his only brother.

19. What fearful lie did he tell?—He told the all-seeing God that he knew not where his murdered brother was.

20. What did God say had *cried* to him?—His brother's blood.

21. In John 8. 44, the devil is called a murderer. What is said of Cain in 1 John 3. 10–12?—In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

22. Did Cain procure for himself Satan's portion—a curse?—See Gen. 4. 11, 12.

23. What did Cain feel when God's curse lighted on him?—That his punishment was greater than he could bear, as any one might kill him.

24. Did God in mercy mitigate Cain's punishment?—He set a mark upon him to prevent his being killed.

25. What is meant by Cain's going from God's presence?—He perhaps never heard him again, or saw him in the form he used to take, or felt his Spirit within him. He left the place where his worship was held, and the place where his glory may have appeared. Gen. 3. 24.

26. When God takes vengeance into his own hand, will he let any one else perform it?—God, to whom vengeance belongeth, says, Vengeance is mine; I will repay. Rom. 12. 19; Ps. 94. 1.

27. Is there a day of reckoning coming?—It is appointed unto men once to die, and after that the judgment. Heb. 9. 27.

The Antediluvian Patriarchs. (Gen. 5.)

1 What is the allotted age of man now?—Threescore years and ten. Ps. 90. 10.

2. Could we then have imagined it possible for men to have lived so long as the patriarchs, if the Bible had not informed us?—We could not.

3. Place all these lives in a row, in long lines measured by 100 years, and say which lived the longest.

	100	200	300	400	500	600	700	800	900
Adam									
Seth									
Enos									
Cainan									
Mahalaleel									
Jared									
Enoch									
Methuselah									
Lamech									
Noah									

4. How is it that Enoch's is so much shorter than the others?—Because God took him to himself before he had lived half the usual time. It is a blessing to us, in life and in death, to live near unto God.

5. What does the apostle, in Heb. 11. 5, say of Enoch?—By faith Enoch was translated, that he should not see death.

6. What remarkable prophecy of Enoch's does the apostle Jude repeat?—Behold, the Lord cometh with ten thousands of his saints. Jude 14.

7. To which coming of the Lord does it refer? To the first or second?—The second.

8. Is that second coming spoken of in other parts of the Bible? If so, where?—In 1 Thess. 4. 16, 17, and fifty other places at least.

9. When Jesus came the first time, was it to execute vengence? If not, what was the object?—God sent not his Son into the world to condemn the world; but that the world through him might be saved. John 3. 17.

10. What will be the design of the Lord's second coming?—To judge the world.

11. What remarkable likeness is there between the prophecy of God's first prophet and God's last prophet?—Each foretold the coming of our Lord.

12. What did John say?—Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. Rev. 1. 7.

13. Who guided those who wrote the Bible?—The Holy Ghost.

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. 2 Pet. 1. 21.

14. Do we know *when* the Lord Jesus is coming?—Watch therefore: for ye know not what hour your Lord doth come. Matt. 24. 42.

15. What effect should this uncertainty as to our knowledge have upon us?—The day of the Lord will come as a thief in the night. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. 2 Pet. 3. 10, 14.

16. Was Enoch ready when he was caught up?—Yes, quite.

17. With whom was he walking in communion?—With God. "Oh, for a closer walk with God!"

18. What is said in Amos 3. 3?—Can two walk together, except they be agreed?

19. Who are *our* companions?—We should choose, as often as we can, those whom we believe to be walking with God and who can help *us* to do so.

20. Do we delight in being alone with him, or do we shrink from him?—We *must* be alone with him in death; and it is our wisdom and comfort to be much alone with him in life.

21. What solemn warning does God give in Heb. 3. 7, 8?—As the Holy Ghost saith, To day if ye will hear his voice, harden not your hearts.

The Flood. (Gen. 6.)

1. What do we read of Cain's descendants in Gen. 4. 17-23?—That Cain had a son Enoch, and built a city, etc.

2. Were they as good as they were skillful?—No, they shared the general corruption, and would probably be worse, from their ancestor's separation from the people of God and the presence of the Lord. Gen. 4. 16; 6. 5.

3. What was the name of the son that God gave Adam in the place of Abel, whom Cain slew?—Seth. Gen. 4. 25.

4. Did the children of Seth keep themselves separate from Cain's children?—Yes. They called themselves by the name of the Lord. Gen. 4. 26, margin.

5. When God looked down from heaven what did he see?—The great wickedness of man. Gen. 6. 5.

6. What did he resolve to do?—To destroy both man and beast. Gen. 6. 7.

7. Did he find one faithful family?—Yes. Gen. 6. 8, 18.

8. Whose was that?—Noah's.

9. What is Noah said to be in 2 Pet. 2. 5?—A preacher of righteousness.

10. When did Noah preach to these wicked people?—While the ark was preparing. 1 Pet. 3. 20.

11. What does the book of Jonah show us?—That if man had repented, God would have spared.

God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not. Jonah 3. 10.

12. Did these sinners repent at the preaching of Noah?—No.

13. What was the consequence?—The flood came, and took them all away. Matt. 24. 39; Gen. 7. 21-23.

14. How were Noah and his family preserved?—In the ark, which Noah built at God's command.

15. What is a type?—A thing that represents another thing, or has some points of resemblance to it, or is intended to foreshow it.

16. Of whom was the ark, in which Noah and his family were saved, a type?—Of Christ.

17. How?—As an appointed means of saving man from destruction.

18. Of what was the flood a type?—Of the future destruction of the world.

The world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. 2 Pet. 3. 6, 7.

19. Does this concern us at all?—Yes; as both living and dead will need a Saviour at that day.

20. What opportunity does God give us of fleeing into a place of safety?—He spares our lives, and gives us Bibles and preachers and teachers, to show us the way of salvation.

21. Has he provided a secure place of dependence? What is it?—God himself, in Christ, is our refuge.

A man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. Isa. 32. 2.

For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely

in the floods of great waters they shall not come nigh unto him. Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Ps. 32. 6, 7.

Thou art my hiding place and my shield: I hope in thy word. Ps. 119. 114.

22. What does the Holy Spirit say to us in 2 Cor. 6. 2?—That now is the accepted time; now is the day of salvation.

23. Can there be a time when even God shall forget to be gracious?—Yes: as when, in the parable of the ten virgins, the door was shut. Matt. 25. 10.

Noah. (Gen. 7; 8; 9.)

1. How long was the ark building?—Perhaps a great part of the time that Noah was preaching, or of the one hundred and twenty years mentioned in Gen. 6. 3.

2. How old were Noah and his sons when they went into the ark?—Noah, six hundred years (Gen. 7. 6), and his sons about one hundred. Gen. 5. 32; 11. 10.

3. Who shut them in?—God himself. Gen. 7. 16.

4. What went into the ark with them?—(Besides their wives) seven, or two, of every living creature. Gen. 7. 2, 3, 7–9, 13–16.

5. How long did it continue raining?—Forty days and nights. Gen. 7. 12.

6. How long did the waters continue?—One hundred and fifty days. Gen. 7. 24.

7. How did Noah ascertain when the waters had abated?—By sending out a dove, which returned with an olive leaf in its mouth; and which, when sent out again, did not return at all. Gen. 8. 10–12.

8. Why did not the raven return to the ark?—It probably often went forth and returned, as the words "to and fro" are explained in the margin to mean. Gen. 8. 7. But if it met with floating carcasses, it might not come *in* for food.

9. Of what is that an emblem?—Perhaps of the carnal heart, content with the corrupt enjoyments of the world.

10. And is there anything to be learnt from the opposite conduct of the dove?—The privilege of the soul, unsatisfied with the world, returning to Christ Jesus as its rest.

11. What does the Lord Jesus say in Matt. 11. 28–30?—Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

12. What was Noah's first act when he came forth from the ark?—He built an altar and offered a sacrifice. Gen. 8. 20.

13. What was the burnt offering?—A bullock, sheep, goat, turtledove or young pigeon. Lev. 1.

14. Did God accept it?—It pleased him, as a sweet savor or smell. Gen. 8. 21.

15. What promise did God give Noah at that time?—That he would not again curse the ground any more for man's sake, etc. Gen. 8. 21–23; 9. 2.

16, 17. Did God condescend to give him a token? What was it?—He said that the rainbow should be a token or remembrance of his covenant or promise. Gen. 9. 8–17.

18. Does it remain?—Yes.

19. When does it appear?—Whenever the sun shines upon rain.

20. Did God make any change in man's food at that time?—He gave him animal food, in addition to his former vegetable food. Gen. 9. 3.

21. Under what restriction?—That the *blood* should not be used with the flesh. Gen. 9. 4.

22. Why was not blood to be eaten?—Because it was a type of the blood of Christ; and to restrain bloodthirsty cruelty to man or beast. Gen. 5. 6.

23. What evil use did Noah afterward make of the fruits of the earth?—He once became drunk with wine. Gen. 9. 21.

24. Does the Bible cover up and hide the sins of God's people?—No, it *mentions* them whenever it seemed to the wisdom of God to be desirable to do so.

25. What does the Psalmist say of God's word in Ps. 119. 140?—That it is "very pure". Many books and magazines and newspapers in *our* days are very impure, and are written to *please* the impure.

26. Which of Noah's sons brought a curse on his posterity by his conduct to his father on this occasion?—Ham.

27. Do the effects of this curse continue to the present time? Where?—Yes; in Africa, which was peopled by the descendants of Ham, and is the chief scene of the horrible traffic in slaves.

28. Show the fulfillment of Shem's blessing.—God's people, the Jews, and Christ himself descended from Shem.

29. Describe how Japheth has been enlarged.—By his descendants, the Greeks and Romans, and by many Gentile nations sprung from him.

30. How old was Noah when he died?—Nine hundred and fifty years. Gen. 9. 29.

The Tower of Babel. (Gen. 10; 11.)

1. What mighty nations have their origin given in these chapters?—The Chaldeans, Assyrians, and Canaanites.

2. Were the genealogies and histories of all these nations continued in the Bible?—No.

3. Why was *one* family singled out for this special honor?—Because out of it came Jesus Christ.

4. What great event happened in the days of Peleg?—The scattering of mankind over all the earth. Gen. 11. 9. Unto Eber were born two sons: the name of the one was Peleg—*i. e.*, division (margin), because in his days the earth was divided. 1 Chron. 1. 19.

5. Why did God thus divide or scatter men?—To restrain them from building the tower of Babel.

6. What motive had these men in building the tower?—To form a conspicuous gathering-point, in defiance of the divine intention.

7. Of what did they compose it?—Of bricks, joined together with mortar of slime or mud that dried hard.

8. Are there any remains of the materials of which it was built yet in existence? Where?—Yes, in the ruins of Babylon.

9. Where did Shem's family remove to?—Some of them from Upper and Middle Asia to Canaan.

10. Which of Abraham's ancestors were alive when he was born?—Nahor and Terah.

11. How old was Shem when Abram was born?—Four hundred and fifty-two years. [B. C. 2448–1996.] Gen. 5. 32; 11. 27.

12. How many years did Shem live after Abram was born?—One hundred and forty-nine years. [B. C. 1996–1847.] Gen. 11. 10, 11.

13. What was the name of Abram's father?—Terah. Gen. 11. 26.

14. How many years had he lived with Noah?—One hundred and twenty-eight years. Gen. 5. 29; 11. 24.

15. Was Noah alive when Abram was born?—No; he died two years before. Gen. 9. 29.

16. Was Adam alive when Noah was born?—No; he died one hundred and twenty-six years before.

17. Was Adam alive when Lamech was born?—Yes.

18. How many years did they live together?—Fifty-six.

19. How many years before Noah did Adam die?—One hundred and twenty-six years before Noah was born.

20. Do we not see by this how nearly Adam and Abram were contemporaries, although the world was nearly twenty hundred years old when Abram was born?—There were only Lamech, Noah and Terah between them.

ABRAHAM. (Gen. 11–22.)

1. What was the name of Abram's father?—Terah. Gen. 11. 26.

2. Where was Abram born?—In Ur of the Chaldees. Gen. 11. 28.

3. Did his father die there?—No.

4. To what land did his father remove?—To Haran, on the way to Canaan.

5. Which of Abram's brothers died before they left their native land?—Haran. Gen. 11. 28.

6. Did he leave a son, and what was his name?—Lot. Gen. 11. 27.

7. Did this grandson accompany Terah and Abram to Haran?—Yes. Gen. 11. 31.

8. Where did Terah die?—In Haran. Gen. 11. 32.

CHAPTER 12.

9. After his father's death, did Abram stay in Haran?—No.

10. Why did he remove?—Because God told him so to do.

11. Who went with him?—Sarai his wife, and Lot and their servants.

12. What relation was Lot to Abram?—His nephew.

13. Where are Ur, Haran and Canaan?—Ur is in Chaldea, to the south-east of Babylon; Haran is in Mesopotamia, between Nineveh and Tarsus; and Canaan is on the eastern shore of the Mediterranean Sea, and is now called Palestine or the Holy Land.

14. Where did Abram first settle, and what was his first act in the land of Canaan?—At Sichem, in the plain of Moreh, near Samaria, where he built an altar to God, who appeared to him.

15. What remarkable circumstance in the history of Jacob happened there?—Jacob buried under an oak there the idols and earrings taken from his household. Gen. 35. 4.

16. What acts of *Joshua's* again distinguished this spot when he first subdued Canaan?—His assembling of the tribes of Israel to renew their covenant with God; his appointing Shechem one of the cities of refuge; his reading the law between Mounts Gerizim and Ebal. Josh. 24. 1, 25, 26; 20. 7; 8. 33.

17. At what place did he rear the tabernacle, and at his death make a covenant with Israel?—At *Shiloh*, near Sichem. Josh. 18. 1. At Shechem. See No. 16.

18. What event in the New Testament yet further endears the spot to us?—Our Lord's conversation at Sychar with the woman of Samaria as he sat wearied upon Jacob's well. John 4. 5–42.

19. Did Abram continue to live at Sichem? Why?—He removed to the neighborhood of Bethel, being doubtless directed by God to enter farther into the land. Gen. 12. 8, 9; 13. 17.

20. What sin was Abram guilty of in Egypt?—Of want of truthfulness and faith respecting Sarai his wife. Gen. 12. 11–20.

21. What does this teach us?—We have before proved, both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one. Rom. 3. 9, 10.

CHAPTER 13.

22. Was Abram a rich or a poor man?—He was very rich. Gen. 13. 2.

23. How had Lot prospered?—Very much. Gen. 13. 5.

24. What was the result?—A quarrel between the herdmen of the two. Gen. 13. 6, 7.

25. How did Abram behave on this occasion?—He proposed that they should part, and gave Lot the choice of the land. Gen. 13. 8, 9.

26. Do you think Lot behaved as well as Abram in this affair?—He made no liberal offer in return, and thought more of the goodness of the pasture than of the character of the people. When choosing a family or a place to reside in, we should know whether God is feared in it, and his truth faithfully taught.

27. Had Lot cause to repent his choice?—He suffered constant distress of mind, and at length narrowly escaped with his life, with the loss of his wife and of many of his family, and of most or all of his substance. Gen. 19. 15–29.

Delivered just Lot, vexed with the filthy conversation of the wicked: (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds:) 2 Pet. 2. 7, 8.

28. Why? What kind of people did he go to sojourn amongst?—Exceedingly wicked. Gen. 13. 13.

29. After this separation how did God manifest himself to Abram?—He repeated to him his promises. Gen. 13. 14–17.

CHAPTER 14.

30. What doleful news did Abram soon hear of Lot?—That Lot and his goods had been carried away in a war with Sodom and Gomorrah. Gen. 14. 12, 13.

31. How did Abram act?—He armed his men and went in pursuit. Gen. 14. 14.

32. Was he successful? Give an account of the expedition.—He divided his men, and attacked the enemy by night on several sides at once, routing them and recovering the prisoners and their goods. Gen. 14. 15, 16.

33. Who met Abram on his return?—Melchizedek, king of Salem. Gen. 14. 18.

34. Where must Melchizedek have lived? Trace Abram's resting-place and the field of battle, and see what spot is *between* the two.—At the present Jerusalem, which is between Dan and Mamre. Gen. 13. 18.

35. Is this mysterious person ever alluded to again in Scripture? Where?—Heb. 6. 20; 7. 1–3.

36. Of whom was he a type?—Of Christ, in being both King and Priest; and also in his eternity, nothing being told us of his birth and death.

37. What is a type?—See page 3. Gen. 4. 4.

38. How did Abram behave after the battle, when urged by the king of Sodom to take part of the spoil?—He declined taking anything but some food for his men. Gen. 14. 21–24.

CHAPTER 15.

39. What wonderful prophecy does this chapter record?—That Abram's seed or descendants should be in number as the stars. Gen. 15. 5.

40. Had Abram at this time any children?—No. Gen. 15. 3.

41. To what did God compare the number of his seed?—See No. 39.

42. Did Abram believe the Lord?—Yes.

43. What was his faith accounted or reckoned for?—For righteousness. Gen. 15. 6.

44. Is faith, then, very precious in the estimation of God?—Yes, for his Son's sake.

45. What is faith?—That belief in Christ, as our own Saviour, which unites us to him, and makes us righteous before God in and through him.

46. Does this account concern *us?*—Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it

shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification. Rom. 4. 23–25.

47. How much land did God promise to Abram?—From a river in or near Egypt to the Euphrates. Gen. 15. 18–21.

CHAPTER 16.

48. Who was Hagar?—One of Sarai's waiting-maids. Gen. 16. 1.

49. Why did Abram take her to be his wife?—That Sarai might, by her, have children that would be reckoned as her own, and from whom the Messiah might come. Gen. 16. 2.

50. Did Sarai use her kindly?—Hagar, when likely to have children, despised her mistress, and Sarai dealt hardly with her. Gen. 16. 4–6.

51. What did Hagar do?—She ran away.

52. Did the Lord approve of Hagar running away from her mistress?—No; he ordered her to return and submit herself. Gen. 16. 9.

Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. 1 Pet. 2. 18–20.

53. What did God promise her?—That he would multiply her seed exceedingly; and the Arabians have sprung from her. Gen. 16. 10.

54. After she returned what event happened?—She had a son.

55. What name was given to Hagar's son?—Abram called him Ishmael.

56. How old was Abram when Ishmael was born?—Eighty-six.

CHAPTER 17.

57. When Abram was ninety-nine years of age, what further covenant did God enter into with him?—He renewed his promise that he should have a great posterity, and covenanted to be his *God*, and to be *their* God. Gen. 17. 1–8.

58. How did Abram show his love to Ishmael?—He prayed that he might live before God, or be favored by him. Gen. 17. 18.

59. Did God accept Abram's prayer?—He blessed Ishmael, and promised to make him a great nation. Gen. 17. 20.

60. Who was to be the promised seed?—Isaac, who was not yet born, and with whom God established his covenant. Gen. 17. 19.

61. How long did God fix for the fulfillment of his promise to Abram and his wife?—A whole year. Gen. 17. 21.

62. How did the Lord alter their names?—From Abram, or "high father," to Abraham, or, "multitude of nations;" and from Sarai, "*my* princess," to Sarah, or "princess of a multitude."

63. What does the name Abraham signify?—See No. 62.

64. What does Sarah's name express?—See No. 62.

65. How old was Ishmael when he was circumcised?—Thirteen.

CHAPTER 18.

66. Where was Mamre?—Near Hebron, in Judah. Gen. 13. 18.

67. What remarkable event happened to Abraham there?—Three angels or heavenly visitors appeared to him in the form of men.

68. What is said of this visit in Heb. 13. 2?—Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

69. Did Abraham at first know whom he was entertaining? How did he find it out?—He took them at first for ordinary travelers, but found out, by what one of them said, that they were angels and the Son of God. Gen. 18. 10, 14.

70. What is Abraham called in Isa. 41. 8?—The friend of God. James 2. 23.

71. How did Sarah displease the Lord at this time?—By laughing within herself at the unlikelihood of what he said.

72. What was she tempted to do when the Lord expressed his displeasure?—To deny that she had laughed.

73. When the three heavenly visitors had eaten with Abraham, did they all depart from him together?—The Angel, Son of God, remained, and the other two angels went toward Sodom. Gen. 18. 22.

74. Who stayed, and who went?—See No. 73.

75. To what place did those who departed go?—See No. 73.

76. Why did they visit Sodom?—To destroy it and to rescue Lot.

77. How came Abraham to know the purpose of their visit to Sodom?—From what the Lord said to him. Gen. 18. 20, 21.

78. Did Abraham venture to plead for the city? How?—By six times asking the Lord to spare it if there were fifty, forty-five, forty, thirty, twenty, and even ten, righteous persons in it. Gen. 18. 23–32.

79. Did God permit him to go on as long as he would? How did the Lord reply?—The Lord put no check upon his intercession, and consented to do all that he asked.

80. What should this teach us?—To persevere in prayer. Men ought always to pray, and not to faint. Luke 18. 1.

Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not" And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not. But it displeased Jonah exceedingly, and he was very angry. And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil. Jonah 3. 9, 10-4. 1, 2.

81. Who has turned away the righteous anger of God from *us*, and yet pleads our cause?—If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world. 1 John 2. 1, 2.

CHAPTER 19.

82. Where did Lot dwell?—In Sodom.

83. What is said of him in 2 Pet. 2. 9?—The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.

84. What happened to him one evening as he sat in the gate of the city?—Two angels came to him. Gen. 18. 22; 19. 1.

85. Who did those persons prove to be?—See No. 84.

86. For what did they visit Sodom?—To destroy it and to rescue Lot.

87. Did they find it as wicked as they expected?—It could hardly be worse than it was. Gen. 18. 21.

88. In what way did they punish the men who wished to get into Lot's house?—They struck them blind. Gen. 19. 11.

89. How many of Lot's family believed the warning and fled with him?—His wife and two daughters. Gen. 19. 16.

90. Did all these eventually escape? Describe the circumstances of Lot's wife.—The daughters

escaped, but his wife looked back and became a pillar of salt. Gen. 19. 26.

91. How are we reminded of this in the New Testament?—In the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be on the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife. Luke 17. 28–32.

92. Does there remain any relic of this awful event at the present day?—The Dead Sea, with its deadly waters.

93. Of what is the overthrow of Sodom and Gomorrah a type?—Of the future destruction of the world by fire.

94. What did the angel say to Lot when he pleaded for Zoar?—That he would not overthrow it. Gen. 19. 20–22.

95. What does that teach us?—The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance. 2 Pet. 3. 9.

CHAPTER 20.

96. Into what disgraceful fault were Abraham and Sarah again betrayed at Gerar?—Untruthfulness and distrust, in concealing that they were man and wife.

97. How did God preserve them?—By warning Abimelech in a dream.

98. How did Abimelech behave?—He immediately restored to Abraham his wife (whom he had intended to marry) and made him a handsome present.

99. Did not Sarah deserve the reproof which Abimelech gave her?—She needed the reproof that her husband was her proper protector.

100. How did the Lord put honor on Abraham?—He heard his prayer for Abimelech and his family.

CHAPTER 21.

101. When did God perform his promise to Sarah?—At the end of the year, the time fixed. Gen. 21. 2.

102. By what name was this child of promise called?—Isaac, meaning "laughter" or "joy".

103. What circumstance occurred on the day Isaac was weaned?—Abraham made a great feast. Gen. 21. 8.

104. What did Sarah wish Abraham to do?—To send away Hagar and Ishmael. Gen. 21. 9, 10.

105. Who confirmed Sarah's wish?—God himself, to carry out his purposes as to both Isaac and Ishmael. Gen. 21. 12, 13.

106. How did Abraham act?—He sent them away provided with bread and water, and doubtless commended to the care of God. Gen. 21. 14.

107. What became of Hagar and Ishmael?—They lived at last in the wilderness of Paran, in Arabia Petræa. Gen. 21. 14–21.

108. Who at the present day are the descendants of Ishmael?—The Arabs.

109. Who was Abraham's rightful heir and child of promise?—Isaac. Gen. 21. 1–3, 12.

110. What testimony to Abraham's God, by a stranger, does this chapter record?—King Abimelech said that God was with Abraham in all that he did. Gen. 21. 22.

111. What is the meaning of the word Beersheba?—The "well of the oath." Gen. 21. 31.

112. Where was Abraham sojourning at this time?—In the land of the Philistines. Gen. 21. 34.

113. Were the Philistines always friendly with Abraham's posterity, or the reverse? Is there any instance in Scripture?—They were frequently at war with each other, as in the days of Samson and of David and Goliath.

CHAPTER 22.

114. What was the greatest trial that Abraham's faith experienced?—The command of God to make a burnt offering of his only son Isaac, whom he loved.

115. What is said of this act in Heb. 11. 17–19?—By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

116. What proof did Abraham give of his *prompt* obedience?—He arose early in the morning and set out.

117. Did he tell his son what he was about to do with him?—No.

118. When Isaac inquired for the lamb, what was Abraham's reply?—That *God* would provide one. Gen. 22. 8.

119. To whom did Abraham allude?—To Jesus Christ, the Lamb of God, which taketh away the sins of the world. "Your father Abraham rejoiced to see my day: he saw it, and was glad." John 1. 29; 8. 56.

120. When Isaac knew his father's intention, did he resist it?—No.

121. Was he able to have done so? How old was he at this time?—Yes, as he was twenty-five years old.

122. What is said of the Lord Jesus Christ when he was offered a sacrifice for sin?—That he did it of himself.

> Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.—Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. John 10. 17, 18; Phil. 2. 5–10.

123. Does the ram caught in the thicket and offered as a substitute for Isaac present a type?—The ram would be without blemish, and Christ was without sin. He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. 2 Cor. 5. 21.

124. By what name did Abraham call the place where this occurred? And what was the meaning of it?—Jehovah-jireh, "the Lord will see or provide."

125. Is Mount Morian mentioned again in Scripture?—Yes, in 2 Chron. 3. 1. Then Solomon began to build the house of the Lord at Jerusalem in Mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshingfloor of Ornan the Jebusite. [But this is not now considered to be the *same* mountain.]

126. What magnificent building stood on that mount?—Solomon's temple.

127. Give the account why this place was chosen for that building.—See No. 125.

128. What beautiful edifice now stands there?—The mosque of Omar, a Mohammedan place of worship.

129. What do the Jews feel when they see this?—Doubtless deep grief, as they often visit a place near it called "the place of wailing."

130. What special covenant did the Lord renew with Abraham at this time?—That in Abraham's seed should all the nations of the earth be blessed. Gen. 22. 15–18.

131. Why is Nahor's posterity mentioned here?—Because one of them was Rebekah, Isaac's future wife.

Isaac and Rebekah. (Gen. 23; 24.)

1. How old was Sarah when she died?—One hundred and twenty-seven years.

2. Where did Abraham bury her?—In the cave of Machpelah, near Mamre, Hebron, or Kirjath-arba. Gen. 23. 2, 19.

3. How did he obtain possession of this burying-place?—By purchase from Ephron the Hittite. Gen. 23. 3–18.

4. What did that show?—That Abraham had no land of his own. Gen. 23. 4.

5. How old was Isaac when his mother died?—About thirty-seven.

6. How many years did he live solitary and alone before he married?—Forty years from his birth, and latterly near the well Lahai-roi, in the south country. Gen. 23. 62.

7. How did his father obtain a wife for him?—He sent his steward to his own kindred in Mesopotamia for the purpose, after pledging him not to seek for one among the heathen around him. Gen. 24. 2, 3, 4, 10. Be ye not unequally yoked together with unbelievers. Only in the Lord. 2 Cor. 6. 14; 1 Cor. 7. 39.

8. Whom did Abraham send on this important mission?—See No. 7.

9. What was the name of this "eldest servant" of Abraham's house?—Eliezer of Damascus. Gen. 15. 2.

10. How did this servant act?—With prudence, prayerfulness, diligence and courtesy. Gen. 24. 5–26.

11. Did he succeed in his mission?—He was led by God's providence to the house of Abraham's nephew, Bethuel, and obtained his daughter, Rebekah. Gen. 24. 15, 51.

12. Whom did he bring?—See No. 11.

13. What did he give to his young master's intended bride?—Golden earrings, bracelets, jewels of silver and gold, and raiment, according to the custom of those lands and times. Gen. 24. 22, 30, 53.

14. How did he describe his master's possessions?—That the Lord had greatly blessed him, and given him flocks and herds, silver and gold, etc. Gen. 24. 35.

15. Was she willing to leave her home on this report?—She was. Gen. 24. 58.

16. Did she find it all true?—Doubtless she did. Gen. 13. 2.

17. Who came out to meet her?—Isaac himself. Gen. 24. 62, 63.

18. Where did he take her, and how did he feel toward her?—To his mother's tent, and she became his wife, and he loved her. Gen. 24. 67.

19. Is this interesting account a type of spiritual things?—Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.—For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. 1 Cor. 10. 11; Rom. 15. 4.

20. Of whom is Abraham the type here?—Of God the Father.

21. Of whom is Rebekah the type?—Of his Church and people.

22. Of whom is Eliezer the type?—Of God's Spirit, who finds those who are far from him, and brings them to him.

23. Of whom is Isaac the type?—Of Christ, the Bridegroom of the Church.

24. And of what great event is the closing scene the type?—Of the Church, the bride of Christ, being presented to him spotless at the last day.

25. How are *we* interested in this?—We must each of us be found by him, and given to him, and adorned and sanctified by him, if we seek to live with him eternally.

Jacob and Esau. (Gen. 25; 26; 27.)

1. Whom did Abraham marry after Sarah's death?—Keturah. Gen. 25. 1.

2. How many children had she?—Six.

3. How did he portion them?—He made them gifts.

4. To whom did he leave his great riches?—To Isaac.

5. How old was Abraham when he died?—One hundred and seventy-five years.

6. Who buried him?—Isaac and Ishmael.

7. By what title are Ishmael's twelve sons called?—Princes.

8. What was Isaac's occupation, although his father's heir?—That of a herdsman and shepherd.

9. Of whom is he a type in this?—Of Christ, who humbled himself, though Lord of all.

10. How many sons had Isaac?—Two, Esau and Jacob. Gen. 25. 26.

11. Were they born before Abraham's death?—Yes, fifteen years. Is there not a proof of this in the New Testament?

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. Heb. 11. 8, 9.

12. What was the difference personally between those two boys?—Esau was red or hairy, and Jacob smooth. Gen. 25. 25; 27. 11.

13. Did they grow up alike? Describe them.—Esau was a skillful hunter, and Jacob a quiet man, fond of home. Gen. 25. 27.

14. Which was the firstborn?—Esau.

15. Did he value his birthright? The proof?—He sold it, when hungry and faint, to Jacob for a dish of potted beans or other food. So thousands, for present pleasure, will risk or lose their souls.

16. To whom did he sell it, and for what?—See No. 15.

Chapter 26.

17. What was Isaac's character?—His conduct in this chapter entitles him to the character of a peacemaker. Gen 26. 14–31.

Blessed are the peacemakers: for they shall be called the children of God. Matt. 5. 9.

18. What covenant did God renew with Isaac?—The covenant he had made with Abraham. Gen 26. 2–5.

19. What direction did God give Isaac as to his place of sojourn?—That he should not go down into Egypt, but dwell among the Philistines at Gerar. Gen. 26. 1, 2, 6.

20. How did he act there?—He was guilty of the same weakness and sin about his wife as Abraham was. Gen. 26. 7–11.

21. How did the Philistines behave toward

Isaac?—They envied his prosperity, and maliciously stopped up his old wells and claimed possession of his new ones. Gen. 26. 14–21.

22. Did he return evil for evil?—No; he removed more than once out of their way.

23. Whom did Esau choose as his wives?—Judith and Bashemath, Hittites. Gen. 26. 34.

24. Did his parents approve his choice?—No: they were grieved by it.

CHAPTER 27.

25. What was it the custom of the ancient patriarchs to do before their death?—To bless their children.

26. Which son did Isaac consider his firstborn?—Esau. Gen. 27. 1–4.

27. How had he forfeited that honor?—By selling it to his brother. Gen. 25. 29–34.

28. Did Jacob allow Esau to obtain the blessing of the birthright?—No; he pretended to be Esau, to prevent it.

29. Did he go the right way to work?—No; he should have left it to *God* to secure him the blessing in his own time and way.

30. Who shared his sin with him?—His *mother* told him how to act.

31. How did Esau feel when he found that he had lost his blessing?—He was in great distress of mind.

32. Had he not voluntarily sold it to Jacob some years before?—Yes; about forty-five years before.

33. Whom had he then to blame?—Chiefly himself.

34. Whom shall *we* have to blame if we, like Esau, despise God's blessing now?—Ourselves alone.

35. What lesson should Esau's bitter grief teach us?—To earnestly seek God's blessing, and to carefully cherish it.

JACOB. (Gen. 28–35.)

1. What was Jacob's general character?—One of artifice and deceit.

2. Did God then choose him for his natural goodness?—No; there is no one whom he can choose on this account.

> I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. Rom. 9. 15, 16.

3. What should this teach us?—That, as we all have sinned, it is only by the faith that unites us to Christ that we can be righteous before God.

> For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;—Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Rom. 3. 23–25; 5. 1.

4. How did Esau treat Jacob after Jacob had obtained the blessing?—He hated him and determined to kill him. Gen. 27. 41.

5. What did Jacob's parents resolve to do?—To send him to Haran out of Esau's way, and to get a wife among the daughters of Laban. Gen. 27. 42–28. 2.

6. What remarkable thing occurred to Jacob on his way to Syria?—He had a vision by night, and a renewal of God's promise and blessing. Gen. 28. 10–15.

7. Did he fully understand it? Can you explain his feelings?—He could not fully understand what he saw, but seems to have felt that fear and awe which sinners must feel in the presence of a holy God.

8. Can we see the meaning?—We, happily, are taught to see *Christ* as the ladder of communication between heaven and earth.

> Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man. John 1. 51.

9. Whom did the latter typify?—See No. 8.

10. How did Jesus unite heaven and earth?—By his birth, death, resurrection and ascension, as God and man in one.

11. What promise did Jacob make at this place?—That the Lord should be his God, and that he would devote to him a tenth of all that he should give him. Gen. 28. 20–22.

CHAPTERS 29; 30; 31.

12. Whom did Jacob first see when he got to Syria?—The servants of Laban, and then Rachel his daughter. Gen. 29. 3–5, 9.

13. How did his uncle Laban receive him?—With kindness and affection. Gen. 29. 13, 14.

14. What did he promise him?—That he should have Rachel for his wife, in return for seven years' service.

15. Did Laban afterward fulfill his promise?—No: he gave him Leah instead.

16. How many wives had Jacob?—Both Rachel and Leah; and afterward their handmaids Bilhah and Zilpah by their mistresses' desire, and according to the custom of the time. See Gen. 16. 2.

17. How many years did Jacob serve Laban before he allowed him to have any cattle for his wages?—Fourteen years. Gen. 30. 26–30.

18. Did Jacob succeed in obtaining large possessions of flocks and herds?—Yes. Gen. 30. 43.

19. How did the sons of Laban feel when they observed this?—They were displeased at the success of his plan.

20. What did Jacob and his wives resolve to do?—Jacob, at the command of God, resolved to return to Canaan, and Rachel and Leah resolved to go with him. Gen. 31. 3, 14–16.

21. What wicked act was Rachel guilty of?—Of stealing her father's images. Gen. 31. 19.

22. What did it prove?—That she and her father still worshipped heathen gods as well as the true God.

> Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods. Josh. 24. 2.

23. What did Laban do when he found Jacob had left him?—He pursued him.

24. How did God protect Jacob from Laban's anger?—By warning Laban in a dream.

25. How did the interview between Laban and Jacob terminate?—It ended peacefully and well. Gen. 31. 44, 55.

CHAPTER 32.

26. What is the meaning of the word Mahanaim?—Two hosts or camps. Gen. 32. 1, 2.

27. Why was the place so called?—Because a company of angels met Jacob there.

28. How ought Jacob to have felt when he saw this angelic guard?—That he was secure against all harm.

> The angel of the Lord encampeth round about them that fear him, and delivereth them. Ps. 34. 7.

29. How did he feel when he heard his brother Esau was coming to meet him?—He was greatly afraid and distressed. Gen. 32. 7.

30. How did Jacob act?—He divided his people and flocks into two bands. Gen. 32. 7, 8.

31. What occurred to Jacob before he went over the brook?—A heavenly Being wrestled with him during the night.

32. How long did the Angel wrestle with Jacob?—Until break of day.

33. What name did Jacob give to the place where this occurred?—Peniel, or "the face of God."

34. Why did he so call it?—Because he had seen God face to face. Gen. 32. 30.

35. Whom, then, may we suppose that wondrous Person to be with whom he wrestled?—The Son of God; as no man hath seen God himself, who is a Spirit, at any time. John 4. 24; 1 John 4. 12.

36. What spiritual act does this typify?—Prayer, in which, if real, we have communion or intercourse of spirit with God.

37. Are *we* interested in it?—It encourages earnest perseverance in prayer.

He spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man: and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Luke 18. 1-8.

So run, that ye may obtain. 1 Cor. 9. 24.

CHAPTERS 33; 34; 35.

38. How did Jacob and Esau meet?—In brotherly affection and peace, in answer to Jacob's prayer.

39. Where did Jacob pitch his tent and make booths for his cattle when he got into Canaan?—At Succoth. Gen. 33. 17.

40. Name the two instances in Scripture where this purchase is afterward referred to.—His purchase at Shalem, a city of Shechem, is referred to in John 4. 5, 6, and Acts 7. 15, 16; Gen. 33. 18, 19.

Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there.—So Jacob went down into Egypt, and died, he, and our fathers, and were carried over into Sychem, and laid in the sepulchre that [he, like] Abraham bought for a sum of money of the sons of Emmor the father of Sychem.

41. What two mountains was Shechem situate between?—Gerizim and Ebal.

42. Where was the tabernacle first reared in the land of Canaan?—At Gilgal on the Jordan. (Not the Gilgal in Shechem.)

43. Where did Joshua make his solemn covenant with Israel before his death?—Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God. Josh. 24. 1.

44. Where was the first idol temple built in Israel?—In Shechem. 1 Kings 12. 25-33.

45. What act of treachery was Simeon and Levi guilty of to *Shechem*, the founder of this city?—They slew him when, through their own contrivance, he was unprepared to resist them. Gen. 34. 13, 25, 26.

46. What did God at this time desire Jacob to do?—To go and live at Bethel. Gen. 35. 1.

47. How did Jacob prepare for this journey?—By calling upon his people to put away their idols, and be clean and change their garments.

48. How did God preserve him from the anger of the inhabitants of the land? What proof is there that God's care of his people is the same now as then?—By making the inhabitants afraid of him and of his God. He preserveth the souls of his saints; he delivereth them out of the hand of the wicked. Gen. 35. 5; Ps. 97. 10.

49. What sorrowful event happened at Bethel?—The death of Rebekah's nurse. Gen. 35. 8.

50. What peculiar name did God confirm, and what special blessing did he give, to Jacob at this place?—The name of Israel and the gift of the land of Canaan. Gen. 35. 9-12.

51. What great loss did Jacob sustain when near Bethlehem?—The death of Rachel. Gen. 35. 19.

52. How many children had Jacob at this time?—Twelve. Gen. 35. 22-26.

53. How far south did Jacob travel?—To Mamre, near Hebron.

54. Who resided there?—Isaac.

55. How many years did Jacob live with his father before his father died?—About three years.

56. Who united together to bury Isaac?—Esau and Jacob.

JACOB AND HIS SONS. (Gen. 37.)

1. To which son did Jacob show a great partiality?—To Joseph. Gen. 37. 3.

2. Why did Jacob feel this, and how did he show it?—Because he was the son of his old age. By making him a coat of many colors.

3. What character did the other sons of Jacob display?—An envious and malicious one.

4. Why did they hate Joseph?—Because of their father's special love to him.

5. Did he deserve it? Had his dreams anything to do with it? What were they?—No. Yes. That his brothers' sheaves made obeisance to his, and that the sun, moon and eleven stars did the same to him.

6. How did Joseph's father feel when he heard one of the dreams?—He was surprised at the dream, but doubtless felt it was from God. Gen. 37. 11.

7. How did Joseph get into his brethren's power?—On Jacob sending him to them to see if they were well. Gen. 37. 14.

8. What did they do with him?—They threw him into a pit. Gen. 37. 24.

9. How old was Joseph at this time?—Sixteen.

10. What story did they make up to their father?—That they had found his coat bloody, and that he had been killed by a wild beast.

11. What difference was there in Reuben's behavior toward Joseph to the rest of his brethren?—He dissuaded them from killing him. Gen. 37. 21, 22.

12. How did Jacob receive the news?—He mourned and refused to be comforted.

13. How did the Midianites dispose of Joseph?—They took him out of the pit and sold him to some Ishmaelites. Gen. 37. 28.

14. What connection was there between Abraham and the Midianites?—Midian was a son of Keturah, his second wife. Gen. 25. 1, 2.

15. What connection was there between Moses and the Midianites?—He lived among them and took his wife thence. Ex. 2. 15, 21.

16. What connection was there between Balaam and the Midianites?—He lived among them and was killed in battle by the Israelites.

17. What event in Gideon's history was connected with the Midianites?—The appearance to him of the angel Son of God before he fought against and overthrew them. Judg. 6. 12.

JOSEPH IN EGYPT. (Gen. 39; 40; 41.)

1. To whom did the Ishmaelites sell Joseph?—To Potiphar, captain of Pharaoh's guard. Gen. 39. 1.

2. What office did Potiphar appoint Joseph to fill?—Overseer of his house. Gen. 39. 4.

3. How was God's favor manifested to Joseph in this situation?—By everything prospering under his care. Gen. 39. 2-5.

4. Was he not deprived of his situation by false accusation?—Yes, through the wickedness of his master's wife, who was embittered against him by his virtue and his fear of God. Gen. 39. 7–18.

5. What unjust punishment was suffered by Joseph?—He was put in prison.

6. Did the Lord forsake him?—He was with him and showed him mercy.

7. How did the keeper of the prison behave to Joseph?—He gave him the entire charge of the prison.

8. What kind of prison was this? Who were principally confined there?—A prison connected with Potiphar's house, and in which state prisoners were kept.

9. What remarkable circumstance occurred to two of those prisoners?—They had dreams which troubled them.

10. How did Joseph assist them in their perplexity?—He interpreted their dreams. Gen. 40.

11. Were his words found true? Name the result.—The chief butler was restored, and the chief baker was hanged, as Joseph had foretold.

12. How did Pharaoh's butler behave to Joseph?—He forgot his promise to get Joseph released.

13. What brought his dream again to his mind?—A dream which Pharaoh had. Gen. 41. 1–13.

14. Could the magicians of Egypt interpret Pharaoh's dream?—They could not. Gen. 41. 8.

15. For whom did he send?—For Joseph, whom the butler had named.

16. Did Joseph take the honor of interpretation to himself, or confess God's power before the king?—He said, It is not in me; *God* shall give Pharaoh an answer of peace. Gen. 41. 16.

17. Name a king who was smitten with worms and died because he gave *not* God the glory.—Herod Agrippa, king of Judea. Acts 12. 23.

18. Name another king who was driven from men, and was for seven years like a beast, because he gave not glory to God.—Nebuchadnezzar, who said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O King Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. Dan. 4. 30–32.

19. How was the latter part of verse 30 in 1 Sam. 2 fulfilled in Joseph's case?—By his being made ruler over all Egypt. He had honored God by his resistance of temptation and his faithfulness to his duties, and now God honored *him*. Them that honor *me* I will honor. Gen. 41. 43.

20. How old was Joseph at this time?—Thirty. Gen. 41. 46.

21. What name did Pharaoh give Joseph, and what is the meaning of it?—Zaphnath-paaneah, "a revealer of secrets," or "the man to whom secrets are revealed."

22. What were the names of Joseph's wife and his two sons?—Asenath, Manasseh and Ephraim. Gen. 41. 45, 51, 52.

23. What did Joseph do during the seven years of plenty?—He laid up the food in the cities. Gen. 41. 48.

24. When the people cried to Pharaoh for bread, to whom did he send them?—To Joseph. Gen. 41. 55.

25. Was this great famine confined to the land of Egypt?—It was over all the face of the earth, or all that part of it. Gen. 41. 56, 57.

Jacob and his Sons in Egypt.

(Gen. 42–50)

1. Where was Jacob living at this time?—In Canaan. Gen. 42. 5.

2. Did the famine extend to the land of Canaan?—Yes. Gen. 42. 5.

3. How did they procure bread?—Ten of Jacob's sons went to buy corn in Egypt. Gen. 42. 3.

4. How did Joseph behave to his brethren when he saw them?—He made himself strange to them and spoke roughly to them, but not from a spirit of revenge. Gen. 42. 7.

5. Did they recognize him?—No. Gen. 42. 8.

6. How did Jacob feel when they returned and told him the news?—He felt that all things were against him, and that he should lose Benjamin also. But all things work together for good to them that love God. Gen. 42. 36, 38; Rom. 8. 28.

7. Whom did they take with them on their second journey?—Benjamin. Gen. 43. 15.

8. What proof have we in this chapter of the truth of Num. 13. 21–27?—The fruits, honey and spices they took with them. Gen. 43. 11.

They went up, and searched the land. And they ascended by the south, and came unto Hebron. And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs. And they went and came to Moses and to Aaron; and brought back word unto them and unto all the congregation, and showed them the fruit of the land. And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it.

9. How did Joseph feel when he saw Benjamin stand among his brethren?—His love was greatly excited, and he retired to weep. Gen. 43. 30, 31.

10. What closer relationship was there between Joseph and Benjamin than between Joseph and his other brothers?—They had the same mother, Rachel. Gen. 30. 22–24; 35. 16–18.

11. What effect did Joseph's kindness have on them?—They wondered at it. Gen. 43. 33.

12. What was Joseph's intention in all this treatment?—To make them conscious of their sin and sorry for it, and to better carry out his plans.

13. Did it have the effect he desired?—It had. Gen. 42. 21; 44. 16.

14. How did Judah behave at this trying time?—He begged that Benjamin might be allowed to go back with the rest, and offered to remain himself behind as surety for his return. Gen. 44. 18, 33.

15. Of whom was he a type in this?—Of Jesus Christ, our Substitute, who suffered in our stead.

16. How was Joseph's tender heart affected by all this?—He could bear it no longer, but wept aloud, and told them he was Joseph their brother. Gen. 45. 1–4.

17. How did they feel when they knew this mighty prince was their own brother?—They could not answer him for fear. Gen. 45. 3.

18. What proofs did he give them of it?—He gave proofs of his love and power by the rich presents he made them and the promise of a home and plenty in Egypt. Gen. 45. 17–23.

19. Did Joseph and his father ever meet again?—They met in Egypt, whither Jacob and all his family had come. Gen. 46. 29.

20. How?—See No. 19.

21. What proof have we in this of the truth of Rom. 8. 28?—What Jacob thought to be against him proved to be for his good. [See No. 6.]

22. Where in the land of Egypt did Jacob and his family dwell?—In the land of Goshen. Gen. 47. 1.

23. Had the Egyptians any particular antipathy to shepherds?—They disliked shepherds and cattle-dealers from foreign lands for slaughtering their sacred animals, or from having formerly invaded and plundered their country.

24. Why?—See No. 23.

25. Was Jacob introduced to Pharaoh?—Yes, and gave him his blessing. Gen. 47. 7.

26. What proof have we in Jacob's remark to Pharaoh of the truth of Ps. 90?—The longest life is but short to look back on.

For all our days are passed away in thy wrath: we spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away. Ps. 90. 9, 10.

27. What peculiar blessing did Jacob give to the sons of Joseph?—He placed his right hand on the younger instead of the elder. Gen. 48. 17–19.

28. In his prophetical blessing of his twelve sons, to whom did he give the birthright?—Gen. 48. 8.

Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's). 1 Chron. 5. 1, 2.

29. What was the special blessing of Judah?—That out of his family the Messiah should come. Gen. 49. 10.

30. How was this fulfilled?—Our Lord sprang out of Juda. Heb. 7. 14.

The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; and Judas begat Phares. Matt. 1. 1-3.

31. To whom is allusion made in chap. 49, verse 24, in Joseph's blessing? Compare Num. 13. 8, 16 with Num. 27. 15–23.—To Joshua.

Of the tribe of Ephraim, Oshea the son of Nun. And Moses called Oshea the son of Nun Jehoshua. —And Moses spake unto the Lord, saying, Let the Lord, the God of the spirits of all flesh, set a man over the congregation, which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd. And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient. And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation. And Moses did as the Lord commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation: and he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses.

32. How was Joshua in this a type of Jesus?—As Joshua led the Israelites in the wilderness and into the promised land, so Jesus is the guide of his people upon earth and the means of their entrance into heaven.

Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. My sheep hear my voice, and I know them, and they follow me. John 10. 7-9, 27.

33. What other Joshua was a type of Jesus under the double figure of a branch and a stone?—And he showed me Joshua the high priest standing before the angel of the Lord.—And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts: If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.—Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day. Zech. 3. 1, 6, 8, 9.

34. What does Isaiah prophesy of this stone?—Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation. Isa. 28. 16.

35. Give the texts in which the Lord Jesus speaks of himself under this figure.—Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: and whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. Matt. 21. 42, 44; Mark 12. 10; Luke 20. 17, 18.

36. Find the text in which the apostle Peter speaks of the Lord Jesus under this figure.—To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief cornerstone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. 1 Pet. 2. 4-8.

37. Where was Jacob buried?—In the cave of Machpelah. Gen. 50. 13.

38. What fears had Joseph's brethren after their father's death?—That Joseph would ill-treat them and punish them. Gen. 50. 15.

39. How did Joseph behave to them?—He comforted them and spoke kindly to them.

40. Of whom were Joseph and his brethren types in this transaction?—Of Christ and his forgiving love.

41. When was Joseph buried?—Not until the Israelites reached Canaan, above two hundred years after his death. Gen. 50. 26.

And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem for an hundred pieces of silver. Josh. 24. 32.

Joseph's History.

1. What great peculiarity marks the Bible histories?—Their reference to our Lord Jesus Christ.

2. Of whose history can this pre-eminently be said?—Of Joseph's.

3. To whom must we look to enlighten our minds when studying God's word?—To God the Holy Spirit; saying, Open thou mine eyes, that I may behold wondrous things out of thy law. Ps. 119. 18; 2 Pet. 1. 20, 21.

4. What did Jesus say in John 5. 39?—Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

5. And how did he upbraid the two disciples whom he overtook going to Emmaus?—O fools, and slow of heart to believe all that the prophets have spoken! Luke 24. 26.

6. Is it not, then, our duty to seek for Jesus even so far back as the writings of Moses?—They drank of that spiritual Rock that followed them; and that Rock was Christ. 1 Cor. 10. 4.

7. Who wrote Genesis?—Moses.

8. How was Joseph a type of Jesus, when he was at home, clothed in a beautiful robe, the darling of his father?—In that Jesus shared his Father's glory and enjoyed his love.

Thou lovedst me before the foundation of the world. John 17. 24.

9. How was Joseph a type in going out to see after the welfare of his brethren?—In Jesus graciously visiting his brethren in human nature.

The Son of man is come to seek and to save that which was lost. Luke 19. 10.

10. How in their treatment of him?—In being sold by Judas and delivered to death by the Jews.

He came unto his own, and his own received him not. John 1. 11.

When the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. Matt. 21. 38.

11. How in his dreams?—In his prophecies of his future kingdom and glory. Matt. 25. 31, 32.

12. How in the false accusations brought against him?—In his freedom from blame. Matt. 26. 59, 60.

13. How in being committed to prison?—They laid hands on Jesus, and took him. Matt. 26. 50.

14. How in leaving that prison and being exalted?—God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Acts 2. 36.

15. How in his feeding and blessing his brethren and all who came to him?—In being the Bread of life.

16. How in Pharaoh transferring all his power to him?—The Father committed all judgment unto the Son. John 5. 22.

17. How in his returning good for evil?—Jesus died for his persecutors, and prayed for them to the last.

Job.

1. Who was Job?—A very rich man in the north of Arabia who worshipped the true God. Job 1. 3.

2. When was he supposed to live?—Probably about the time of Isaac.

3. Why? Do we gather anything from his not mentioning God's wonders in Egypt and the Red Sea?—From the age to which he lived, said to be two hundred years; from the very early customs alluded to in the book, as the worship of the sun, moon and stars, the use of engraving for writing, and the reckoning of riches by cattle, that they had not then occurred, or Job would certainly have heard of them and spoken of them. Job 21. 26-28; 19. 23, 24; 1. 3.

4. Can you give any proof from the fact that as head of the family he offered sacrifices?—After God's appointment of priests he would not have done this.

5. How is he supposed to have obtained his knowledge of the true God?—By tradition, or knowledge passed down by word of mouth from one generation to another, and perhaps by direct revelation from God, like Adam and Moses.

6. What proof of the truth of 1 Pet. 5. 8 does the history of Job supply?—Satan's plots against Job. Your adversary the devil, as a roaring lion walketh about, seeking whom he may devour. Job 1. 6-12; 2. 1-7.

7. Where is Satan called "the accuser of the brethren"?—Rev. 12. 10.

8. What high terms of praise did the Lord use when speaking of Job to Satan?—Job 1. 8.

9. And how did the Lord afterward, to Ezekiel, mention him?—He classed him with Noah and Daniel.

Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God. Ezek. 14. 14.

10. In what way did the Lord first try this good man?—By suffering him to be deprived in one day of his children, servants and goods. Job 1.

11. Did he fail?—He submitted to God's will, and blessed him in memorable words. Job 1. 21.

12. Did Satan again have permission to hurt him?—Yes, by bodily suffering. Job 2. 4-8.

13. Did he continue steadfast?—He seems to have uttered no complaint against God. Job 2. 8.

14. How did his wife afflict him?—By tempting him to curse God, that he might die. Job 2. 9.

15. Did this prove too much for him?—No: he again expressed his submission to the will of God. Job 2. 10.

16. Who came to comfort him?—His three principal friends. Job 2. 11.

17. What relation is Eliphaz supposed to have been to Esau?—These are the names of Esau's sons; Eliphaz the son of Adah the wife of Esau. . . . And the sons of Eliphaz were Teman, Omar, Zepho and Gatam, and Kenaz. Gen. 36. 10, 11. Eliphaz seems to have been an Idumean or Arabian name.

18. In what way did Job fail?—He cursed his birth, though not his God, and sometimes showed a self-righteous spirit. Job 3.

My face is foul with weeping, and on my eyelids is the shadow of death; not for any injustice in mine hands: also my prayer is pure. Job 16. 16, 17.

19. Did not his friends suppose that all his misfortunes had come upon him in consequence of sin?—They did. Job 4. 7, 8.

20. If Job, instead of justifying himself, had appealed unto God, would it not have shown a better knowledge?—Yes, for it is easy to form a too favorable judgment of our own selves.

21. How did the Lord Jesus Christ act when he was wrongfully accused?—He answered not a word. Matt. 27. 12-14.

22. Who is the only perfect man that ever lived?—The man Christ Jesus.

23. How did Job feel when God himself spoke to him at last?—Deeply humbled. What did Job say?—Then Job answered the Lord, and said, Behold, I am vile; what shall I answer thee? I will lay my hand upon my mouth. Job 40. 3, 4.

24. Did the Lord condemn him?—No; he accepted or forgave him. Job 42. 9.

25. How did the Lord pass over the error of Job's three friends in their condemnation of Job?—In consideration of their sacrifice and of Job's prayer. Job 42. 7-9.

26. How did the Lord disappoint Satan and bless Job's latter end?—He gave him a family again, and twice as much substance as he had before. Job 42. 10, 12, 13.

27. How old was Job when he died?—About two hundred years. Job 42. 16.

Pharaoh and Moses. (Ex. 1; 2.)

1. How did the Egyptians behave to the children of Israel after the death of Joseph?—They enslaved and oppressed them. Ex. 1. 8-14.

2. Did the children of Israel multiply and increase very rapidly?—They did. Ex. 1. 12.

3. Why should this have made the Egyptians afraid?—Lest they should join their enemies. Ex. 1. 10.

4. How were the children of Israel employed by the Egyptians?—In making bricks and other field-service. Ex. 1. 14.

5. What cruel device did Pharaoh resolve on to destroy the male children of Israel?—To employ the Hebrew nurses to do so. Ex. 1. 16.

6. Who was Moses?—The second son of Amram and Jochebed of the tribe of Levi. Ex. 2. 1; 6. 20.

7. What plan did his mother adopt to spare his life?—She hid him in a floating basket among the flags growing by a river-side. Ex. 2. 2, 3.

8. How did her design succeed?—The child was found by Pharaoh's daughter, who took charge of it. Ex. 2. 5–10.

9. Whom had his mother set to watch the little ark?—His sister Miriam. Ex. 2. 4; 15. 20.

10. When the princess sought a nurse for the child, whom did Miriam fetch?—His mother. Ex. 2. 7–9.

11. What blessing did this ensure to Moses?—The tenderest care, and perhaps also the knowledge of the true God.

12. What proof does this give us of the truth of Isa. 46. 10?—My counsel shall stand, and I will do all my pleasure.

There is no wisdom nor understanding nor counsel against the Lord. Prov. 21. 30.

13. With whom did Moses join himself—with the Egyptians or the Hebrews?—By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God. Heb. 11. 24, 25.

14. Did they receive him graciously?—Who made thee a ruler and a judge over us? Wilt thou kill me, as thou diddest the Egyptian yesterday? Acts 7. 27, 28.

15. What was Moses obliged to do?—To leave Egypt. Ex. 2. 11–15.

16. To what land did he flee?—To Midian.

17. What occurred to him there?—He married a daughter of the priest or prince of Midian. Ex. 2. 16–21.

18. How long did he stay there?—Forty years. Acts 7. 30.

19. How many sons had he? What were their names and his wife's name?—Two, Gershom and Eliezer; Zipporah. Ex. 2. 22; 18. 3, 4; 2. 21.

The Burning Bush. (Ex. 3; 4.)

1. How was Moses employed when the Lord appeared to him?—In keeping his father-in-law's flock. Ex. 3. 1.

2. What wondrous sight attracted the attention of Moses?—A burning bush unconsumed. Ex. 3. 2.

3. Whose voice addressed him from the midst of the fire?—The voice of the Son of God, God's messenger, and yet God himself. Ex. 3. 2, 4.

4. What commission did the Lord give to Moses?—To go to Pharaoh and bring the Israelites out of Egypt. Ex. 3. 10.

5. Was Moses willing to undertake it?—He said they would not believe that God had appeared to him. Ex. 4. 1.

6. What excuses did he make?—See No. 5.

7. How did the Lord show him that it was not his own might or power in which he was to go to Pharaoh?—He changed Moses' rod into a serpent and made his hand leprous, and restored them again. Ex. 4. 2–8.

8. Did this remove his scruples?—He then objected that he was too poor a speaker to deliver God's message. Ex. 4. 10.

9. How did the Lord graciously meet his weakness?—He promised to teach him what to say. Ex. 4. 12.

10. Whom did the Lord appoint his helper?—His brother Aaron, who could speak well. Ex. 4. 14–16.

11. What solemn rite had Moses neglected to perform on his sons in the land of Midian?—Circumcision. Ex. 4. 24.

12. What punishment had God enjoined on those who neglected it?—The uncircumcised man-child shall be cut off from his people; he hath broken my covenant (by loss of privileges or by death). Gen. 17. 14.

13. Did not the sons of Moses narrowly escape?—They were doubtless in imminent danger of punishment, with Moses himself. Ex. 4. 24–26.

14. Who met Moses on his return to Egypt?—Aaron, by command of God. Ex. 4. 27.

15. How did the poor afflicted Israelites receive the message?—They believed it, and worshipped God. Ex. 4. 31.

The Plagues of Egypt. (Ex. 5–11.)

1. Who was the king of Egypt now?—Pharaoh.

2. Was it the same Pharaoh who had ordered the little children to be killed?—No; it was one who lived one hundred and forty years later.

3. Did he treat the children of Israel more mercifully than the former king?—Though he did not order their male offspring to death like the former king, he was very cruel to them.

4. How did he receive Moses and Aaron when they went in to him?—He abused them for interfering with the people's work. Ex. 5. 2–4.

5. What was the result?—Heavier work was laid upon them. Ex. 5. 6–9.

6. Whom did the children of Israel blame for this?—Moses and Aaron. Ex. 5. 20, 21.

7. Of whom was Pharaoh, in his daring rebellion, a type?—Of the great rebel, Satan. Jude 6.

8. What was the first plague?—The river Nile turned into blood. Ex. 7.

9. In what respect was this a peculiar trial to the Egyptians?—Because the yearly overflowing of the Nile was most valuable for their land, and they worshipped the river as a god, and much of their food was fish.

10. What were the second and third plagues?—Frogs and lice. Ex. 8.

11. How far were the magicians permitted to follow Moses and Aaron?—So far as to turn water into blood and to bring frogs. Ex. 7; 8.

12. What did they say when they could go no farther?—That the miracles of Moses were the finger of God. Ex. 8. 19.

13. What was the next plague?—Swarms of flies or hurtful insects. Ex. 7. 24.

14. How did God mark the distinction between the Egyptians and Israelites in this?—He suffered none in the land of Goshen, where the Israelites dwelt.

15. Did this influence Pharaoh to let the Israelites go?—No (Ex. 8. 32), though he gave way a little at first. Ex. 8. 28.

16. What was the fifth plague?—A murrain upon cattle, horses, asses, camels and sheep. Ex. 9.

17. What painful attack on man and beast did God send next?—Boils and blains, or sores. Ex. 9. 9.

18. Did any of these move the haughty king?—No. Ex. 9. 7, 12.

19. What merciful provision did God make in the seventh plague for those who believed in his word?—He warned them to remove their cattle to a place of shelter. Ex. 9. 19.

20. Why was this plague peculiarly terrible to the Egyptians?—Because they were not accustomed to either hail or rain. Deut. 11. 10, 11.

21. Why was it that all these judgments had no effect on Pharaoh?—Because his heart was hardened, or he hardened his own heart, as it is expressed in Ex. 8. 15, 32; 9. 34, 35, so that God gave him up to his own wicked heart, as he is said, in Rom. 1. 20, 21, 28, to have given up the Gentiles to a reprobate mind, their foolish heart being darkened, and they themselves without excuse.

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man. James 1. 13.

22. Is it not an awful thing when God gives a man over to his own hardened heart? If we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. Heb. 10. 26, 27.

23. What was the eighth plague?—Locusts. Ex. 10.

24. What appearance must the land of Egypt have presented at this time?—The land was darkened by them, and every green thing eaten up. Ex. 10. 15

25. What was the ninth plague?—Thick darkness for three days. Ex. 10. 21–23.

26. What solemn interview had Moses with Pharaoh during this awful darkness?—When Pharaoh bade Moses see his face no more. Ex. 10. 28.

27. What was the last plague?—The destruction of the firstborn.

The Passover. (Ex. 12–14.)

1. What did God command the Israelites to do before he brought the last plague on the Egyptians?—To have the passover sacrifice and feast. Ex. 12.

2. Of whom was the lamb a type?—Of Christ the Lamb of God, slain from the foundation of the world. John 1. 29; Rev. 13. 8.

3. In how many ways was the paschal lamb a type of Him whom it prefigured?—In its gentleness and unblemished innocence, and in its being slain without a bone being broken; and in other respects besides.

4. What divine ordinance in the Christian Church still commemorates the Passover?—The Lord's Supper.

5. When was it instituted?—The evening before our blessed Saviour suffered.

6. What does it set forth?—The sacrifice of the death of Christ, and the benefits we receive thereby.

7. Wherein does "the mass" of the Romish Church differ from "the Lord's Supper" in the Protestant churches?—In the mass the priest professes every time to offer Christ himself as a sacrifice for sin, while the Lord's Supper is a remembrance of his perfect sacrifice made once for all.

8. Which is most in harmony with the word of God?—We are sanctified through the offering of the body of Jesus Christ once for all. For by one offering he hath perfected for ever them that are sanctified. Heb. 10. 10, 14.

9. What is the meaning of the word Passover?—It refers to the destroying angel *passing over* the blood-sprinkled doorposts of the children of Israel. Ex. 12. 23.

10. How were the Israelites preserved from the destroying angel?—By striking the lintels and doorposts of their houses with the blood of the slain lamb. Ex. 12. 22.

11. Why was not the blood sprinkled on the doorway?—Lest any should trample on so sacred a thing.

Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? Heb. 10. 29.

12. How was the bread to be prepared?—Without leaven (or yeast or sour paste) to raise it. Ex. 12. 15.

13. What does the apostle Paul declare this to be a type of, in 1 Cor. 5. 7, 8?—Of purity and sincerity.

14. What did the bitter herbs signify?—The bitterness of Egyptian bondage, of true sorrow for sin and of Christ's cup of suffering. Ps. 69. 20, 21.

15. If any Israelite had despised the means of safety, what would have been the consequence?—He would have lost his firstborn child.

16. And what will be our state if we despise the hiding-place which God has provided for us?—We shall be destroyed by the storm of God's just wrath.

17. Is God's salvation merely a safety from his wrath, or does he provide ample blessing for the soul that trusts in him?—He provides not only escape from hell, but a home in heaven—eternal life begun below and perfected above.

18. What part of this type is a proof of this?—The feast upon the slaughtered lamb.

19. Give some other parts of Scripture where the gospel provision is compared to a feast.—Isa. 25. 6; Rev. 19. 9.

20. How did Pharaoh act when he found the threatened vengeance of God had descended on him?—He ordered the Israelites to depart. Ex. 12. 31, 32.

21. How did God recompense the Israelites for all that they had suffered at the hands of the Egyptians?—By disposing the Egyptians to give them gold and silver and raiment. Ex. 12. 35, 36; Rom. 12. 17–21.

22. In what way did the Israelites obey the king's mandate?—They hurried away with their flocks and herds and hastily prepared food. Ex. 12. 37–39.

23. Did they remember Joseph's wish at this time?—They took his bones with them. Ex. 13. 19.

24. Did Pharaoh quietly allow them to go?—He pursued them to bring them back. Ex. 14. 5–9.

25. How did the children of Israel feel when they heard that Pharaoh was pursuing them?—They were terribly afraid. Ex. 14. 10.

26. What had the Israelites to guide them as to the way they should take?—A pillar of cloud and of fire. Ex. 14. 19, 20, 24.

27. What speech did Israel make to Moses when they saw the sea before them and the host of Pharaoh behind?—That they had better have remained in Egypt. Ex. 14. 11, 12.

28. Did God reward them as they deserved for this wicked speech? What did he do?—He made a way for them through the sea. Ex. 14. 16.

29. Which got on the fastest—Pharaoh in his chariots or Israel on foot?—Israel on foot, as God took off the chariot-wheels. Ex. 14. 25.

30. How did the Lord hinder the Egyptians?—See No. 29.

31. How did God keep the hosts separate all the night?—By the pillar of cloud, which kept the Egyptians in darkness and prevented them from moving on. Ex. 14. 20.

32. Ought we ever to doubt a God who can help his people in any difficulty?—If God be for us, who can be against us? Rom. 8. 31.

33. What happened as soon as Israel was safely over the sea?—The Egyptians were overwhelmed by the returning waters. Ex. 14. 27, 28.

The Song of Moses. (Ex. 15. 1–21.)

1. What is the passage through the Red Sea a type of?—The introduction of believers by baptism into covenant with God. 1 Cor. 10. 1–4.

2. What is baptism a type of?—Of having done with sin on being given to God. Rom. 6. 1–4.

3. What did Jesus call his death?—A baptism.

I have a baptism to be baptized with; and how am I straitened till it be accomplished! Luke 12. 50.

4. Is the song of Moses ever again mentioned in Scripture?—Rev. 15. 2, 3.

5. Of whom is Pharaoh a type in these verses?—Of the enemies of God.

6. What is said of Pharaoh in Rom. 9. 17?—Even for this same purpose have I raised thee up, that I might show my power in thee.

7. What will be the end of all God's enemies?—To be subdued by Christ.

For David saith, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Acts 2. 34, 35.

8. Which is the last enemy that is to be destroyed?—Death. 1 Cor. 15. 26.

9. What song may the Christian sing even now in prospect of that victory?—Death is swallowed up in victory. 1 Cor. 15. 54–57.

10. Through whom is the conquest obtained?—Heb. 2. 14, 15; 1 Cor. 15. 57.

Their Journey Begun. (Ex. 15. 22–27.)

1. How many days did Israel travel in the wilderness before they found water?—Three. Ex. 15. 22.

2. And when they found water, of what kind was it?—Bitter. Ex. 15. 23.

3. How did the children of Israel bear this disappointment?—They murmured against Moses. Ex. 15. 24.

4. What is this world compared to?—A wilderness.

5. Are the journeyings of the children of Israel calculated to teach us any useful lessons?—Not to expect perfect comfort in our pilgrimage here below—to follow God's guidance, and to cheerfully submit to all his dealings with us on our heavenward way.

6. Are not young people apt to think that this world is a resting-place?—They forget that youth and health may not last them long.

7. What does God's word say in Mic. 2. 10?—Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction.

8. There is one thing that can turn the bitter waters of earthly sorrow into sweetness; what is it?—Seeing a Father's hand overruling all our affairs.

9. Where did Israel next encamp?—At Elim. Ex. 15. 27.

10. What blessing had the Lord in store for them there?—Plenty of water.

11. Is it not God's way ever to bring good out of evil?—Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end. Deut. 8. 16.

The Manna. (Ex. 16.)

1. How were the Israelites fed in the wilderness?—With manna.

2. What was manna?—A small round thing, like a frozen drop of dew, miraculously sent by God, and able to be made into bread. Ex. 16. 14, 15, 23, 31.

3. How often were they to gather it?—Every day except the Sabbath day.

4. What provision did the Lord make for sanctifying the Sabbath day, and resting on it?—A double quantity of manna the day before. Ex. 16. 22–30.

5. Were the children of Israel obedient to the Lord in this arrangement? How did they act?—Some of them went out to gather on the Sabbath day. Ex. 16. 27.

6. Who was it that declared himself to be the true bread that came down from heaven?—I am the living bread which came down from heaven. John 6. 51.

7. Were the Israelites satisfied with God's provision?—Our soul loatheth this light bread. Num. 21. 5.

8. What is said in 2 Tim. 3. 16?—All Scripture is given by inspiration of God.

9. What instruction ought we to gain from reading about the sins of Israel?—To watch against falling into the same sins ourselves.

As in water face answereth to face, so the heart of man to man. Prov. 27. 19.

10. What provision has God made for the life of our souls?—His Son, his Spirit and his word.

11. Are we satisfied with this, or do we prefer earthly pleasures?—We are prone to love this present world.

12. Compare Matt. 7. 1, 2 and 1 Cor. 10. 11, 12.—Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.—All these things are written for our admonition. Wherefore let him that thinketh he standeth take heed lest he fall.

The Smitten Rock. (Ex. 17. 1–7.)

1. What are those who travel in deserts constantly liable to?—The want of water.

2. How were the Israelites supplied?—From a stream that flowed from a rock in Horeb on Moses striking it with his rod. Ex. 17. 6.

3. Of whom is the smitten rock a beautiful type?—That rock was Christ. 1 Cor. 10. 4.

4. What did Jesus say to the woman of Samaria?—But whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life. John 4. 14.

5. At the feast of tabernacles, which was a feast commemorative of the sojourn of Israel in the desert, they used to pour out water in remembrance of the smitten rock; when Jesus was present at this ceremony, what did he cry aloud?—If any man thirst, let him come unto me and drink. John 7. 37.

6. Have you obeyed that command?—Let the conscience of each reply. If you have not yet come, come now.

7. What excuse will you have to offer if you refuse to obey?—None at all. Prov. 1. 20–31; Rev. 22. 17.

The Battle with Amalek. (Ex. 17. 8–16.)

1. What is prayer?—Prayer is the simplest words of the mouth and the earnest desire of the heart, taught by the Holy Spirit and presented through Jesus Christ.

2. Why do we pray to God?—Because he is willing to help us, and no one else can.

3. How did God teach Israel this at Rephidim?—By giving them victory over the Amalekites in answer to Moses' prayer. Ex. 17. 8–11.

4. Who were the Amalekites?—Descendants of Esau, to the south of Palestine.

5. Was it not very cruel to come out and fight Israel when they were so weak?—They thought now was their opportunity, but they forgot that God was on Israel's side.

6. Was not God angry with them for this?—God sentenced them to constant war, and at last to destruction. Ex. 17. 14, 16.

7. Which army obtained victory?—The Israelites'.

8. How was this?—By Moses' continued prayer. Ex. 17. 12.

9. Of whom was Moses a type when he thus interceded for Israel?—Of Christ, who ever lives to make intercession for us in heaven.

10. Of whom was Joshua a type while leading on the battle?—Of the great Captain of our salvation.

11. What foes has the Christian to contend with?—The temptations of his own evil heart, of Satan, and of sinners around him.

12. How can he overcome?—In the strength of the Lord God.

13. What is the meaning of Jehovah-nissi?—"The Lord, my banner." Ex. 17. 15.

14. If this be the *banner* of the Christian, what is his *armor?*—Eph. 6. 10–18.

Be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. Eph. 6. 10, 11.

The Covenant of Works. (Ex. 19–24.)

1. What is the human heart most prone to?—Sin.

2. What does this show?—The heart is deceitful above all things, and desperately wicked: who can know it? Jer. 17. 9.

3. How did God teach this to Israel, and through them to us?—By practical lessons which showed them their weakness and wickedness, and their need of a better righteousness than their own, and of a greater sacrifice than the blood of bulls and goats. Gal. 3. 24.

4. What is the law?—The term here refers to the Ten Commandments, and to others that immediately follow.

5. Under what circumstances did God give the law?—From the top of Mount Sinai, amidst thunder and lightning, clouds and darkness, trumpet-blast and earthquake. Ex. 19.

6. Where is Sinai?—In the wilderness, near the Red Sea.

7. Could Israel bear the presence of God?—They could not endure the light of God's presence in their consciences. Our God is a consuming fire. Heb. 12. 20, 21, 29.

8. Why not?—See No. 7.

9. Who went up into the thick darkness where God was?—Moses. Ex. 19. 20; 20. 21.

10. When he came forth with God's message to them, what did they promise to do?—All the words which God had said. Ex. 24. 3.

11. Were they able to perform their promise?—No.

12. Why?—From the sinfulness of their own hearts.

13. Are we able to keep God's holy law now?—No.

14. What refuge, then, have we from God's wrath?—Christ hath redeemed us from the curse of the law, being made a curse for us. Gal. 3. 13.

The Covenant Broken. (Ex. 32.)

1. How long was Moses upon the mount with God?—Forty days and nights. Ex. 24. 18.

2. What awful proof did Israel give of their inability to keep the law, of their forgetfulness of God, and of their own evil hearts while Moses was on the mount?—They made and worshipped a golden calf, probably after some idol in Egypt. Ex. 32. 1–6.

3. When was Moses made acquainted with their sin?—God told him while he was on the mount. Ex. 32. 7, 8.

4. Did he plead for them with God?—Yes, and his prayer was heard. Ex. 32. 11–14.

5. Who was waiting on the side of the mount for Moses when he came down?—Joshua. Ex. 32. 17.

6. What sight did they see?—The calf, and the people dancing about it. Ex. 32. 19.

7. What did Moses do?—He broke the stone tables, as they had broken the law, and he destroyed the golden calf. Ex. 32. 19, 20.

8. Although Joshua was not in the transgression of making the calf, which of Israel's leaders was?—Aaron. Ex. 32. 2–5.

9. Was not his excuse a vain one?—Yes; and sinners *now* by silly falsehoods strive in vain to hide their sins.

10. Why was this painful history recorded?—For our instruction; see 1 Cor. 10. 1–12.

The Second Giving of the Law. (Ex. 32. 30–55; 33 and 34.)

1. Who interceded for Israel at this awful time?—Moses. Ex. 32. 30–32.

2. What testimony did Moses bear against them?—That they had sinned a great sin. Ex. 32. 30.

3. Whom did Moses associate with himself in this act?—Joshua, Abraham, Isaac and Jacob. Ex. 24. 13; 32. 13.

4. What proof did the Lord give to Moses that he had accepted him?—Allowing him to see something of his glory and proclaiming to him his name. Ex. 33. 16; 34. 7.

5. How was the law given the second time?—By Moses taking two fresh tables of stone up the mount, and God's writing upon them the Ten Commandments. Ex. 34. 1, 4, 28.

6. How long was Moses in the mount this time?—Forty days and forty nights. Deut. 10. 10.

7. What wonderful manifestation was there on the face of Moses that he had been with God, and had spoken to him face to face?—His face shone brightly. Ex. 33. 11; 34. 29, 30.

And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face. Deut. 34. 10.

8. How did the children of Israel feel when they saw this?—They were afraid to come near him. Ex. 34. 30.

9. What was this a type of?—Of the blindness of their minds, which prevented them from seeing the truth then, and which prevents them still.

Their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ. 2 Cor. 3. 14.

The Tabernacle. (Ex. 35–40.)

1. How did Moses obtain the instruction to make the tabernacle?—From God himself and a pattern shown him on the mount. Ex. 25. 9, 40.

2. What is a tabernacle?—A tent.

3. Whom did God specially endow with skill to perform this work?—Bezaleel and Aholiab and other wise-hearted men. Ex. 36. 1.

4. Where did Moses get the materials?—From the free offerings of the people. Ex. 35. 21; 36. 3–7.

5. Did the women assist? In what?—Yes. In spinning. Ex. 35. 22, 25, 26.

6. What solemn injunction did Moses receive?—To make the tabernacle and its furniture according to the patterns God had shown him. Ex. 25. 40; 26. 30; Heb. 8. 5.

7. What expression, used eight times in the

fortieth chapter of Exodus, shows that Moses fulfilled the work that God gave him to do?—As the Lord commanded Moses.

8. When was the tabernacle reared?—On the first day (of the first month) of the second year of the sojourn in the wilderness. Ex. 40. 17.

9. Of whom is the tabernacle a type?—Of Jesus Christ, the "true" and "perfect tabernacle." John 2. 19–21; Heb. 8. 2; 9. 11.

10. Are our bodies compared to a tabernacle and temple?—Yes; to a tabernacle, to be taken down, in 2 Cor. 5. 1, and to a temple of the Holy Ghost, to be kept holy, in 1 Cor. 6. 19.

11. In what respect was the tabernacle in the wilderness a type of Jesus?—As the way to the Father's presence. Heb. 9. 8, 9, 11, 12.

12. What was its outward appearance?—Plain, from its badger-skins covering. Ex. 26. 14. As Christ had no outward beauty. Isa. 53. 2, 3.

His visage was so marred more than any man, and his form more than the sons of men. Isa. 52. 14.

13. Was the inside different? How was this a type of Jesus?—Yes; it was richly adorned with gold and silver and embroidery. Ex. 31 and 36. So He who was "altogether lovely" (Song of Sol. 5. 16) pleased his heavenly Father.

Lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Matt. 3. 17.

A cloud overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him. Mark 9. 7.

The centurion said, Truly this man was the Son of God. Mark 15. 39.

The officers answered, Never man spake like this man. John 7. 46.

14. To what did Jesus compare himself in John 10 and 14. 6?—To the door of the sheepfold and to a road or way. (See No. 11.)

I am the way, the truth, and the life; no man cometh unto the Father, but by me.

15. How was the brazen altar a type of Jesus?—Because it bore the sacrificial fires which consumed the victims.

16. Who first kindled the fire on this altar?—God himself. Lev. 9. 24.

17. What is fire a type of?—It is the element of purification. Ezek. 21. 31, 32; 22. 31; Heb. 12. 29.

18. What do we deserve?—We cannot possibly conceive the exceeding sinfulness of our estrangement from our Father.

19. Who was the Sin-bearer in our stead?—Christ Jesus.

He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. Isa. 53. 5.

Even Jesus, which delivered us from the wrath to come. 1 Thess. 1. 10.

20. Suppose any Israelite had refused to bring his offering to this altar, what would have been the consequence?—He would have remained unclean and deprived of the privilege of worshipping.

21. Suppose we refuse to lay our sins on Jesus, what will be the consequence?—They will remain upon ourselves, and the wrath of God will abide upon us.

22. What stood next to the brazen altar in the outer court?—The laver. Ex. 38. 8.

23. What was its use?—For the priests to wash their feet. Ex. 30. 18–21.

24. What was the laver a type of?—Of the word and Spirit of God, which cleanse and restore our souls.

25. Of what was the laver made?—Of brass, taken from the looking-glasses, or plates of polished metal, which the women used.

26. How does the apostle James allude to this in the first chapter of his Epistle?—Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. James 1. 25.

27. Is the word of God ever compared to water?—Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word. Eph. 5. 25, 26.

28. Where else is the word of God alluded to as a cleansing process?—Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Tit. 3. 5. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. John 3. 5. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. James 1. 18.

29. How did Jesus (the Word of God) declare we must be cleansed?—By himself.

If I wash thee not, thou hast no part with me. John 13. 8.

30. What objects presented themselves when the doorway curtain of the tabernacle was drawn aside?—The altar of incense, the table of shewbread, the golden candlestick and the curtain or veil of the holy of holies.

31. What did Jesus say of himself in John 9. 5?—As long as I am in the world, I am the light of the world.

32. What is said of the Lord's people in Matt. 5. 14–16?—Ye are the light of the world. A city that is set on a hill cannot be hid.

33. Under what figure is prayer represented in Rev. 8. 3, 4?—The smoke of burning incense.

34. What did the Lord Jesus style himself in John 6. 35?—I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

35. Who were permitted to go in and minister in this holy place?—The priests went always into the first tabernacle, accomplishing the service of God. Heb. 9. 6.

36. Who alone might go into the *most holy* place?—But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people. Heb. 9. 7.

37. How often might he go in?—See No. 36.

38. Of what is the *most holy* place a type?—Of the immediate presence of God.

39. Who has entered there?—Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. Heb. 4. 14.

40. What happened to the beautiful veil of the temple when the Lord Jesus was crucified?—It was rent in twain from the top to the bottom.

41. If man had rent it, would it have been done in the same way? How?—It would have been rent from the bottom.

42. What did this show?—The rending of the veil showed that the way into heaven was now open. Heb. 10. 19–22.

43. What stood in the *most holy* place?—The ark of the covenant.

44. Of what was the ark composed?—Of shittim wood, overlaid with gold. Ex 25. 10, 11.

45. How did it represent the glory of Jesus?—By the mercy seat and cherubim above it. Ex. 25. 17–22.

46. What was preserved in the ark?—The golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant. Heb. 9. 4.

47. What was the budding rod a type of?—The resurrection of the dead. 1 Cor. 15. 42.

48. What was this incorruptible manna a type of?—Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. 1 Pet. 1. 23; Acts 2. 31, 32.

49. Where in the Revelation is this incorruptible manna alluded to?—To him that overcometh will I give to eat of the hidden manna. Rev. 2. 17.

50. What proof have we that Jesus has gone into heaven with a human body?—Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them.—And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. Luke 24. 39–43, 50, 51.

51. What hope have we to rest on that we shall share that glory with him?—To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. Rev. 3. 21.

The Sacrifices and Offerings. (Lev. and Num. 19.)

1. What is the principal thing treated of in the book of Leviticus?—Access to God by a purified worshipper.

2. Name the four principal offerings.—The burnt offering, the sin offering, the trespass offering, and the peace offering.

3. What characterized the burnt offering?—It was a male without blemish from the herd or the flock, or a turtledove or young pigeon; the blood of the beast being sprinkled about, and its body cut up and burnt on the altar. Lev. 1.

4. In what did the sin offering and the trespass offering differ from the burnt offering?—In the sin offering having the blood sprinkled and poured out on and under the altar, and having the fat, and not the whole animal, burnt upon it; and in the trespass offering being allowed to be of the female sex, and being on account of *special* rather than *general* sin. The sin offering referred rather to atonement, and the burnt offering to self-dedication. Lev. 4. 5, 6.

5. What was there different to both these in the peace offering?—The peace offering, whether from the herd or the flock, was an expression of thankfulness to God for his gifts. Lev. 3; 7. 11–38.

6. What difference was there between the meat (or food) and the burnt offering?—The meat offering, of flour, oil and wine, was also a sacrifice of thanksgiving. Lev. 2.

7. Who was prefigured by all these sacrifices?—Jesus Christ, the *great* Atonement and the great self-devoted Sacrifice.

8. What is said in Heb. 10. 1–18?—The sacrifice of Christ's body, once offered, hath for ever taken away sins.

9. Where was Moses when God gave him the instruction about sacrifices?—On Mount Sinai. Ex. 24. 18; 32. 15.

10. What special type of Jesus was there in the cleansing of the leper?—Christ brings near those who were far off, as the leper was obliged to be kept; and Christ was slain for us, like the one bird, and rose to heaven for us like the other. Lev. 14.

> But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. Eph. 2. 13.
>
> Who was delivered for our offences, and was raised again for our justification. Rom. 4. 25.

11. What was the leprosy in the house a type of?—Corruption. Lev. 14.

> Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. 1 Cor. 15. 50.

12. Name some of the ceremonies which took place on the great day of atonement.—Aaron the high priest made sin offerings for himself and for the people, and sprinkled the blood upon the mercy seat in the most holy place; confessed the sins of the people over the scapegoat, and sent it away into the wilderness; and offered burnt offerings for himself and for the people. Lev. 16.

13. What is the meaning of the word "atonement"?—Reconciliation, or setting at *one* again, by a sacrifice in another's stead.

14. Who atoned for our sins?—Jesus Christ, who suffered in our place the punishment of our sins.

15. How did the scapegoat set this forth?—It bore the sins of Israel, as Christ bears ours.

16. Have not you and I committed sin?—Every day of our lives.

17. Should we not ask ourselves *where* is *our* sin?—It is the most important question we can ask ourselves.

18. Where must it be—either by faith laid on Jesus, or where?—Still resting on ourselves, with all its burden and its curse.

19. What was the ceremony connected with the red heifer?—The heifer was slain and burnt, and its blood was sprinkled before the tabernacle.

20. What was the appointed use of the ashes of the red heifer?—They were mixed with water and sprinkled upon persons who in various ways had become unclean, and as a token of purification for sin.

21. Who was again prefigured in this type?—How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Heb. 9. 14.

The Feasts. (Lev. 23.)

1. What is a type?—A thing that represents another thing, or has some points of resemblance to it, or is intended to foreshow it.

2. Why did God teach us so much truth in this way?—To make it clearer to our minds.

3. How do we teach little children?—By pictures, imitations, comparisons and tales.

4. What is God's way of pardoning sin?—Accepting on behalf of every one who believes the punishment which Jesus bore in his stead.

5. How has he shown this to us?—By his accepting the sacrifices which referred to Christ.

6. What is faith?—Trusting in Christ as our own Saviour.

7. How is faith in the Lord Jesus shown us in the typical sacrifices of the Old Testament?—Because they could have no value in themselves, but only as referring to Him that was to come.

8. What does this chapter especially describe to us?—The Jewish feasts.

9. Which is the first "feast" spoken of?—The Sabbath.

10. How often was it to be kept?—Every seventh day.

11. When was the keeping of the Sabbath first enjoined?—In the garden of Eden, when God first sanctified it or set it apart for holy use. (See also Ex. 16 and 20.)

> God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. Gen. 2. 3.

12. Why is it here called a "feast"?—Because it is a day of sacred rest. (And see No. 14.)

13. Does the word "feast" in this chapter mean a time of eating and drinking?—No; but of meeting together for a holy, happy purpose. Lev. 23. 4.

14. What is the meaning of the word "festival"?—A time of joyful worship.

15. Does not God always unite happiness or joy with religion?—He does.

If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it. Isa. 58. 13, 14.

16. If it be not so to us, what is the cause?—We have either no religion at all, or not enough to make us happy.

17. Of what was the Jewish Sabbath a type?—Of the rest of heaven. Heb. 4. 8–11.

18. How can our souls, even in this world, "enter into rest"?—We may enjoy the rest of a steadfast faith, an anchored hope and an abiding peace.

19. Which was the second feast or festival spoken of?—The feast of the Passover or of unleavened bread. Lev. 23. 5, 6.

20. When was that kept? How often?—It began on the fifteenth day of the first month, about our March or April. Once a year.

21. How was it kept?—By the sacrifice of a lamb, the use of unleavened bread and offering the firstfruits of the early harvest. (But see No. 24.)

22. When was this instituted?—When the Israelites came out of Egypt.

23. What did the Passover teach them, and what must it teach us?—To remember their deliverance by blood, and to look for our own deliverance by the same means.

24. What feast or festival came next?—The offering of the firstfruits of the harvest at Pentecost.

25. What ceremony were they to perform with the first sheaf?—The priest was to wave it before the Lord. Lev. 23. 10, 11.

26. What did "waving" it mean?—An act of worship of the Lord of the whole earth.

27. Whom did that first sheaf represent?—Now is Christ risen from the dead, and become the firstfruits of them that slept. 1 Cor. 15. 20.

28. Did Jesus compare himself to wheat when speaking of his death?—The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. John 12. 23, 24.

29. What were the Israelites to do fifty days after they had brought in the firstfruits?—To offer a new meat offering to the Lord. Lev. 15. 15–21.

30. Of what was this a type?—This feast was a type of the outpouring of the Holy Ghost, fifty days after Christ our Passover was sacrificed for us, when the apostles received the firstfruits of the Spirit, and presented to God the firstfruit converts of the Christian Church. Acts 2.

31. What festival was held on the first day of the seventh month?—The feast of trumpets. Lev. 15. 23–25.

32. Of what was this a type?—Of the call to repentance and of the preaching of the gospel.

Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. Isa. 58. 1.

Go ye into all the world, and preach the gospel to every creature. Mark 16. 15.

33. How many days after this festival of trumpets was the great day of atonement kept?—Nine days.

34. What remarkable ceremonies took place on this day?—Aaron the high priest made sin offerings for himself and for the people. and sprinkled the blood upon the mercy seat in the most holy place; confessed the sins of the people over the scapegoat, and sent it away into the wilderness; and offered burnt offerings for himself and for the people. Lev. 16.

35. Are we not very prone to excuse ourselves when looking into our own sinful hearts?—The heart is deceitful above all things, and desperately wicked: who can know it? Jer. 17. 9.

36. Where shall we best discover God's estimate of sin?—In those parts of Scripture which contain his denunciations against it, his punishments of it, and (above all) his provision, in both the Old and New Testaments, for the pardon and removal of it.

37. What other ceremony took place on this day, mentioned in this chapter and not in the sixteenth chapter?—The blowing of a trumpet on the first day of the month. Lev. 23. 24.

38. Where is this more fully described?—Lev. 25. 9.

39. Of what were the trumpets made?—Of silver. Num. 10. 2.

40. Of what was the jubilee a type?—It was typical of our redemption by Christ from the slavery of sin and Satan, and of our restoration to the glorious liberty of the children of God.

41. How are we interested in it?—See No. 40.

42. How many days after the day of atonement did the feast of tabernacles occur?—Five days. Lev. 23. 34.

43. What ceremonies marked this festival?—The offering of sacrifices and the dwelling in booths.

44. How many days did they keep it?—Eight days.

45. What is this festival a type of?—Of heaven. Rev. 21. 3, 4.

46. What does the twenty-ninth chapter of Numbers tell of?—Of the offerings at the feasts of trumpets and tabernacles and on the day of atonement.

47. Is the feast of tabernacles ever mentioned in the New Testament?—Now the Jews' feast of tabernacles was at hand.—In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. John 7. 2, 37.

48. At what time of the year was King Solomon's temple dedicated?—Solomon kept the feast seven days in the seventh month, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt. 2 Chron. 7. 8, 10.

49. And when was the second temple dedicated?—The children of the Captivity kept the Passover upon the fourteenth day of the first month. Ezra 6. 19.

50. Of what were those buildings a type?—Of the Lord God Almighty and the Lamb, who are the temple of heaven. Rev. 21. 22. (And see Rev. 21. 3, 4, above—No. 45.)

The Numbering of the Israelites and Departure from Sinai. (Num. 1–4; 7–10.)

1. What do these chapters describe?—The numbering of the people, the duties of the priests and Levites, the offerings for the tabernacle, the marchings of the Israelites, etc.

2. How long had the children of Israel remained at Sinai?—About eleven months.

3. Tell me some of the most remarkable events that had occurred there.—The giving of the law, the worship of the golden calf, the making of the tabernacle, and the punishment of Nadab and Abihu.

4. How long was it after they left Egypt that the tabernacle was first set up?—About ten months. Ex. 40. 2.

5. What rite did they celebrate on the fourteenth of the first month?—The Passover. Num. 9. 1–5.

6. What did God command Moses to do on the first of the second month?—To number the people. Num. 1. 1–3.

7. Whom did God accept for his service instead of the firstborn?—The Levites. Num. 3. 12; 8. 16.

8. Did the numbers tell out exactly the same?—The firstborn *were* two hundred and seventy-three more. Num. 3. 46.

9. How was the difference arranged?—Five shekels (or about $2.75) each was paid to Aaron for them. Num. 8.

10. How were the children of Israel to encamp and to march on their journey?—Each tribe was to march and encamp by itself, in a fixed order and place, the Levites in the midst. Num. 2.

11. Who provided the wagons to carry the tabernacle?—The princes or heads of the tribes. Num. 7. 2, 3.

12. Why had not the sons of Kohath any wagons allotted to them?—Because their burdens were carried on their shoulders.

13. What part of the tabernacle did they carry?—The holy things of the tabernacle. Num. 4. 2–15.

14. What did each of the princes of Israel offer as a gift to the service of the tabernacle?—Gold and silver vessels and animals for sacrifice. Num. 7.

15. What direction did the Lord give Moses as to making trumpets?—That they should be of silver, and be used for assembling and for marching in journeys or in war. Num. 10. 1–10.

16. On which day did the cloud move?—On the twentieth day of the second month of the second year. Num. 10. 11.

17. Of what was the moving of the cloud to inform the Israelites?—That they were to proceed on their journey. Num. 9. 17.

18. When the first alarm of the trumpets was given, which tribes marched first?—Judah, Issachar and Zebulun.

19. How many encamped on the east of the tabernacle?—The above three. Num. 2. 3–9.

20. What immediately followed these three tribes?—The tabernacle. Num. 10. 17; 7. 7, 8.

21. Which three tribes followed these wagons?—Reuben, Simeon and Gad. Num. 10. 18–20.

22. What part of the tabernacle went next?—The sanctuary. Num. 10. 21.

23. Name the six tribes that followed.—Ephraim, Manasseh and Benjamin; Dan, Asher and Naphtali.

24. Whom did Moses entreat to accompany them?—Hobab, his father-in-law. Num. 10. 29.

25. Did he not at first refuse?—He did. Num. 10. 30.

26. What proofs have we afterward that he changed his mind and went with the Israelites into the promised land?—The children of the Kenite, Moses' father-in-law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah, which lieth in the south of Arad; and they went and dwelt among the people. Judg. 1. 16. Now Heber the Kenite, which was of the children of Hobab the father-in-law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which is by Kedesh. Judg. 4. 11.

27. To what family did Jonadab, mentioned in 2 Kings 10 and Jer. 35, belong?—To the Kenites, that came of Hemath, the father of Rechab. 1 Chron. 2. 55; 2 Kings 10. 15.

28. When all was ready for marching what beautiful prayer did Moses offer? Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee. Num. 10. 35.

29. And what when the ark rested again?—Return, O Lord, unto the many thousands of Israel. Num. 10. 36.

Transgressions. (Num. 11.)

1. By what were the children of Israel in the wilderness chiefly distinguished?—By their repeated rebellions against God. Heb. 3. 8–12; Ps. 106. 7, 8, 13–46.

2. Of what should their sad history warn us?—Of the sad consequences of sin.

3. On what did the Lord feed Israel while at Sinai?—On manna.

4. Ought they not, then, to have trusted God on their journey? Did they?—They ungratefully and discontentedly desired a change of food. Num. 11. 1–6.

5. How were they punished?—Many of them were destroyed by fire; and others were diseased by the quails that were sent in answer to their demand for *flesh* to eat.

6. Did not Moses feel their continual provocation too much for him?—He complained to God of the burden it was to him. Num. 11. 11–15.

7. How did the Lord assist him?—He appointed seventy elders to assist him. Num. 11. 16, 17.

8. How did Joshua show his affection for his master and zeal for his honor?—By telling him of two men who seemed to be unlawfully exercising the authority of Moses in the camp. Num. 11. 26–28.

9. What was Moses' beautiful reply?—Enviest thou for my sake? Would God that all the Lord's people were prophets (or true teachers), and that the Lord would put his Spirit upon them!

10. How did the people behave when they had got the food they coveted?—They probably indulged in it to excess, forgetting the warning in Num. 11. 20.

11. How did the Lord punish them for their sin?—The quails produced a disease or plague among them. Num. 11. 19, 20, 33. See No. 5.

12. What lessons should we reap from their transgressions?—With many of them God was not well pleased, for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. 1 Cor. 10. 5, 6.

Miriam's Sin and Punishment. (Num. 12.)

1. What affecting proof have we here that Rom. 3. 10 is true?—The sin of Miriam and Aaron shows that there is none righteous, no, not one.

2. What was the sin of Miriam and Aaron?—They claimed equal authority with Moses himself. Num. 12. 2.

3. What special favor had God given to Moses?—More friendly conversation with himself and a near view of his glory. Num. 12. 8.

4. Ought any one aspire to a station in which God has not placed him?—St. Paul said: I have learned, in whatsoever state I am, therewith to be content; and, godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. 1 Tim. 6. 6–8.

5. What special proof did God give of his displeasure?—He made Miriam a leper. Num. 12. 10.

6. Who pleaded for Miriam?—Aaron with Moses, and Moses with God. Num. 12. 11, 13.

7. How did the Lord mitigate her punishment?—By removing her disease in seven days. Num. 12. 14, 15.

8. Of what was her punishment the type?—Of the loathsomeness of sin in the eyes of God.

9. In what way did the Lord permit the whole camp to sympathize with Miriam?—By not requiring them to go on their way until she was restored.

The Report of the Spies.

1. Where were the children of Israel at this time?—In the wilderness of Paran. Ex. 12. 16; 13. 3.
2. Was it far from the land of Canaan?—One end of it was near to Judah.
3. What did God command Moses to do?—To send men to search the land of Canaan. Num. 13. 2.
4. Whom did Moses select for this errand?—Heads of the tribes.
5. What change did he make in the name of one of them?—He called Oshea, the son of Nun, Jehoshua or Joshua. Num. 13. 16.
6. Give the meaning of the name before and after the change, and then say of whom he was the type.—"Help" before, and "help of Jehovah" or "Saviour" after. A type of Christ the Saviour.
7. To whom did Jacob refer in Gen. 49. 24?—To Joseph, another type of Christ.
8. How long were they in searching the land?—Forty days.
9. What report did they bring?—That the land flowed with milk and honey, but that the inhabitants were giants and the cities great and walled. Num. 13. 26–28, 31–33.
10. Did all the twelve join in the cowardly report?—All but Caleb and Joshua. Num. 13. 30; 14. 6–9.
11. What effect did this have on the people?—They were in great distress, and proposed returning to Egypt. Num. 14. 1–4.
12. How did Moses and Aaron act?—They fell on their faces in humiliation and intercessory prayer. Num. 14. 5.
13. What did Caleb and Joshua say?—That the Lord was with Israel, and that they had nothing to fear from the inhabitants of the land. Num. 14. 6–9.
14. Who appeared at the moment when they were about to be stoned?—God himself in his glory. Num. 14. 10.
15. What did he propose to Moses?—To disinherit Israel, and to make of Moses a mightier nation than theirs. Num. 14. 11, 12.
16. Did Moses accept this great honor?—No; he pleaded for their pardon instead.
17. What special mercy did the Lord promise to Caleb and Joshua?—That they alone should enter the land of Canaan. Num. 14. 30.
18. How did he punish the ten rebels?—They died of the plague. Num. 14. 37.
19. What punishment did the Lord lay on the whole congregation?—To wander forty years in the wilderness till they died. Num. 14. 33.
20. Of what foolish act were they guilty next day?—They entered the land before the time.
21. How were they punished?—They were attacked and driven back. Num. 14. 40–45.

The Sabbath-breaker, the Sin of Korah, and the Budding Rod. (Num. 15; 16; 17.)

1. Of what sin was a man found guilty about this time?—Of gathering sticks upon the Sabbath day. Num. 15. 32.
2. What did they do with him?—They brought him to Moses. Num. 15. 33.
3. How was he punished?—He was stoned to death by God's command. Num. 15. 35, 36.
4. Had not God already declared his mind about this sin?—Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Ex. 31. 14.
5. Had he here said *how* the man was to be put to death?—He had not.
6. Does this not show us that Moses acted in everything immediately under the Lord's direction?—It does. Num. 15. 34, 35.
7. What did the Lord order the people to make, that they might keep in remembrance his commandments?—A blue fringed ribbon on the borders of their garments. Num. 15. 38–40.
8. Who was Korah?—A Levite. Num. 16. 8.
9. Who were Dathan and Abiram, On and Peleth?—Of the tribe of Reuben. Num. 16. 1.
10. What sin did they commit?—They rebelled against the authority of Moses and Aaron. Num. 16. 3.
11. Had they not lately had a warning of this very sin in Miriam's case?—The very same. Num. 12.
12. What did Moses propose for these men to do, to prove whether God accepted them as priests or not?—That they should come to the tabernacle, burning incense, to see if God would accept them. Num. 16. 7, 18.
13. In what way did God at once manifest his displeasure?—By commanding Moses and Aaron and the congregation to keep away from the rebellious company and their habitations (Num. 16. 20–24), when the earth opened and swallowed them up. Num. 16. 31–33.
14. How did the two hundred and fifty men who had thus transgressed die?—A fire from the Lord consumed them. Num. 16. 35.
15. Did this still the murmurings of the people?—The people then charged Moses and Aaron with killing the people of the Lord. Num. 16. 41.
16. What happened the next day?—See No. 15.
17. How did God again appear to vindicate the honor of his own appointed priesthood?—Above fourteen thousand were struck dead by the plague. Num. 16. 49.
18. What did Moses command Aaron to do to avert the judgment he felt was about to fall on the people?—To burn incense and make an atonement. Num. 16. 46.
19. Did God accept the service and own the act?—He immediately stopped the plague. Num. 16. 47, 48.
20. Of whom was Aaron the type?—Of Christ, our ever-living Intercessor.
21. And of what was incense the type?—The prayers of saints. Rev. 5. 8.
22. What was done with the censers of the rebels?—They were beaten into plates to cover the altar, as a memorial of their sin. Num. 16. 38–40.
23. How did the Lord himself show whom he had chosen?—By causing Aaron's rod to bud. Ex. 17. 1–10.
24. And what proof has he given to us that Jesus "is able to save to the uttermost" all that put their trust in him?—By raising him from the dead. Acts 17. 31.
25. Of what was the budding rod a type?—Of the resurrection and eternal life of Christ.
26. Why is resurrection a proof that Jesus is the Son of God?—Because he laid down his life and took it again by his divine power. Acts 2.
27. Could any one less than God atone for sin?—No, for sin is against *God*. "Thanks be unto God for his unspeakable gift!"

The Sin of Moses and Aaron; Aaron's and Miriam's Death. (Num. 20.)

1. Where did Miriam die?—At Kadesh, in the desert of Zin. Num. 20. 1.
2. What trial of their faith did the children of Israel have here?—The want of water. Num. 20. 2.
3. How did they behave?—They reproached Moses for it. Num. 20. 2–5.
4. What did the Lord command Moses to do?

—To speak to the rock before the people, and it should give forth water.

5. How did Moses in this matter dishonor the Lord?—He spoke as if he and Aaron, by their own power, would bring the water out; and he also struck the rock. Num. 20. 10, 11.

6. What punishment did he and Aaron bring upon themselves for this sin?—They were not allowed to enter the promised land. Num. 20. 12.

7. How many times did Moses mention this in his after writings?—Five times: Num. 27. 14; Deut. 1, 37; 3. 26; 31. 2; 32 51.

8. Did the Lord alter his purpose?—No.

9. How did the Edomites behave at this time to the children of Israel?—They ungraciously refused them a passage through their land. Num. 20. 14–21.

10. From whom had the Edomites descended?—From "Esau, who was Edom." Gen. 36. 1.

11. Why were they called by this name?—Esau was called Edom, or "red," from the red pottage he got from Jacob. Gen. 25. 30.

12. What event happened at Mount Hor?—The death of Aaron. Num. 20. 22–29.

13. What solemnity attended it?—The removal, first, of his priestly robes, and putting them on Eleazar his son.

14. What mark of respect did the children of Israel pay to the memory of Aaron?—They mourned for him thirty days.

15. Of whom was Aaron a type?—Of Jesus our great High Priest.

16. What is the meaning of consecrated?—Set apart for the service of God.

17. How was Aaron a type of Jesus in this?—Jesus was anointed by the Holy Ghost, sanctified or set apart for his atoning and interceding work.

18. What is the meaning of the name Christ?—Anointed.

19. Where is Jesus spoken of as Intercessor?—Jesus, . . . because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Heb. 7. 22, 24, 25.

20. Which of the apostles had a vision of Jesus dressed in priestly garments?—John, in Rev. 1. 12, 13.

21. How is the Lord Jesus described in Heb. 4. 14–16?—As a great high priest. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God.

22. Read Ex. 28. 34; Ps. 89. 15 and 119. 103, and say what part of Aaron's robe set these forth.—The "golden bells and the pomegranates" "upon the hem" of it.—Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance.—How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!

23. Is the perfume of Aaron's garments ever spoken of in connection with the Lord Jesus?—All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad. Ps. 45. 8.

24. In how many respects does the priesthood of the Lord Jesus excel the priesthood of Aaron?—In its divinity and duration, Christ being God and a Priest for ever.

25. What higher order of priesthood is compared to the priesthood of the Lord Jesus Christ?—The priesthood of Melchizedek, which *seemed* to be everlasting, nothing being said in Scripture of his birth and death. Heb. 5. 6, 7.

The Brazen Serpent. (Num. 21. 1–9.)

1. Who came and fought with Israel?—King Arad, the Canaanite.

2. Which army was victorious?—The Israelites'.

3. How came it about?—Because they made a vow unto God to destroy the Canaanites if he gave them the victory.

4. Why were the people obliged to take such a long way round?—To avoid the land of Edom. Num. 20. 21.

5. How did they meet this trouble?—They were much discouraged, and complained of the want of bread and water.

6. How did the Lord punish them?—By means of fiery serpents—fiery in their color or their bite.

7. What remedy was Moses commanded to prepare?—A serpent of brass upon a pole, that the people might look upon it and live.

8. Of whom was this a type?—Of Christ.

9. How?—As the sinner may look upon him crucified, and live.

10. Of what wicked spirit are the serpents a type?—Of that old serpent, the devil.

11. Are we *all* in the same danger?—We are.

12. What is our remedy?—To look unto Christ by faith.

13. What is faith?—Faith in Christ is looking to him, fleeing to him, coming to him, apprehending or laying hold on him, trusting in him, leaning upon him.

Balaam. (Num. 21. 10–35; 22–26; and 31. 1–8.)

1. How far had the children of Israel got on their journey?—To the wilderness before Moab.

2. Where was Moab?—On the east side of the Jordan.

3. What interesting event had occurred at Beer?—A supply of water, followed by a song of praise.

4. What two mighty kings did the children of Israel conquer and slay at this time?—Sihon, king of the Amorites, and Og, king of Bashan. Num. 21. 23, 24, 33–35.

5. What description is given of Og in Deuteronomy?—That he was a giant.

> For only Og king of Bashan remained of the remnant of giants; behold, his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man. Deut. 3. 11.

6. How many times in the Psalms are these conquests spoken of?—Twice: Ps. 135. 11 and 136. 19, 20.

7. What was the name of the king of Moab?—Balak. Num. 22. 4.

8. How did he feel when he saw the host of Israel?—He was greatly alarmed. Num. 22. 2–6.

9. Who was Balaam?—A noted heathen soothsayer, or pretended prophet, who lived by the Euphrates in Mesopotamia, and who sometimes received revelations from God. Num. 22. 5; 24. 1, 2.

10. Why did Balak desire so much to see him?—To get him to curse the Israelites, so that he might overcome them. Num. 22. 6.

11. Did Balaam desire to go?—Yes, as the rewards that were offered him tempted his covetousness.

12. What hindered him?—The command of God. Num. 22. 12.

13. Did God permit him to have his own way?—Yes. Num. 22. 20.

14. Did that show that God was pleased with the errand?—No; but it gave him an opportunity of showing his power over him in a more public and striking manner. Num. 23, 7–12.

15. How did God show his disapprobation?—By sending his angel to stop him on his way. Num. 22. 22.

16. Did God send Balaam back, or permit him to go on?—He let him go on. Num. 22. 35.

17. Had Balaam any power when he got there?—Only to say what God told him. Num. 22. 38.

18. Did he try by divination to accomplish Balak's wish?—Yes, while Balak offered sacrifice. Num. 23. 3, 15, 23; 24. 1.

19. Did he succeed?—No; God made him utter a blessing instead of a curse. Num. 23. 8–10, 20–24; 24. 2–9.

20. How did Balak feel when he found he had brought a blessing instead of a curse on his enemies?—He was angry with Balaam. Num. 24. 10.

21. When Balaam found that he could not prevail by enchantment, did he yield himself to the power of God?—Yes. Num. 24. 13, 14.

22. What beautiful prophecy did he utter of the glory of the Lord Jesus?—I see him, but not now (not as already come); I behold him, etc. Num. 24. 17.

23. How did he show he was a bad man?—By his infamous advice to Balak to tempt the children of Israel to sin.

24. What was his end?—He was killed by the Israelites in battle with the Midianites. Num. 31. 8.

25. Of whom is he a type?—Of the enemies of God.

26. Is he mentioned in the New Testament?—Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward. Jude 11.

The Cities of Refuge. (Num. 23 and 27; 31–35.)

1. What does chap. 26 record?—The numbering of the Israelites.

2. After the numbering how many men were left of those who came out of Egypt with Moses?—Only two, Caleb and Joshua. Num. 26. 65.

3. How was this?—God had said that all the rest should die in the wilderness. Num. 26. 65.

4. What lesson should it teach us?—To beware of unbelief. Heb. 3. 7–19.

5. What kind of arrangement did the Lord make for one family when all the men of it were dead?—That the property of the father should go to his daughters. Num. 27. 1–11.

6. What petition did Moses present to the Lord at the end of chap. 27?—That he would provide him a successor. Num. 27. 15–17.

7. Whom did the Lord appoint?—Joshua.

8. Of which tribe was Joshua?—Ephraim. 1 Chron. 7. 22–27.

9. How does Jacob allude to him and to the Lord Jesus (of whom Joshua was a type) in Gen. 49. 24?—His bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob: (from thence is the shepherd, the stone of Israel).

10. What does chap. 31 describe?—The defeat of the Midianites.

11. How was the spoil to be purified?—By fire or by water.

12. To what is the judgment of the last day compared?—1 Cor. 3. 13–15.

13. Which of the children of Israel had their inheritance on the east of the Jordan?—Reuben, Gad and half the tribe of Manasseh. Num. 32.

14. What do chaps. 33 and 34 describe?—The forty-two stages of the journey through the wilderness, and the boundaries of Canaan, and the officers appointed to divide it.

15. How many cities out of the tribes of Israel were to be given to the Levites?—Forty-eight. Num. 35. 7.

16. For what purpose were six of these cities to be separated?—For cities of refuge. Num. 35. 6.

17. Who had the privilege of fleeing thither?—Any one who had accidentally killed another. Num. 35. 11, 12, 24–28.

18. Was there any protection to be afforded to the murderer?—No. Num. 35. 16–21.

19. In what relationship did the "revenger of blood" stand to the slain person?—Next of kin.

20. How many witnesses were necessary to prove the wicked deed?—Two.

21. What event released the manslayer from the city of refuge, and permitted him to go at large again without fear of death?—The death of the high priest. Num. 35. 25.

22. Of whom were those cities of refuge a type?—Of Christ, the sinner's refuge from Satan and the wrath to come.

23. Can you describe where those cities of refuge stood?—Three on the east of Jordan, in the tribes of Reuben, Gad and Manasseh; and three on the west, in Galilee, Samaria and Judah. Deut. 4. 41–43.

And they appointed Kedesh in Galilee in Mount Naphtali, and Shechem in Mount Ephraim, and Kirjath-arba, which is Hebron, in the mountain of Judah. Josh. 20. 7.

24. Were they in valleys or on hills?—On hills.

25. Why was this?—So as to be more easily seen.

26. Of whom is the manslayer a type?—Of Satan, the great enemy of souls.

27. How can *we* be said to be manslayers?—By the self-destruction of sin.

O Israel, thou hast destroyed thyself; but in me is thine help. Hos. 13. 9.

28. Who is represented by *the way* to those cities?—Jesus Christ.

I am the way, the truth, and the life: no man cometh unto the Father, but by me. John 14. 6.

By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh. Heb. 10. 20.

29. Of what is the avenger a type?—Of the law, which requires us to do or die. Rom. 3. 9–19; Gal. 3. 22–24.

30. Are we all conscious of *our* danger?—Sinners are dead in sin, and both wise and foolish often slumber and sleep.

31. Who must arouse us?—Christ, by his awakening and enlightening Spirit. John 16. 7–9; Eph. 5. 13, 14.

32. Are there any hinderances in the way?—None from Christ himself.

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Matt. 11. 28.

33. To what is allusion made in Ps. 9. 9; 57. 1; 59. 16; 61. 4; 62. 7, 8; 71. 7; 91. 1, 2; 142. 4, 5?—To the refuge we have in God, through Christ.

The Lord also will be a refuge for the oppressed, a refuge in times of trouble. Ps. 9. 9.

Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast. Ps. 57. 1.

Deuteronomy. (Deuteronomy.)

1. When was the book of Deuteronomy written?—A little before Moses' death. Deut. 1. 3.

2. Where were Moses and the children of Israel at this time?—In the land of Moab, on the east of Jordan. Deut. 1. 1, 4, 5.

3. Of what is the book of Deuteronomy a summary?—Of much of the history and the laws contained in the three foregoing books.

4. Of whom does Moses speak in Deut. 18. 15–19 as "the prophet"?—Of Jesus Christ. Acts 3. 20. 22.

5. What beautiful ceremony does he bid them perform when they should get into the promised land?—To bring a basket of firstfruits to the priest as a thank offering to God. Deut. 26. 1–11.

6. What were the names of the two mountains

on which the blessing and the curse were to be written?—Gerizim and Ebal. Deut. 27. 1–8, 11–13.

7. What fearful prophecy and warning did Moses utter?—Curses of pestilence, drought, war, famine and other evils for disobedience of God's law. Deut. 28–30.

8. In what way (chap. 31) did the Lord signally set apart Joshua to the office of leader?—By appearing to him in the tabernacle in the pillar of cloud. Deut. 31. 14, 15.

9. In what way did Moses preserve what he said to them?—By writing it and delivering it to the priests (Deut. 31. 9), to be put in the ark of the covenant. Deut. 31. 24–26.

10. What special song was he commanded to write and rehearse before them?—That contained in Deut. 32. 1–43; 31. 19.

11. Who assisted him in the task?—Joshua. Deut. 32. 44.

12. What did the Lord command Moses to do immediately after he had finished this work?—To ascend Mount Nebo and die. Deut. 32. 48–52.

13. In pronouncing his dying blessing on the tribes of Israel which did he single out for peculiar honor?—Levi and Ephraim and Manasseh.

14. What spot on earth was appointed by God to be the place of the death of Moses?—The top of Pisgah. Deut. 34. 1.

15. What splendid prospect did the Lord give him ere he died?—A great part or the whole of the land of Canaan. Deut. 32. 2–4.

16. In what did Moses differ from any other prophet?—In God's speaking to him (as if) face to face. Deut. 34. 10.

17. How old was Moses when he died?—One hundred and twenty years. Deut. 34. 7.

18. What special power was manifested in the preservation of his bodily strength?—The power of God, who prolonged his life and strength so much beyond the usual seventy years.

Joshua. (Josh. 1–4.)

1. Who was Joshua?—The son of Nun, of the tribe of Ephraim.

2. Of whom is he a type?—Of Christ, the Leader and the Conqueror.

3. Of what is Canaan a type?—Of heaven.

4. Of what is the wilderness a type?—Of the world.

5. Of what is the river Jordan a type?—Of death.

6. Of what was the ark a type?—Of Christ, by whom we pass safely through the Jordan of death.

7. Of what were the stones that they took from the river a type?—Of memories in heaven, of mercies and deliverances on earth.

8. When Jesus was born in Bethlehem, did he come as a warrior?—No.

9. To what coming, then, does this type refer?—His coming to judgment.

10. Where is the Lord's second coming spoken of as a day of terror to his enemies?—Behold, he cometh with clouds: and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Rev. 1. 7.

11. To what glorious prospect have the followers of Jesus to look forward?—The final triumph of Christ over all his and our enemies. Rev. 19. 19–21.

The Taking of Jericho—The Scarlet Line. (Josh. 2; 5 and 6.)

1. Where did the city of Jericho stand?—Near the west side of the Jordan.

2. How did Joshua endeavor to ascertain the strength of the city?—By sending two spies.

3. How were these men treated in Jericho?—They were sheltered in the house of Rahab from the king of Jericho's messengers.

4. What promise did they make to the woman who had sheltered them?—To save the lives and property of her family on the taking of the city. Josh. 2. 12–14.

5. Did she avail herself of the token they gave?—She did. Josh. 2. 17–21.

6. What effect had their report on the people?—They were doubtless much encouraged.

7. What remarkable events happened on the plains of Jericho?—The keeping of the Passover, the ceasing of the manna, the appearance of a heavenly Being to Joshua.

8. Who appeared to Joshua when he was under the walls of Jericho?—The Son of God.

9. Did Joshua perceive, at first, who it was?—No; he merely saw an armed man.

10. How did he find it out?—By his saying he was Captain of the Lord's host.

11. What directions did the Lord give him as to the taking of the city?—To march round it with the ark and blowing of trumpets, and at last with a shout. Josh. 6. 3–5.

12. Did he and Israel obey the Lord?—Yes. Josh. 6. 8–16, 20.

13. What was the result?—The wall fell down flat, and the city was taken and destroyed. Josh. 6. 20, 21, 24.

14. Did Rahab perish with the slain?—She was brought away safely. Josh. 6. 23.

15. What was her preservation?—Her faith and the scarlet-cord token that she had been directed to use.

By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace. Heb. 11. 31.

16. Of what is the destruction of Jericho a type?—Of the destruction of all the enemies of God.

17. Are we interested in this?—Yes, as sinners.

18. How?—We are exposed to God's wrath, and deeply interested to know how we may be saved.

19. What does the Bible tell us must be our safeguard in the day of wrath?—Rev. 7. 13, 14.

20. Can we trust *that word?*—He is faithful that promised. Heb. 10. 23.

21. Had Rahab any reason to regret her faith in the word of the spies?—No.

22. Are there many ways of escape, or only one?—There is none other name under heaven given among men whereby we must be saved. Acts 4. 12.

23. Perhaps Rahab had been scoffed at for her scarlet line; did that deter her from trusting in it?—No.

24. Should the laugh and jeer of the world hinder us from trusting to the blood of Jesus for safety?—The believer will enter into eternal joy, when the laughter ends in weeping and gnashing of teeth.

25. Was Rahab alone saved?—Her near relatives and her goods were saved with her. Josh. 6. 22, 23.

26. If we know a place of safety, should not we tell others of the same?—It is our duty and privilege to do so.

27. How can we do so?—By telling them of Jesus Christ, and getting them to read and hear about him: and by living ourselves as those should do who know him and love him and enjoy him.

Achan's Sin, and the Taking of Ai. (Josh. 7 and 8.)

1. What special command was given to Israel at the destruction of Jericho?—To bring the silver and the gold into the treasury of the Lord. Josh. 6. 18, 19.

2. Who transgressed this command?—Achan.
3. What punishment did this sin bring on all Israel?—A defeat by the men of Ai. Josh. 7.
4. How was the offender discovered?—By drawing lots under the guidance of God. Josh. 7. 16–18.
5. To what honored tribe did he belong?—Judah. Josh. 7. 1.
6. Did this preserve him?—No, honor and privilege often increase guilt.
7. What awful punishment was necessary to cleanse Israel from the sin Achan had brought on them?—The destruction of himself and his family and goods by stoning and by fire. Josh. 7. 24, 25.
8. What view of God's character does this history give us?—His hatred of sin, especially of "covetousness, which is idolatry"; and his severity to the impenitent sinner: "our God is a consuming fire." Heb. 12. 29.
9. Will the riches of the sinner avail when God brings him into judgment?—Nothing at all.
10. Can we hide our sins from God?—O Lord, thou hast searched me, and know me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. Ps. 139. 1-3.
11. When Achan's sin was wiped away, did God again give victory to Israel?—The city of Ai was taken and destroyed. Josh. 8.
12. Who bore the wrath of God and the punishment due to *our* sin?—Our Lord Jesus Christ.
13. Can God again smile on us?—Yes, in Christ Jesus, in whom he is "well pleased".
14. After the destruction of Ai what solemn act of obedience did Joshua perform?—He wrote the law upon stone, and read its blessings and its curses on Mounts Gerizim and Ebal. Josh. 8. 30–35.
15. Where in the land of Canaan were those two mountains situated?—Near Samaria.
16. For what was Joshua remarkable as well as courage?—For obedience to the will of God.
17. Of whom was he a type in this?—Of Christ. Heb. 10. 7.

The Gibeonites. (Josh. 9.)

1. How did the Gibeonites act when they saw the victories of the Israelites?—They sent to Joshua messengers, who pretended that the Gibeonites did not live in Canaan, so that Joshua might be at liberty to spare them.
2. Did they deceive Joshua and the elders of Israel?—Yes. Josh. 9. 15.
3. How came Joshua to fail in this particular?—Because he had not asked God's direction. Josh. 9. 14.
4. Who was the only Person who never failed?—Christ, who knew the hearts of men.
5. Were the Gibeonites spared?—Yes.
6. Why?—Because of the league made with them, confirmed by oath. Josh. 9. 16. 19.
7. Was the Lord jealous when an oath was made in his name?—Yes, very. Num. 30. 2.
8. What proof have we of this in the case of the Gibeonites in the after-history of Israel?—2 Sam. 21. 1, 2.
9. To what service were the Gibeonites appointed?—To be hewers of wood and drawers of water. Josh. 9. 21.

The Battle of the Five Kings. (Josh. 10.)

1. What did the rest of the kings of Canaan do when they found that the Gibeonites had made peace with Israel?—Five of them joined in war against Gibeon.
2. To whom did the Gibeonites appeal?—To Joshua. Josh. 10. 6.
3. Who fought for and with Israel?—God did. Josh. 10. 10, 11.
4. What signal proofs did the Lord give of this in the battle with those kings?—Showering heavy hailstones upon their enemies, and miraculously prolonging the light of the sun and of the moon upon the scene of battle and pursuit. Josh. 10. 11–14.
5. Is this ever after referred to in Scripture?—The sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear. Hab. 3. 11.
6. Of what battle is this the type?—Of the spiritual warfare in every converted heart.

The Final Battle with the Kings of Canaan. (Josh. 11.)

1. What commandment had the Lord given relative to the destruction of the Canaanites?—Ex. 34. 11–13; Deut. 7. 1, 2.
2. Why did the Lord thus deal with these nations?—Their wickedness had reached its height.

The iniquity of the Amorites is not yet full. Gen. 15. 16.

Thou shalt not learn to do after the abominations of those nations. Deut. 18. 9.

3. How is the host that mustered against Joshua described?—As being numerous as the sand upon the seashore. Josh. 11. 4.
4. What great advantage had they over Israel?—The possession of chariots and horses.
5. And yet which conquered?—The Israelites, completely. Josh. 11. 8.
6. How was this?—If God be for us, who can be against us? Rom. 8. 31.

The Lord is on my side; I will not fear: what can man do unto me? Ps. 118. 6.

7. What did Joshua do with the city of Hazor?—He burnt it with fire.
8. Why Hazor in particular?—Because it was the head of all the kingdoms he had fought with.
9. Was this the last battle that Joshua fought?—No; he had a long war afterward, till he took the whole land. Josh. 11. 15–23.

Dividing the Land, and Death of Joshua. (Josh. 12–24.)

1. What did Joshua begin as soon as the land had rest from war?—To divide it among the tribes.
2. Where was the tabernacle set up?—At Shiloh. Josh. 18. 1.
3. In which tribe was this?—Ephraim.
4. How many men did Joshua appoint to survey the land?—Three men from each of the last seven tribes. Josh. 18. 4.
5. How was it divided?—By lot before the Lord. Josh. 18. 6.
6. How were their portions registered?—In a book. Josh. 18. 9.
7. Describe the position of all the tribes on the map.—Asher, half-Manasseh, Ephraim and Dan down the west coast, but Ephraim reaching to the Jordan; Naphtali, Zebulon, Issachar, Benjamin and Judah by the west border of the sea of Chinnereth, the Jordan and the Dead Sea; and Simeon below; half-Manasseh, Gad and Reuben on the east borders.
8. In which tribe had Joshua his inheritance?—Ephraim.
9. Why?—Because of his own choice. Josh. 19. 49, 50.
10. What portion had Caleb?—Hebron. Josh. 14. 12–14.

11. Why?—Because he chose it; and as he had wholly followed the Lord, Joshua confirmed his choice.

12. What was the next thing they did after dividing the land?—They appointed the cities of refuge.

13. Which tribe was it that had no portion of the land set apart for them?—Levi.

14. How were they provided for?—Forty-eight cities were assigned to them by the tribes.

15. How many tribes had their inheritance on the east of Jordan?—Reuben, Gad and half-Manasseh. Num. 32. 33.

16. What part of these tribes passed over Jordan with their brethren?—The armed men. Josh. 1. 14.

17. When did they return home to their families again?—After the end of the war and the division of the land. Josh. 22.

18. What unexpected act did they do which alarmed their brethren?—They built an altar of their own to the Lord. Josh. 22. 10.

19. How did they explain it?—They had not built it for burnt offering or sacrifice, but to remind them, and their children after them, of their connection with the true altar. Josh. 22. 26, 27.

20. Was it satisfactory?—Quite. Josh. 22. 30–33.

21. To what age had Joshua lived?—About one hundred and nine years.

22. What was the last act he performed?—He gave the elders of Israel (Josh. 23) a short history of their nation, and a solemn exhortation to renew their covenant with God. Josh. 24.

23. What solemn covenant did Israel enter into with him?—That they would serve idols no more. Josh. 24. 16–24.

24. Where did they make this covenant?—At Shechem. Josh. 24. 1.

25. Where was Shechem?—In Ephraim, or Samaria.

26. What token of remembrance did Joshua set up there?—A stone of witness. Josh. 24. 26, 27.

27. How old was Joshua when he died?—One hundred and ten years.

28. Where was he buried?—In Mount Ephraim. Josh. 24. 30.

29. What other illustrious person was buried in Mount Ephraim?—Eleazar. Josh. 24. 33.

The Judges.—Bochim, or Israel's Failure. (Judg. 1; 2.)

1. What is the meaning of the word Bochim?—"Weepers." Judg. 2. 5, marg.

2. Why was the place so called?—Because the Israelites wept there.

3. What caused the weeping of Israel?—Sorrow for the sin for which an angel had rebuked them. Judg. 2. 1–4.

4. How had they transgressed?—By neglecting their covenant to make no league with the Canaanites, but to throw down their altars.

5. Ought not the affecting history of Israel to lead *us* to look into our own hearts?—That is what we should do *whenever* we read or hear of the sins or the faults of others.

6. If we do, what shall we see there?—The seeds of the same sins.

7. Does God kindly admonish *us* as he did them?—Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. Heb. 3. 12, 13.

8. Where?—See No. 7.

9. When we try ourselves by God's standard are we justly condemned?—We know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Rom. 3. 19.

10. To whom must we look for deliverance when the sins of our hearts, like the foes in Canaan, rise against us?—To Christ, our Saviour, whose blood and Spirit can remove the guilt and power of sin.

Othniel, Ehud, Shamgar, Deborah and Barak. (Judg. 3–5.)

1. Whom did the Lord first raise up as Israel's deliverer?—Othniel. Judg. 3. 9.

2. To what great warrior was he related?—To Caleb, who was probably his brother.

3. How many years had the land rest?—Forty. Judg. 3. 11.

4. When the children of Israel did evil again, to whom did the Lord deliver them?—To Eglon, king of Moab, for eighteen years. Judg. 3. 12–14.

5. When they again repented, did God hear their prayer?—Yes.

6. Whom did he raise up to save them?—Ehud, a Benjamite. Judg. 3. 15.

7. What was there remarkable about him?—He was left-handed.

8. How did this bring about the king of Moab's death?—It enabled Ehud to stab him in an unexpected manner. Judg. 3. 21.

9. Did Israel avail themselves of his death to go against the Moabites?—Yes. Judg. 3. 27, 28.

10. How many did they slay?—About ten thousand men. Judg. 3. 29.

11. Who was Israel's third deliverer?—Shamgar. Judg. 3. 31.

12. What marvelous feat of strength is recorded of him?—He slew six hundred Philistines with an ox-goad.

13. What city was it in the north of Canaan that Joshua utterly destroyed?—Hazor. Josh. 11. 10, 11.

14. By whom was it rebuilt?—By Solomon. 1 Kings 9. 15.

15. Of what is this a proof?—Of its importance as a fortress, and of disregard of the will of God.

16. Who was judge at this time, and prophetess also?—Deborah. Judg. 4. 4.

17. Who was Barak?—A leader of the tribes of Zebulon and Naphtali. Judg. 4. 6, 10.

18. Which appeared to have the most courage, Deborah or Barak?—Deborah, as Barak would not venture to fight without her. Judg. 4. 8.

19. How was Barak reproved for his faint-heartedness?—By being told that the enemy's general would be given into the hands of a woman. Judg. 4. 9.

20. What kind of army did the Canaanitish general muster?—Nine hundred chariots of iron formed part of it. Judg. 4. 13.

21. What was that general's name?—Sisera. Judg. 4. 7.

22. How came it that Israel conquered such a host?—The power of God was with them. Judg. 4. 14, 15.

23. Who was Jael?—The wife of Heber. Judg. 4. 17.

24. From what family had Heber, Jael's husband, descended?—The Kenites and Hobab. Judg. 4. 11.

25. Was that an Israelitish family?—No; the Kenites were one of the families or nations promised to Abraham's seed, but *Hobab's* family was settled in Israel.

26. Was this why Sisera took shelter in their tent?—He took shelter with them because they were at peace with Jabin his master. Judg. 4. 17.

27. Which side of the battle did Heber favor?—The Israelites'. Judg. 4. 11.

28. What proof did his wife give of this?—She killed Sisera. Judg. 4. 21.

29. Which side did the Lord take?—The Israelites'. Judg. 4. 14, 15. (See No. 22.)

30. As this battle is a type of the spiritual warfare that goes on in the soul, what should we do with an enemy to God that we may find hiding in our bosoms?—Overcome and destroy it.

31. Who delivered Sisera into Jael's hand?—The Lord himself. Judg. 4. 9.

32. Who helps *us* if we desire to conquer our evil passions?—The grace of God is sufficient for us.

33. To what evil in our hearts can we compare Sisera with his nine hundred chariots of iron?—To our chief evil passion or temptation, whatever it may be.

34. To whom did Deborah and Barak give the glory of the victory in their beautiful song?—To God. Judg. 5. 2.

35. What fearful curse did they pronounce on those who would not assist in this battle?—Read Judg. 5. 23.

36. And what will be *our* condemnation if we are indifferent to those momentous concerns?—We shall suffer with the enemies of God, as those who are not with him are against him.

GIDEON. (Judg. 6–8.)

1. How came it after this that Israel got into trouble again?—They did evil in the sight of the Lord. Judg. 6. 1.

2. Whom did the Lord permit to be their scourge at this time?—The Midianites and the Amalekites. Judg. 6. 3.

3. To what miserable plight were the Israelites reduced?—They were left without food. Judg. 6. 4.

4. On which side of Israel did these two nations lie?—The Midianites on the south-east, and the Amalekites on the south-west.

5. Where was Gaza?—In the land of the Philistines.

6. What means did the children of Israel at last use to free themselves from their great affliction? They cried unto the Lord. Judg. 6. 7.

7. Did the Lord hear them?—He sent a prophet to them, and afterward a deliverer, Gideon. Judg. 6. 7–12.

8. Who was Gideon? Of what tribe and family?—A warrior, of the tribe of Manasseh and family of the Abiezrites.

9. Who appeared to him?—An angel (Judg. 6. 11), or, rather, the Angel Son of God. Judg. 6. 14.

10. What was he doing?—Threshing wheat.

11. Did he at first know who addressed him?—No; he did not address his visitor at first as God. Judg. 6. 13, 17.

12. How did he find it out?—By the divine Angel's causing fire out of the rock to consume the food set before him (Judg. 6. 21), and also by the language he used. Judg. 6. 16.

13. What were his feelings?—Those of deep humility and conscious sinfulness. Judg. 6. 22.

14. Had he any cause for fear?—Doubtless he was an Israelite indeed in whom was no guile, and as such he had nothing to fear.

15. What makes man in general afraid of God?—The consciousness of unrepented sin. Gen. 3. 9, 10.

16. What has the Lord provided to remove our fear, of which Gideon's offering was a type?—The accepted sacrifice of Christ.

17. Who has *power* to speak "peace" to the soul?—He who said to the sick of the palsy, "Thy sins be forgiven thee."

18. What was Gideon's first act of faith?—To throw down the altar of Baal. Judg. 6. 25–30.

19. Did he get killed for fulfilling God's will?—No: Joash his father prevented it by wisely saying that if Baal were a god he could punish him himself. Judg. 6. 31, 32.

20. How was his own father's heart influenced by the act?—See No. 19.

21. How does God reward those who honor his word?—He says, "Them that honour me I will honour."

22. What name of honor did Gideon get for this act?—Jerubbaal, or "let *Baal* plead" against him. Judg. 6. 32.

23. Describe the army that was at this time gathered against Israel.—The Midianites, Amalekites and other eastern nations. Judg. 6. 33.

24. What mighty power rested on Gideon at this time?—The Spirit of the Lord. Judg. 6. 34.

25. Was he entirely without fear?—No, for he asked God to give him a private token of his power. Judg. 6. 36–40.

26. How did he *prove* that God was a hearer and answerer of prayer?—By the sign of the wet fleece on the dry ground, and of the dry fleece on the wet ground.

27. Does God change, or is he as near to us and as ready to hear us as he was near to Gideon and ready and willing to hear him?—Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. James 1. 17.—Jesus Christ, the same yesterday, and to day, and for ever. Heb. 13. 8.

28. When Gideon blew his trumpet, how many came after him?—Thirty-two thousand. Judg. 6. 34; 7. 3.

29. Did the Lord intend to use so many to destroy the enemy?—No, not even ten thousand.

30. What sign did the Lord give to Gideon whereby he should know how many and which he had chosen?—Their two different ways of taking or drinking water on a particular occasion. Judg. 7. 4, 5.

31. How many remained with Gideon after this selection?—Three hundred men, who took the water in the quicker manner.

32. How many were sent to their homes again?—Nine thousand seven hundred.

33. Must this not have been a great trial to Gideon's faith?—No doubt it was. 1 Pet. 1. 7.

34. Did it fail?—No, for God strengthened it. Judg. 7. 7, 9, 14; Heb. 11. 32–34.

35. What great encouragement did the Lord give Gideon just before he and his three hundred men went down to battle?—A dream of one of the soldiers. Judg. 7. 13, 14.

36. What effect had this man's dream on Gideon?—He praised God, and immediately prepared his men. Judg. 7. 15, 16.

37. What effect did it have on his own people?—The same as on Gideon himself. Judg. 7. 14, 20.

38. Is the Lord ever at a loss for means to effect his purpose?—Never.

39. What plan was adopted to surprise the enemy?—The unusual one of suddenly blowing trumpets and exposing a line of lights all round the enemy's camp in the middle of the night. Judg. 7. 16–20.

40. Did it answer? Why?—Yes, because God was trusted in, and God blessed it.

41. Of what were the lamps and pitchers a type?—Of God's faithful ministers, and the light of truth they possess and hold forth.

> We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. 2 Cor. 4. 7.

42. Does God always work by means?—He does, and we in our difficulties should use both prayer and means.

43. Who tells us that *he* is "the light of the world"?—Jesus Christ, in John 8. 12.

44. Whom does God appoint to hold up that light?—His ministers especially, by their preaching and their example.

45. Are not *all* Christians charged to do it?—They are in Christ's sermon on the mount.

Ye are the light of the world. Matt. 5. 14.

46. Whose mighty power is it that must accompany the word for it to be effectual?—The Spirit of truth. John 16. 13.

47. Why had Gideon's trumpets and his lamps such a wonderful effect on the enemy?—Because *God* worked with them and by them, and made the Midianites slay each other. Judg. 7. 22.

48. On whom must we depend if we are to overcome and conquer our spiritual foes?—On the same almighty power.

49. Did Gideon conquer?—Yes, completely. Judg. 7. 22-25.

50. Shall we conquer?—We certainly shall.

If God be for us, who can be against us? Rom. 8. 31.

I can do all things through Christ which strengtheneth me. Phil. 4. 13.

51. How was Gideon treated after this victory by his fellow-countrymen when he was faint and weary?—They refused food to him and his men. Judg. 8. 4-6.

52. Did they afterward desire to honor him?—They wished him to be their king. Judg. 8. 22.

53. Would he accept the kingly office?—He declined it, as God had not yet appointed that form of government for Israel. Judg. 8. 23.

54. Yet what did he desire of them?—The golden earrings taken from their enemies. Judg. 8. 24-26.

55. What effect did this have on his family?—Gideon made the earrings into an ephod (an important part of the dress of the high priest as an intercessor with God. Ex. 28), and kept it in his city of Ophrah, where the people paid it some idolatrous worship, and brought temptation and punishment upon his family. Judg. 8. 27.

Abimelech, or the Contrast. (Judg. 9.)

1. Who was Abimelech?—A son of Gideon. Judg. 9. 1.

2. Was his course an honorable one, like that of his father?—No; he basely plotted to be made king. Judg. 9. 2.

3. Of what awful crime was he guilty?—He slew his brethren. Judg. 9. 5.

4. Did either escape?—Jotham alone.

5. What parable did Jotham utter?—He spoke of the useful trees, as the olive, the fig and the vine, refusing to be placed over the rest; and of the worthless bramble, as the only one that desired it. Judg. 9. 8-15.

6. Can you explain the meaning of this simile as it respects Abimelech?—That part of it which speaks of the bramble represents the character and end of Abimelech. Judg. 9. 51-57.

7. Of what are the olive, vine and fig tree types?—Together they are types of useful, amiable, wise and humble-minded men.

8. Was the parable fulfilled? How?—It was fulfilled in the foolish choice of Abimelech by the Shechemites, in the violent quarrels between them, and the destruction of both. Judg. 9. 15, 20, 23, 49, 52, 54.

9. Where did all this shameful scene take place?—At Shechem.

10. What remarkable events had rendered this spot peculiarly hallowed?—The visit of Abraham on reaching Canaan, the reading of the law (Josh. 9), and the renewal of the covenant. Josh. 24.

11. How did it stand with regard to the two mountains of blessing and cursing spoken of in Deut. 27 and in Josh. 8?—In a narrow plain between them.

12. How near was it to Shiloh, where the tabernacle was pitched?—About twenty miles.

13. What must an idol temple built on this spot be a proof of?—That the Israelites had not yet conquered the whole country and destroyed its idols. Judg. 9. 4-6.

14. Has Jotham's parable anything to do with *us?*—Yes, for all Scripture is given by inspiration of God. 2 Tim. 3. 16.

15. Who in Scripture are compared to fruit trees?—God's own people.

I am the vine, ye are the branches. John 15. 5.

16. Who are represented by the bramble?—The wicked.

17. What is expected of *fruit* trees?—That they should bring forth fruit.

18. What has the bramble or thorn to expect?—To be burned. Isa. 30. 12; 2 Sam. 23. 6, 7.

19. How is the hypocrite known from the true Christian?—Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Matt. 7. 16.

20. What should our prayer be?—Search me, O God, and know my heart. Ps. 139. 23.

Tola, Jair, Jephthah, Ibzan, Elon and Abdon. (Judg. 10-12.)

1. Give me the name of the next judge of Israel.—Tola. Judg. 10. 1.

2. How long did he judge Israel?—Twenty-three years.

3. Who succeeded him?—Jair.

4. How is his family described?—As riding on ass-colts as deputy-judges. Judg. 5. 10; 10. 4.

5. From whom did he get this inheritance?—The children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which was in it. And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein. And Jair the son of Manasseh went and took the small towns thereof, and called them Havoth-jair. Num. 32. 39-41.

6. How long did he judge Israel?—Twenty-two years.

7. How many idols are enumerated here which Israel at this time worshipped?—Baalim and Ashtaroth, and the gods of five nations besides. Judg. 10. 6.

8. What had God commanded Israel with respect to this awful sin?—Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord your God. Lev. 26. 1, 14, 17.

9. How did he punish them?—By delivering them into the hands of the Philistines and Ammonites for eighteen years. Judg. 10. 7, 8.

10. When they prayed to the Lord did he hear them?—No; he charged them with their ingratitude and idolatry. Judg. 10. 10-14.

11. Did he at once deliver them?—See No. 10.

12. Did he convince them of their sin?—Yes; they confessed their guilt. Judg. 10. 15.

13. When God had convinced them of their sin, and they were humbled on account of it, did they forsake it?—Yes.

14. How?—They put away their strange gods. Judg. 10. 16.

15. What did the Lord then feel for them?—His soul was grieved for their misery.

16. Who was Jephthah?—A great warrior of Gilead. Judg. 11. 1.

17. On which side of the land of Israel was the land of the Ammonites?—On the east.

18. Where was Gilead?—In the neighboring tribe of Gad.

19. Why did the men of Gilead choose Jephthah to be their captain?—Because he was likely to lead them to victory.

20. On what conditions did Jephthah accept the office?—That he should be their head on his return. Judg. 11. 9.

21. What vow did Jephthah make before he went to battle?—That if he were victorious, whoever came forth first out of his house to meet him on his return should be the Lord's, and that he would offer it up for a burnt offering. Judg. 11. 30, 31.

22. Who came out first to meet him?—His daughter and only child. Judg. 11. 34.

23. What did Jephthah feel and say when he saw his only child?—He was deeply distressed, and told her of his vow. Judg. 11. 35.

24. What was her beautiful answer?—That as God had given him victory, he must do to her according to his vow. Judg. 11. 36.

25. What law of God was there to regulate what Jephthah said under these circumstances?—That the subject of the vow might be redeemed by a payment in money. Lev. 27. 2–5.

26. What difference was there between "a vow" and a "devoted thing"?—A thing devoted by some more solemn consecration than a vow could not be redeemed.

27. For how much did Jephthah redeem his daughter if he did not slay her for an offering?—About $5 or $15, according to her age.

28. Why do we think he redeemed her?—Because her friends went every year to lament her separation from them or to talk with her. Judg. 11. 40, margin.

29. Why was it a great grief for any woman in Israel to be childless?—Because she might be the mother or ancestress of the Messiah, the promised seed of the woman that was to bruise the serpent's head. Gen. 3. 15.

30. Do you think that Jephthah valued the honor which he had sought, of being the head of his tribe, after this mournful event?—Probably not, as it had cost him the society of his only child; but he would still value the office of *judge* conferred on him by God.

31. Can any honor or pleasure in this world give satisfaction in itself?—No; nothing in the world that is passing away.

32. What proof did Jephthah give of his knowledge of the Scripture history when he met the king of Ammon before the battle?—He told him how it was that the Israelites became possessed of the land that the king was unlawfully claiming from them. Judg. 11. 12–28.

33. Where must our strength lie when we go against our spiritual foes?—In the Lord and the power of his might. Eph. 6. 10.

34. What weapons did the Lord Jesus Christ use when he met Satan?—The sword of the Spirit, the word of God. Eph. 6. 17. "It is written." Matt. 4. 4, 7, 10.

35. What is "the word of God" called in Heb. 4. 12?—Quick (or living) and powerful, and sharper than any twoedged sword.

36. By what shall we be judged at the last day?—The word that Christ has spoken.

37. What painful circumstance arose from the jealousy of the Ephraimites?—A quarrel with Jephthah, whom they had before unkindly treated, and a consequent defeat by him in battle, with great slaughter. Judg. 12. 1, 6.

38. How long did Jephthah hold his honors?—Six years.

39. Who judged Israel after Jephthah?—Ibzan.

40. For how long?—Seven years.

41. Who succeeded Ibzan?—Elon.

42. How long did he judge Israel?—Ten years.

43. Who followed Elon?—Abdon.

44. How many sons and nephews had he?—Seventy sons and nephews or grandsons.

45. Was not this considered a great honor in Israel?—Yes, as increasing the likelihood of being the ancestor of the Messiah.

46. Why?—See No. 45

47. What high honor is attributed to Jephthah in Heb. 11. 32?—The honor of being named with David and Samuel and the prophets in the roll of heroes and martyrs in the cause of God.

Samson. (Judg. 13–17.)

1. Who was Samson?—One of the tribe of Dan. Judg. 13. 1.

2. What remarkable circumstance took place before his birth?—The angel of the Lord appearing to his mother, and telling her that she should have a son, who should be a Nazarite unto God, and deliver Israel from the Philistines. Judg. 13. 2–5.

3. What was the name of Samson's father?—Manoah. Judg. 13. 2.

4. Did he not seem to have some doubts lest his wife had been mistaken?—Perhaps so, as he desired some further instruction. Judg. 13. 8.

5. Did the angel appear a second time?—He did.

6. Did he alter anything he had said before?—He did not.

7. What should this teach *us*?—The truth: I am the Lord, I change not. Mal. 3. 6.

8. Which seemed to have the greatest faith, Manoah or his wife?—His wife.

9. How do you prove this?—By Judg. 13. 22, 23.

10. How did Manoah and his wife know that their visitor was an angel?—By the words he spoke, and by his ascending in the flame. Judg. 13. 18–20.

11. Did the angel ever appear to them again after the birth of Samson?—No.

12. What was there remarkable about Samson?—His very great strength.

13. What was a Nazarite?—A person "separated unto the Lord." Num. 6. 2–21.

14. What special gift rested on Samson?—The Spirit of the Lord. Judg. 13. 25; 14. 6.

15. Where did Samson's strength lie? was it in his hair?—No.

16. Was it in his limbs?—No.

17. What was it that made the lamp and pitchers in Gideon's hand so effective?—The power of God.

18. What power rested on Deborah and Barak?—See No. 17.

19. What gave Jephthah the victory?—See No. 17.

20. Did the same power rest on Samson?—Yes.

21. Was Samson ever restored to the possession of his strength again?—Yes, just before his death. Judg. 16. 30.

22. Name all his wonderful feats of strength, and say which was the greatest.—He tore a young lion like a kid (Judg. 14. 5, 6); he slew thirty Phillstines (Judg. 14. 19), and afterward one thousand (Judg. 15. 15); he carried away the gates of Gaza (Judg. 16. 3); he broke the green withs and new ropes with which he had been bound (Judg. 16. 9); he carried away the beam of a weaving-machine to which his hair had been secured (Judg. 16. 14); he pulled down a large building by its two pillars on the heads of the Philistines (Judg. 16. 29, 30), the last and greatest feat of all.

23. Does God still hear and answer prayer?—He does, as every true Christian can bear witness.

24. Of whom was Samson a type?—Of Christ, in some of the special circumstances of his birth, and in his being devoted to God's service.

25. In what respect particularly?—As Christ triumphed in his death over Satan and his hosts.

26. How did Samson, in type, show the resurrection of Jesus?—In the recovery of his strength in spite of his enemies.

27. Whom did the Lord Jesus meet single-handed? and who is called in Scripture a "roaring lion"?—The devil. Matt. 4 and 1 Pet. 5. 8.

28. By what name is the Lord Jesus called in Isa. 9. 6?—"The mighty God."

29. Where is the Lord Jesus, in prophecy, described as treading the winepress of the wrath of God *alone?*—In Isa. 63. 3.

30. Who is spoken of as bringing salvation *alone?*—Jesus Christ.

He saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. Isa. 59. 16.

31. On whom must *we* then depend for salvation?—Jesus Christ.

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Acts 4. 12.

The Story of Micah, and the Close of the Judges. (Judg. 17–21.)

1. When a man does "that which is right in his own eyes" what is he sure to do?—Wrong, for there is a way that seemeth right unto a man, but the end thereof are the ways of death. Prov. 16. 25; Judg. 17. 6.

2. What standard has God given us by which we may judge ourselves?—His holy word.

To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. Isa. 8. 20.

3. What proof do Micah and his mother give that by doing "that which was right in their own eyes" they did wrong?—They both committed idolatry, and Micah committed theft. Judg. 17. 2, 3, 5.

4. Which commandments of God's law did Micah break?—The second and the eighth.

5. Why was it wrong to take a Levite for his priest?—The duties of the Levites were at the tabernacle in Shiloh; and none of them could be priests but those called by God.

He hath brought thee near to him, and all thy brethren the sons of Levi with thee. and seek ye the priesthood also? Num. 16. 10.

6. Were Micah and his mother the only idolaters in Israel?—No; the Danites also. Judg. 18. 30.

7. What relation had these Danites to Samson?—Some of them came from Zorah and Eshtaol, where Samson had been. Judg. 13. 25.

8. To what part of Israel did they remove and settle?—To Laish, in the tribe of Naphtali.

9. Of what crimes were they guilty?—Of robbery, murder and idolatry. Judg. 18. 17, 27, 30.

10. Do you think if you had lived in their days you would have done better?—Probably not.

Are we better than they? No, in no wise. Rom. 3. 9.

11. Have we the same law to be our guide as they had?—The same law, and the teaching of the prophets, of our Lord and of his apostles besides.

12. What is the word of God compared to in Heb. 4. 12?—A "twoedged sword"; so thoroughly does it pierce our hearts and expose our sin.

13. By what shall we be judged at the last day?—"The word that" Christ has "spoken", including the whole Bible spoken by his Spirit.

14. Is the Scripture our appointed rule, and is it sufficient?—Yes; it thoroughly furnishes all the instruction we need. 2 Tim. 3. 16, 17.

15. What will be our condemnation if we neglect it?—Eternal punishment. Luke 16. 20–31.

Boaz, or the Redeemer. (Ruth.)

1. Who was Elimelech?—A man of Bethlehem-judah. Ruth 1. 1, 2.

2. What were the names of his wife and of his two sons?—Naomi, and Mahlon and Chilion.

3. Where did this family live?—In the country of Moab. Ruth 1. 1, 2.

4. At what time did they live?—In the days of the judges. Ruth 1. 1.

5. What event happened in Israel that drove them to sojourn in Moab?—A famine.

6. Of what was this a proof?—Of the disobedience and idolatry of the people. Deut. 28. 15–18.

7. Whom did the sons marry?—Orpah and Ruth, women of Moab. Ruth 1. 4.

8. Did they prosper and have long life?—Both the sons soon died. Ruth 1. 5.

9. What became of Naomi after the death of her husband and sons?—She returned to Judah, as the famine had ceased. Ruth 1. 6, 7.

10. What difference was there in the behavior of her daughters-in-law toward her?—Both were distressed at the idea of parting with her, and said they would go with her, but only Ruth went.

11. Did God accept this stranger who determined to forsake her people and her gods and trust in him?—He did, and showed her much favor.

12. And is God the same now as he was then?—Yes; he receives all who receive Christ.

Peter said, Of a truth I perceive that God is no respecter of persons. Acts 10. 34.

13. What is the meaning of the name Naomi?—"Pleasant." Ruth 1. 20, margin.

14. To what name did Naomi wish hers changed, and why?—To Mara, or "bitter", because of the sorrows she had suffered.

15. What rich and noble relative had the poor widow Naomi in her native place?—Boaz. Ruth 2. 1.

16. Whose field did Ruth happen to glean in?—His field. Ruth 2. 2.

17. Did Boaz notice Ruth? In what manner?—He told her to glean his fields until the end of harvest, and gave orders for her refreshment and protection, and for a plentiful gleaning. Ruth 2. 4–17, 21.

18. What description can you give of Boaz, besides that he was rich and noble?—He was a kind-hearted and a good man who honored God. Ruth 2. 8–12.

19. What effect did his kindness have on Naomi when she heard of it?—She blessed God for his goodness, and told Ruth how to claim Boaz as her kinsman in the manner which the custom of the country allowed. Ruth 2. 19, 20; 3. 1–4.

20. Did Ruth do as her mother-in-law bade her?—She did. Ruth 2. 5–7.

Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth. Eph. 6. 1–3.

21. What did this prove?—That she knew the privileges of filial obedience.

22. Did Boaz answer the high expectation that Naomi had of him?—Yes; he behaved both well and kindly to his virtuous relation, and promised to do a kinsman's duty to her according to the law. Ruth 2. 8–17.

23. Was he the nearest relative that Naomi had?—He was not. Ruth 2. 12; 4. 1.

24. On whom did the duty of kinsman or redeemer fall?—If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be, that the firstborn which she beareth shall succeed in the name of his brother

which is dead, that his name be not put out of Israel. And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her; then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. And his name shall be called in Israel, The house of him that hath his shoe loosed. Deut. 25. 5–10.

25. Did the nearest kinsman perform his duty to Naomi?—No; he declined doing it. Ruth 4. 1–6.

26. What was the custom in such cases?—For the person who gave up his right to hand his shoe, as a token of such giving up, to the person who took his place. Ruth 4. 7.

27. Who stepped in and took his place?—Boaz. Ruth 4. 9, 10.

28. What blessing did the elders of Israel pronounce upon Ruth when she became the wife of Boaz?—They prayed that God would bless her with many children, that she might be an ancestress of the Messiah. Ruth 4. 11, 12.

29. Do you think Naomi wished her name changed to Mara now?—Certainly not.

30. What should this teach us?—To trust God that all will at length be well.

O taste and see that the Lord is good: blessed is the man that trusteth in him.—Many are the afflictions of the righteous: but the Lord delivereth him out of them all. Ps. 34. 8, 19.

31. What was the name of the son whom God gave to Ruth?—Obed. Ruth 4. 17.

32. What were the names of *his* son and of his grandson?—Jesse and David.

33. What relation, then, was Ruth to David?—Great-grandmother.

34. Of what glorious Person was Ruth, then, the ancestress?—Of Christ.

35. What is the meaning of the name Boaz?—"Strength" or "swiftness".

36. Of whom was Boaz a type?—Of Christ.

37. In what particular character was Boaz the type of the Lord Jesus?—In that of brother, kinsman and redeemer.

38. Refer to some texts to show the Lord Jesus as a Redeemer.—

1st. As being of the human family:

When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. Gal. 4. 4, 5.

2d. That he is not ashamed to call us brethren:

Both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren. Heb. 2. 11.

3d. The price paid for our redemption:

Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot. 1 Pet. 1. 18, 19.

4th. Give a proof of our poverty:

Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed. Rev. 3. 17, 18.

5th. Give a proof of the Lord's riches:

The unsearchable riches of Christ. Eph. 3. 8.

6th. Give a proof that he is heir of all things:

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things. Heb. 1. 1, 2.

7th. That he hath taken the Church to be his Bride:

Christ loved the church, and gave himself for it: that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing. Eph. 5. 25, 26, 27.

8th. That he has not only purchased her to himself, but that he is Lord of all creation:

Jesus Christ: he is Lord of all. Acts 10. 36.

9th. That though now his people are poor and weak and despised, the great Redeemer will come and claim his and their rightful inheritance:

I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. John 14. 2, 3.

39. Was the "Redeemer" also the "revenger of blood"?—It was the nearest relation in both cases.

40. Will the Lord Jesus, when he comes again, fulfill that double character?—The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe. 2. Thess. 1. 7–10.

41. On whom will he execute justice?—See No. 40.

42. What effect should this solemn truth have on our minds?—It should stir us up to flee at once to Jesus, our Redeemer, from the wrath to come.

43. In Rev. 5. 5 the Lord Jesus is called "the root of David"; to whom could that refer?—As God, Christ was David's root or source; as man, he was his son. In Boaz, his type, he may also have been David's Redeemer or root.

44. Why is the Lord Jesus called "the root of David", or Redeemer, in the same chapter as he is represented as the slain lamb?—Because he redeemed us, not only as our kinsman in the human nature, but as the sacrificed Lamb of God.

Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. Rev. 5. 9.

45. Compare Acts 20. 28; Eph. 1. 7; Heb. 9. 11–14; 1 Pet. 1. 18–25, and say if there be any excuse for those who neglect this great salvation.—No, for redemption through the blood of Jesus is now plainly revealed and preached to us.

Eli and Samuel. (1 Sam. 1–3.)

1. Who was Eli?—The priest—*i. e.*, high priest. 1 Sam. 1. 9.

2. By whom was the priesthood in Israel appointed?—By God himself.

This is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one bullock, and two rams without blemish, etc. Ex. 29. 1.

3. Who was the first high priest?—Aaron.

4. Who ought to have succeeded him in the

high priesthood?—His sons Nadab and Abihu. Lev. 10.

5. Which of Aaron's sons was high priest at his father's death?—Eleazar.

Take Aaron and Eleazar his son, and bring them up unto Mount Hor: and strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die there. Num. 20. 25, 26.

6. From whom had Eli descended?—From Ithamar, Aaron's younger son.

7. Did his sons walk in the way of their father Eli?—No; they were very wicked. 1 Sam. 2. 12–17.

8. What sin was Eli guilty of that brought upon him God's anger?—Only mildly reproving his wicked sons when he should have restrained them with the authority of a father. 1 Sam. 2. 23, 24; 3. 13, 14.

9. Who was Elkanah?—A Levite of Mount Ephraim. 1 Sam. 1. 1.

10. What were the names of his wives?—Hannah and Peninnah.

11. Which did he love the most?—Hannah. 1 Sam. 1. 5.

12. What great trial had Hannah?—Not having any child. 1 Sam. 1. 10, 11.

13. To whom did she tell her sorrow?—To God in prayer.

14. What did Eli suppose when he saw her lips moving in silent prayer?—That she was drunken. 1 Sam. 1. 13.

15. When he found that he was mistaken, what did he say?—Read 1 Sam. 1. 17.

16. Did this comfort Hannah's heart? and had she her desire?—Her countenance was no more sad, and a child was born to her. 1 Sam. 1. 18, 20.

17. What name did she give the child?—Samuel.

18. What is the meaning of that name?—"Asked of God."

19. Why did she not go up with her husband to worship the next year?—She preferred waiting until her child was old enough to remain altogether in the house of the Lord to be his servant, according to her vow. 1 Sam. 1. 22, 11.

20. By whose command used the children of Israel to go up to Shiloh to worship?—By God's command.

21. How many times a year were all the men to appear before the Lord?—Three times. Ex. 23. 17.

22. Which feast must this have been when the women met as well?—The Passover, to which women sometimes went.

Now his parents went to Jerusalem every year at the feast of the passover. Luke 2. 41.

23. At what time of the year was this feast held?—About the end of March or beginning of April.

24. Did Hannah do with the child as she had promised?—She did. 1 Sam. 1. 24–28.

25. How old was he when his mother took him up and dedicated him to the Lord?—He was young, perhaps six years old. 1 Sam. 1. 24, margin.

26. Why was it wrong of Eli's sons to take any part of the sacrifice they liked? Which part had God appointed for the priest's use?—Because God had assigned them a particular part, the breast and the right shoulder. Lev. 7. 31–34.

27. What had God commanded relative to the fat of his sacrifices?—Read Lev. 3. 14–17.

28. What condemnation did Eli's sons bring on themselves by eating the fat of the sacrifices?—Whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the Lord, even the soul that eateth it shall be cut off from his people. Lev. 7. 25.

29. Did the Lord send any messenger to warn Eli of the sin his sons were committing?—He sent a man of God, a prophet. 1 Sam. 2. 27–36.

30. Is there any rule by which *we* may know if we are doing the will of God or not? What is it?—Thy word is a lamp unto my feet and a light unto my path. Ps. 119. 105.

31. Did Eli regard this awful message?—Perhaps not sufficiently, as another awful message was sent to him some years afterward; or it may have been too late and his sons become thoroughly hardened in sin. 1 Sam. 2. 25.

32. What manifest token did the Lord give that he had accepted the gift of Hannah and chosen her son as a prophet of his own?—God gave him a special call and message. 1 Sam. 3. 4–14, 20, 21.

33. How old was Samuel when this occurred?—About twelve, but some think he was much older.

34. Had Eli instructed Samuel in the knowledge of God before this time?—No doubt Eli had made him acquainted with God's law, and explained to him the tabernacle service; but Samuel had no experience yet of God's special way of making himself and his word or will known to his prophets. 1 Sam. 3. 7.

35. Are there any children now who, though often seen in God's house, yet know him not?—It is to be feared there are but very few of them who know God, so as to love and obey him, as Samuel did.

36. When God called to Samuel, what did he answer?—Speak, for thy servant heareth. 1 Sam. 3. 10.

37. Have you answered God's call to *you*?—If *not*, he is calling to you now as you listen to his word—calling you to be his child, and to give him your heart. Ask him, for his dear Son's sake, to help you to obey the call. Give yourself to him *now*.

38. What solemn message did the Lord give Samuel concerning Eli's house?—That he would punish it for ever. 1 Sam. 3. 11–14.

39. Did the Lord continue to manifest himself to Samuel rather than to Eli?—He did. 1 Sam. 3. 19–21.

40. What did this show?—That God honors those who honor him, dishonors those who dishonor him. 1 Sam. 2. 30.

The Taking of the Ark. (1 Sam. 4–7.)

1. Who were Israel's greatest enemies at this time?—The Philistines.

2. What sinful act did Israel resort to when they found themselves smitten before the enemy?—They brought the ark from its place at Shiloh. 1 Sam. 4. 3–5.

3. What effect did it have on the Philistines?—They were afraid at first, but roused each other to a great effort. 1 Sam. 4. 7–9.

4. Of what was this a proof?—That God was not with Israel, though the ark was.

Go not up, for the Lord is not among you; that ye be not smitten before your enemies. Num. 14. 42.

5. What was the fate of the ark, and of those who carried it?—The ark was taken, and Eli's sons were slain. 1 Sam. 4. 11.

6. How did Eli bear the tidings?—He fell back and died. 1 Sam. 4. 18.

7. What sorrowful event happened to the wife of Phinehas?—She died in childbirth. 1 Sam. 4. 19–22.

8. What name did she give her son ere she died?—Ichabod.

9. What is the meaning of that name?—"No glory."

10. Why did she choose it?—Because the glory had departed from Israel, the ark being taken.

11. What did the Philistines do with the ark?

—They set it beside their idol Dagon. 1 Sam. 5. 1, 2.

12. What happened to their idol?—It fell on its face before the ark. 1 Sam. 5. 3, 4.

13. Did this convince them of the sin of idolatry?—Not at all.

14. Whose office is it to open our minds to receive the truth?—The Holy Spirit, who convinces of sin.

When he, the Spirit of truth, is come, he will guide you into all truth. John 16. 13.

15. Had they not full opportunity, living actually within the land of Israel, to know about the true God?—Yes, but like thousands among ourselves now, they did not take advantage of it, and so they perished in their sins.

I said not unto the seed of Jacob, Seek ye me in vain: I the Lord speak righteousness, I declare things that are right.—Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. Isa. 45. 19, 22.

16. What does David say about idols in Ps. 115?—Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not: noses have they, but they smell not: they have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them.

17. What proof did Dagon give of this in this history?—He could not take care of himself. 1 Sam. 5. 3, 4.

18. What calamities did God's presence bring on his enemies?—A painful disease and a plague of mice, and a deadly destruction besides. 1 Sam. 5. 6, 9, 11, 12; 6. 4, 5.

19. What did they resolve to do?—To send back the ark with a trespass offering. 1 Sam. 6. 2, 3.

20. What test did they employ to ascertain if indeed the God of Israel had brought on them all these miseries?—They yoked to the cart that carried the ark two cows, to see if they would go to the land of Israel without their calves. 1 Sam. 6. 7–12.

21. Who had power over the affections of these kine in making them go opposite to their natural feelings?—God alone.

For every beast of the forest is mine, and the cattle upon a thousand hills. Ps. 50. 10.

22. How was the ark received?—With joy (1 Sam. 6. 13) and a sacrifice of thanksgiving to God. 1 Sam. 6. 14, 15.

23. Of what act of impiety were the men of Beth-shemesh guilty?—Of looking into the ark (1 Sam. 6. 19), which caused God to slay fifty thousand and seventy men.

24. Why was this act of theirs inexcusable?—They shall not go in to see when the holy things are covered, lest they die. Num. 4. 20.

25. Was the ark taken back again to Shiloh? If not, where was it taken?—To Kirjath-jearim. 1 Sam. 7. 1.

26. How long did it remain there?—Twenty years (1 Sam. 7. 2), until the repentance of Israel.

27. Who afterward removed it? and where did it go?—David removed it to Mount Zion. 2 Sam. 6. 2–17.

28. Did Israel repent of their sins?—They did, at the call of Samuel. 1 Sam. 7. 3–6.

29. To whom did they apply?—To Samuel, to pray for their delivery from the Philistines. 1 Sam. 7. 8.

30. What did he do for them?—He offered a sacrifice and cried unto the Lord.

31. What proof did the Lord give that he accepted their sacrifice and heard their prayer?—He caused a great thunder-storm and a defeat of the Philistines. 1 Sam. 7. 10.

32. Of what use could the offering of that lamb be to them?—Because it typified or referred to Jesus, "the Lamb of God, which taketh away the sin of the world." John 1. 29.

33. Is Samuel mentioned among those who had faith in Him who was to come?—Yes, in Heb. 11. 32.

34. Why is the Lord Jesus said (Rev. 13. 8) to be "the Lamb slain from the foundation of the world"?—Because we are redeemed with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you. 1 Pet. 1. 19, 20.

35. Are there many ways by which we can be saved?—There is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time. 1 Tim. 2. 5, 6. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Acts 4. 12.

36. What memorial did Samuel set up in remembrance of this deliverance?—A stone called Eben-ezer, or "the stone of help". 1 Sam. 7. 12.

37. What three characters did Samuel unite in his person?—Priest, prophet or teacher, and judge.

38. Of whom was he thus a type?—Of our Lord Jesus Christ. Deut. 18. 18, 19; 1 Sam. 2. 35; Gen. 18. 25; Rev. 19. 11; 20. 11, 12; Matt. 25. 31, etc.

39. If we believe that Jesus will ere long be our Judge, as he was the Priest to atone for us and the Prophet and Advocate to pray for and instruct us, what ought we to do?—Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon. Isa. 55. 6, 7.

SAUL. (1 Sam. 9–31.)

1. Who was Saul?—Son of Kish. 1 Sam. 9.

2. Of which tribe was he?—Benjamin.

3. What was there remarkable about his person?—He was very tall and very handsome. 1 Sam. 9. 2.

4. What power did God allow to rest upon him?—His Spirit, as he did to Balaam—in his gifts, but not his graces; in his enlightening, but not his converting power. 1 Sam. 10. 10.

5. Are there not some characters more difficult to understand than others?—There are, as the tares of the East resemble the wheat, and the sheep the goats.

6. What contradictions do there appear in Saul's character?—In many things he honored Samuel and honored God, but he mixed his religion with superstition, and was proud, disobedient and self-willed.

7. How can we come to a conclusion in so judging?—No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Matt. 6. 24.

8. What made the children of Israel first think of having a king?—Because Samuel was old, and his sons were unfit to help him or succeed him. 1 Sam. 8. 5, 20.

9. How did Samuel feel about it?—He was displeased with their so dishonoring and disobeying God. 1 Sam. 8. 6.

10. How was he comforted?—By prayer, and direction from God. 1 Sam. 8. 6, 7.

11. In what spirit did the Lord give them a king?—In anger: "I gave thee a king in mine anger." Hos. 13. 11.

12. How did God establish the kingdom in his hand?—By a victory over the Ammonites. 1 Sam. 11. 11–15.

13. Did Saul follow up this victory?—He next attacked the Philistines. 1 Sam. 13.

14. Who was Jonathan?—Saul's son.

15. What marked difference was there between him and his father?—He was of a modest and affectionate disposition, and loved David.

16. Who obtained the victory recorded in 1 Sam. 13. 3?—Jonathan.

17. Who reaped the honor of it?—Saul. 1 Sam. 13. 3, 4.

18. Was it not unworthy of Saul to take the glory that did not belong to him?—It was.

19. How did Saul again show his mean spirit in this same chapter?—By retiring to Gilgal, leaving Jonathan and his men exposed to the enemy. 1 Sam. 13. 2, 4.

20. What did Samuel say to Saul when he came?—He reproved him for offering a sacrifice to God without the high priest. 1 Sam. 13. 13.

21. What proof does this chapter give us of the degraded state into which Israel had fallen?—The Philistines did not allow them arms, or even a smith to sharpen their tools. 1 Sam. 13. 19, 20.

22. What glorious victory does 1 Sam. 14. 4–23, 31 record?—Over the Philistines between Michmash and Aijalon.

23. Who was the brave warrior here?—Jonathan. 1 Sam. 14. 4–14.

24. How did Saul nearly spoil the victory of that day?—By pledging his people to eat nothing all day until the battle was won. 1 Sam. 14. 24.

25. Was not an oath a very sacred thing?—When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee. Deut. 23. 21, 22.

26. What proof can you give of this in 2 Sam. 21. 7?—King David spared Mephibosheth, the son of Jonathan the son of Saul, because of the Lord's oath that was between them, between David and Jonathan the son of Saul.

27. Was not that transaction another proof of Saul's cowardly disposition? Who were the Gibeonites?—It was cowardly of Saul to kill those who trusted to the Israelites' oath, and were not prepared to defend themselves. 2 Sam. 21. 2. They were Amorites who had deceived the Israelites, but whom they had promised not to kill. Josh. 9.

28. What great touchstone has God given to try man by?—Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Matt. 7. 21.

29. What test of *obedience* did God require from Saul?—That in fighting with the Amalekites he should destroy their sheep and oxen also. 1 Sam. 15. 3.

30. How did he act?—He spared the best of them. 1 Sam. 15. 9.

31. How did Samuel feel?—He was grieved. 1 Sam. 15. 11.

32. How did Samuel act?—He told Saul that he should be no longer king. 1 Sam. 15. 23.

33. How did Saul's real character come out in this transaction?—He showed himself more anxious to please his people for his *own* honor than for the honor of God. 1 Sam. 15. 30.

34. What accident happened to Samuel's garment as he turned away from Saul?—It was rent. 1 Sam. 15. 27.

35. What prophecy did Samuel utter in connection with it?—That God had rent his kingdom from him, and had given it to a better man. 1 Sam. 15. 28.

36. When did Saul next see Samuel?—When Saul prophesied before him in Ramah, whither Saul had gone to see *him* (1 Sam. 19. 24), and afterward when Samuel came and appeared to *Saul*, by God's permission, at the summons of the witch of Endor. 1 Sam. 28. 3–20.

37. What proof does that transaction give us that God never alters the word that he has once spoken?—Because Samuel repeated and confirmed God's former judgment against him. 1 Sam. 28. 17.

38. Was not the woman surprised at what she herself had been permitted to do?—She cried out from fear. 1 Sam. 28. 12.

39. Suppose any of the departed dead could return to us again, could they add to the testimony of Scripture?—They could only confirm it.

If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead. Luke 16. 31.

David. (1 Sam. 16.)

1. Who was David?—The youngest son of Jesse, a Bethlehemite. 1 Sam. 16. 1.

2. What prophecy was spoken of the tribe of Judah by Jacob?—Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Gen. 49. 8.

3. Why did the Lord reject Saul from being king?—Because he had not obeyed his commands. 1 Sam. 15. 11, 23.

4. Whom did he choose in his place?—David. 1 Sam. 16. 1, 11–13.

5. Who was appointed to anoint David?—Samuel. 1 Sam. 16. 1.

6. Why had the Lord chosen Saul?—On account merely of his being a tall and a noble-looking man; God being displeased with the Israelites' *asking* for a king. 1 Sam. 9. 2.

7. Did the same rule apply to David?—No; he was chosen rather on account of his qualities of mind and heart. 1 Sam. 16. 6, 7.

8. How was Samuel taught this?—By being told to reject Jesse's elder sons.

9. What occupation was David following at this time?—Keeping sheep. 1 Sam. 16. 11.

10. What deplorable loss did Saul sustain when the Spirit of the Lord rested upon David?—The Spirit departed from himself. 1 Sam. 16. 14.

11. What evil power took possession of Saul?—An evil spirit, by permission of God.

12. In what way did he obtain comfort?—By having some one to play to him on the harp. 1 Sam. 16. 16.

13. Who was selected as his minstrel?—David. 1 Sam. 16. 18–23.

14. What did this prove?—The guiding providence of God.

15. As David was then a shepherd, what psalm may we suppose he sang on his harp to the king?—Perhaps the twenty-third.

16. What effect did David's sweet harp have on the king?—He was soothed and refreshed, but Jesus Christ and his Spirit, alone, can give our troubled conscience peace.

David and Goliath. (1 Sam. 17.)

1. Did David continue to live with Saul?—No; he returned to his father's sheep. 1 Sam. 17. 15.

2. Did his intercourse with Saul's court unfit him for a shepherd's life?—By the grace of God, it seems not to have done so.

3. Where were David's brothers at this time?—The three eldest went with Saul to battle. 1 Sam. 17. 13.

4. What did Jesse desire David to do?—To take his brothers a present, and see how they fared. 1 Sam. 17. 17, 18.

5. Who were Israel's greatest enemies at this time?—The Philistines.

6. What had these enemies particularly to encourage them to fight at this time?—The giant Goliath was on their side. 1 Sam. 17. 4–11.

7. What did David do when he got to the camp?—He asked who Goliath was, and what was to be the reward for killing him. 1 Sam. 17. 26.

8. What effect did David's questions have on his brothers?—Eliab thought him proud and presumptuous, and was angry with him. 1 Sam. 17. 28.

9. How did David answer them?—Meekly and calmly. 1 Sam. 17. 29.

10. For what pleasing traits of character was David always remarkable?—Gentleness, patience and forbearance.

11. What was he called?—A man after God's own heart. Acts 13. 22.

12. Give some texts in which God commends a meek and gentle spirit.—I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love. Eph. 4. 1, 2. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. Col. 3. 12, 13.

13. What is said to be "of great price" in the Lord's estimation?—The ornament of a meek and quiet spirit. 1 Pet. 3. 4.

14. Who was the most meek and gentle Being who ever lived?—Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously. 1 Pet. 2. 21–23.

15. Of whom are we commanded to "learn"?—Of Jesus Christ.

> Take my yoke upon you, and learn of me; for I am meek and lowly in heart. Matt. 11. 29.

16. Did David gain the information that he sought?—He did. 1 Sam. 17. 25–27.

17. What was the result?—David undertook to fight with the Philistine. 1 Sam. 17. 32.

18. How did Saul wish to prepare David?—With Saul's own armor. 1 Sam. 17. 38.

19. Did he use the armor?—No, because he was unaccustomed to it.

20. What preparation did David make?—He only took his staff and sling and five stones in a bag. 1 Sam. 17. 40.

21. What was the result of the engagement?—The giant was killed by the first stone slung. 1 Sam. 17. 49.

22. Was only the giant slain?—The Philistines fled, and many of them were slain.

23. What did David do with the head and armor of Goliath?—He brought the head to Saul and to Jerusalem, and put the armor in his tent.

24. How was it that David had such power?—Because he trusted in the Lord his God.

25. Is his act of faith mentioned in Heb. 11?—Yes, in verse 32.

David and Jonathan. (1 Sam. 17. 55–58; 18; 19; 20.)

1. What remarkable question did Saul ask Abner when David went to fight the giant?—Whose son David was. 1 Sam. 17. 55.

2. Was Abner able to answer Saul's question?—He was not.

3. How did they ascertain who the young conqueror was?—Saul ascertained it from David's own mouth.

4. Which of Saul's sons standing by felt his soul knit to David?—Jonathan. 1 Sam. 18. 1.

5. What touching proof did he give of his love?—He gave him his robes and some of his arms, though the scarceness of arms had made them especially valuable. Compare 1 Sam. 18. 4 with 1 Sam. 13. 22.

6. What joyful song did the women sing when they went to meet the conquerors after the battle?—Saul has slain his thousands, and David his ten thousands. 1 Sam. 18. 7.

7. What effect did this have on Saul?—It made him jealous and angry.

8. How did David behave himself?—Wisely. 1 Sam. 18. 14.

9. Did Saul remember his promise to give his daughter in marriage to the man who should slay Goliath?—No; he gave her to another man. 1 Sam. 18. 17–19.

10. What artful design did he form to get David slain?—He required him to kill one hundred Philistines as the price of his daughter Michal, hoping he would have been killed himself. 1 Sam. 18. 25.

11. Did it succeed?—No; David slew two hundred, and was unhurt.

12. What was Saul obliged to do?—To give him his daughter Michal for his wife. 1 Sam. 18. 27.

13. Did Saul's daughter love David?—Yes. 1 Sam. 18. 20, 28.

14. How did she prove this?—By letting him down from a window, that he might escape her father's rage. 1 Sam. 19. 12–17.

15. Why was David obliged to flee?—Because Saul designed to kill him. 1 Sam. 19. 1, 15.

16. Would Jonathan believe this?—No. 1 Sam. 20. 1, 2; 19. 4–7.

17. Where did David first escape to?—To Samuel, in Ramah. 1 Sam. 19. 18.

18. What wonderful power did God exercise over the messengers sent to take David?—The power of his Spirit, causing them to prophesy like Samuel's prophets. 1 Sam. 19. 20, 21.

19. Did David venture into Saul's presence again?—He seems to have done so at Naioth in Ramah. 1 Sam. 19. 22–24; 20. 5.

20. How did Jonathan assure himself that his father desired David's death?—By what David said. 1 Sam. 20. 3.

21. When he discovered it, what course did he take?—He promised to tell David of Saul's designs. 1 Sam. 20. 9.

22. What beautiful covenant did they make together?—That Jonathan should warn David, and that David should be kind to Jonathan and his children. 1 Sam. 19. 12–17, 23.

23. Where did they each go afterward?—David to his former hiding-place, and Jonathan to his father. 1 Sam. 20. 19; 19. 2.

David a Fugitive. (1 Sam. 21–31.)

1. Whither did David flee?—To Nob.

2. What did he obtain there?—Some bread.

3. Did he do this honorably?—No: he pretended he was on the king's business. 1 Sam. 21. 2.

4. What made him tell a lie?—Want of food, and fear that the priest would not give it him.

5. Did not this show a want of faith in the living God, who had hitherto so wonderfully preserved him?—It did.

6. To what place did he next proceed?—To Gath. 1 Sam. 21. 10.

7. Did he act more consistently there?—No; he pretended to be mad, that he might escape being imprisoned. 1 Sam. 21. 11–13.

8. What does this show us?—That even the best

men often fall into weakness and sin through their forgetfulness of God.

9. Where did he go when he left Achish?—To the cave Adullam. 1 Sam. 22. 1.

10. Who came to him there?—Every one that was discontented or in debt or distress. 1 Sam. 22. 2.

11. What kind care did he take of his father and his mother?—He got the king of Moab to receive and protect them. 1 Sam. 22. 3, 4.

12. Why were they obliged to leave their native place, Bethlehem?—Because the garrison of the Philistines was then in Bethlehem. 2 Sam. 23. 14; 1 Chron. 11. 15, 16.

13. Who joined David here?—Jonathan, in the wilderness of Ziph. 1 Sam. 23. 15, 16.

14. Is there any description given of his men?—Three mighty chiefs are there mentioned who slew great numbers of the Philistines; and thirty other valiant men, among whom Abishai and Benaiah are especially noted for their exploits. 2 Sam. 23; 1 Chron. 11.

15. What proof of love did his men give him at this time?—Three of them broke through the host of the Philistines to fetch him water from a favorite well. 2 Sam. 23. 16; 1 Chron. 11. 18.

16. How did he show the tenderness of his heart in return?—By declining to drink what had been obtained at so great a risk of his men's lives, and by pouring out the water in thankfulness to God.

17. What are courage and tenderness, united, a proof of?—Of a truly manly character.

18. What cowardly act was Saul again guilty of toward the priests who had helped David?—He ordered them to be slain. 1 Sam. 22. 17.

19. How did David and his noble little band of warriors employ themselves?—In fighting with the Philistines, and rescuing the inhabitants of Keilah. 1 Sam. 23. 1–5.

20. When Saul heard it, what did he resolve to do?—To besiege Keilah, and take David prisoner. 1 Sam. 23. 7, 8.

21. How did the Lord deliver David when Saul had nearly taken him?—By causing the Philistines to invade the land, David having first prayed for direction, and Jonathan having given him encouragement from God. 1 Sam. 23. 27, 28, 10, 11, 16.

22. Did Saul again go after David?—Yes, in the wilderness of Engedi. 1 Sam. 24. 1, 2.

23. How did David behave when the Lord put Saul in his power?—He would not kill him nor allow his men to do so. 1 Sam. 24. 4–7.

24. What effect did this have on Saul?—He wept and spoke kindly to David. 1 Sam. 24. 8–22.

25. What treatment did David at this time meet with from Nabal?—He refused to give food to David and his men, though they had taken nothing from him all the time they had been hiding and in want of provisions near him. 1 Sam. 25. 1–13.

26. How did Nabal's wife act?—She went to him with a supply of food. 1 Sam. 25. 14–31.

27. What proof did she give of the high honor in which she held David (though an exile) at her husband's death?—She became his wife. 1 Sam. 25. 39–42.

28. Did Saul again seek after David?—Yes, in the wilderness of Ziph. 1 Sam. 26. 1, 2.

29. How did David revenge himself?—By again sparing Saul's life. 1 Sam. 26. 7–12.

> Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good. Rom. 12. 19–21.

30. With what heathen did David again join himself?—With Achish, king of Gath. 1 Sam. 27.

31. Was this right?—No; it was contrary to God's commandments to Moses and Joshua.

32. What difficulties did David bring upon himself by this unholy alliance?—He was invited by Achish to join him in fighting against the Israelites. 1 Sam. 28. 1, 2.

33. Where was David when the last decisive battle between Saul and the Philistines was fought?—At Ziklag.

34. To which side did David offer himself and his men?—To Achish. 1 Sam. 29. 8.

35. Is it not likely he would have gone over to the side of Israel?—No doubt.

36. How did God preserve him from so very dangerous a position?—By inducing the Philistine leaders to object to his being with them. 1 Sam. 29. 4, 5.

37. What event happened to him and his men while they were absent from Ziklag?—The Amalekites burnt the city, and carried away the women and children captive. 1 Sam. 30. 1, 2.

38. Did they recover their treasures?—Yes.

39. How?—They pursued and slew the Amalekites, and recovered all, after David had laid his trouble before God and obtained direction from him. 1 Sam. 30. 6–20.

40. What did he do with the spoil that they won?—He divided it among all his men who had taken part in the pursuit or fight. 1 Sam. 30. 21–25.

41. What tremendous battle was happening in Israel while David and his men were thus employed?—A battle with the Philistines in Mount Gilboa. 1 Sam. 31. 1.

David King in Hebron. (2 Sam. 1–4.)

1. How was David employed when the news came to him of the death of Saul and Jonathan?—He was returned to Ziklag. 2 Sam. 1. 1.

2. What effect did the death of Saul have on David?—He mourned for him and wept. 2 Sam. 1. 12.

3. How did Saul die?—By his own hand, after being wounded by the Philistines. 1 Sam. 31. 3, 4.

4. What did David do to the young man who by his own confession had killed Saul?—He ordered one of his soldiers to kill him. 2 Sam. 1. 14–16.

5. What touching record did David leave of his love to Saul and Jonathan?—A song of lamentation. 2 Sam. 1. 17–27.

6. Did David at once go and possess the kingdom? How did he act?—Yes; after seeking direction from God, he went up to Hebron, and was there anointed king. 2 Sam. 2. 1–4.

7. Which tribe first acknowledged David's claim?—Judah.

8. What act of unnecessary bloodshed took place at Gibeon?—A battle between the men of Judah and the men of Israel, who had Ish-bosheth, a son of Saul, for their king. 2 Sam. 2. 8–17.

9. Which were victorious, Joab's men or Abner's?—Joab's.

10. What happened to Asahel, Joab's brother?—He was killed by Abner. 2 Sam. 2. 18–23.

11. How long did the war continue between the houses of Saul and David?—About two years. 2 Sam. 2. 10; 3. 1.

12. What event turned the scale on David's side?—Abner's deserting Israel on account of a quarrel with Ish-bosheth, and offering to make terms with David. 2 Sam. 3. 6–20.

13. Did David receive Abner?—Yes, with hospitality and honor. 2 Sam. 3. 20.

14. How did Joab like this?—He blamed David for it. 2 Sam. 3. 24, 25.

15. What did Joab do?—He killed Abner in revenge for the death of Asahel. 2 Sam. 3. 27.

16. What course did David take when he heard this?—He called upon all the people to mourn with him for Abner. 2 Sam. 3. 31.

17. What traits of character does David's conduct display?—Tenderness of heart and readiness to forgive.

18. Did David approve of Joab's conduct?—No; as Abner was no longer a rebel, and as Joab had killed him deceitfully and revengefully in time of peace.

19. Why did he not punish him?—Because he had not the power. 2 Sam. 3. 39.

20. Who was Zeruiah?—The mother of Abishai, Joab and Asahel.

21. Of what act of treachery were the servants of Ish-bosheth guilty?—They killed their master. 2 Sam. 4. 2, 5–8.

22. Did not the death of Ish-bosheth clear the way to David's ascent to the throne of Israel?—It did, as no one else was seeking to be king.

23. Did David on this account reward the murderers? How did he act toward them?—So far from rewarding them for their treachery and infidelity, he ordered them to be slain.

David and the Ark of God. (2 Sam. 5 and 6, and 1 Chron. 14; 15; 16.)

1. How old was David when all Israel came to anoint him king?—Thirty. 2 Sam. 5. 4.

2. What was David's first conquest?—The stronghold of Zion. 2 Sam. 5. 7.

3. What was there about this city that renders it so remarkable and makes it of peculiar interest *to us*?—The temple in which our Lord so often taught was built there.

4. What king made presents to David?—Hiram, king of Tyre. 2 Sam. 5. 11.

5. Where was Tyre?—To the north of Canaan, on the borders of the Mediterranean Sea.

6. For what was Tyre remarkable?—For its manufacture of purple dresses and for its commerce.

7. Did the Philistines treat David as Hiram had? How did they act when they heard he was king?—No; they went to fight against him. 2 Sam. 5. 18.

8. What did the Philistines take with them to battle?—Images of their gods. 2 Sam. 5. 21.

9. How was David guided?—By God, whose direction he had sought. 2 Sam. 5. 19.

10. Which host conquered?—David's. 2 Sam. 5. 20.

11. What became of the gods of the Philistines?—David burnt them. 2 Sam. 5. 21.

12. What was David's next act?—To bring the ark from Kirjath-jearim. 2 Sam. 6. 2, 3.

13. How came the ark to be at Kirjath-jearim?—Because God had not yet directed it to be removed thence.

14. Where was the tabernacle at this time?—In Gibeon. Scott on 2 Sam. 6. 17.

15. In whose house had the ark been kept?—In the house of Abinadab. 1 Sam. 7. 1.

16. In what way did they bring it?—In a new cart. 2 Sam. 6. 3.

17. What happened to Uzzah?—He died by the hand of God for thoughtlessly and rashly taking hold of so sacred a thing as the ark when it seemed about to fall. 2 Sam. 6. 6, 7.

18. How did David feel?—He was displeased, and afraid to go farther. 2 Sam. 6. 8–10.

19. What did he do with the ark then?—He placed it in the house of Obed-edom the Gittite. 2 Sam. 6. 10.

20. How ought the ark to have been brought?—By hand, with staves. Num. 4. 15.

21. How many months had elapsed before David had courage to fetch the ark?—Three. 2 Sam. 6. 11.

22. What induced him then to do it?—The blessing that rested upon those who had the charge of it. 2 Sam. 6. 12.

23. How was it accomplished this time?—The Levites bore the ark with staves upon their shoulders. 1 Chron. 15. 2, 15.

24. Why was Michal, David's wife, offended with David?—Because of his dancing to the music before the ark. 2 Sam. 6. 20.

25. What did David's manner really express?—Religious joy and humble thankfulness.

26. Of whom in his humility was David a type?—Of Christ, the lowly one of heart.

27. Where did David place the ark?—In a tent on Mount Zion, in the city of David. 1 Sam. 7. 1, 3; 16. 1.

28. Was he satisfied with this? What did he desire to do?—No; he desired to build for the ark a house of cedar. 1 Sam. 17. 1.

29. Did the Lord permit him to do it?—No.

30. How did the Lord make his will known to David?—By Nathan the prophet. 1 Sam. 7. 3–15.

31. What did David feel? and what did he say?—He felt deeply humble and very unworthy of God's promised blessings, and prayed to God to confirm his word. 1 Sam. 7. 16–27.

32. In whom was David's house to be confirmed *for ever*?—In Jesus Christ, as Zacharias declared in Luke 1. 68–70.

33. Was the claim of Jesus as "son of David" acknowledged when he was on earth? When?—Yes, when he rode into Jerusalem.

> And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David! Matt. 21. 9.

34. When does Jesus call *himself* "the offspring of David"?—In Rev. 22. 16.

35. Has he yet sat on David's throne?—No; we see not yet all things put under him. Heb. 2. 8.

36. Where is it said "I will give to him the throne of his father David"?—The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Luke 1. 32, 33.

37. When will this be fulfilled?—When Christ returns to judge and reign.

David's Conquest—His Sin. (2 Sam. 8–12; 1 Chron. 18–20.)

1. What had God's promise been of the boundary of Israel's possession?—"From the river of Egypt unto the river Euphrates."

2. What conquests did David make which fulfilled this?—The conquest of the Philistines, Moabites, Ammonites and Syrians. 2 Sam. 8. 1, 2, 6, 12, 14; 10. 19.

3. What splendid armor had the Syrians?—Golden shields. 2 Sam. 8. 7.

4. What did David do with the spoil that he took in battle?—He gave the gold and silver and brass for the ornament and service of the tabernacle. 2 Sam. 8. 10, 11.

5. How did he arrange his kingdom?—He made Joab commander-in-chief; Jehoshaphat, historian; Zadok and Ahimelech, priests; and his own sons and others, judges and officers. 2 Sam. 8. 15–18.

6. Did he forget his friend Jonathan in this his prosperity? What proof did he give?—No; he inquired after the family of Saul, and gave Saul's land and a place at his own table to Mephibosheth, son of Jonathan. 2 Sam. 9.

7. How often was it customary for kings to go forth to battle?—"At the return of the year," or in spring.

8. Whom did David send to besiege Rabbah?—Joab. 2 Sam. 11. 1.

9. Where was David?—At Jerusalem.

10. Why did David send Uriah with a letter to Joab, telling him to put him in the front of the battle?—In order that he might be killed. 2 Sam. 11. 15.

11. Why did David wish the brave Uriah to die?—That he might get possession of his wife, with whom he had committed adultery.

12. Was not this a very awful sin?—Yes; it was adding *murder* to his other shocking sin.

13. Whom did the Lord send to convince David of his sin?—Nathan the prophet. 2 Sam. 12. 1.

14. How did he do it?—By a parable.

15. Did the Lord pardon David?—Yes, and said he should not die. 2 Sam. 12. 13.

16. Did he not say also that in his feelings as a father he would chastise him for it?—Yes, by the death of his child; and he was also punished by Absalom's rebellion. 2 Sam. 12. 14.

17. How did David feel?—It is believed that his deep sorrow for his sin is expressed in the fifty-first Psalm.

18. Did the Israelites conquer Rabbah?—Yes. 2 Sam. 12. 26.

19. What message did Joab send to David?—That he should come and have the honor of completing the conquest of the city himself. 2 Sam. 12. 27, 28.

20. Although David got the honor of conquering Rabbah, and had the crown placed on his head, do you think he felt happy in it when the brave Uriah had died under the walls?—No; he said his sin was ever before him. Ps. 51. 3.

21. What signal proof did the Lord give to David of his full and free forgiveness?—By giving him another child. 2 Sam. 12. 24.

22. What was the name of this child?—Solomon.

23. What was the meaning of the name?—"Peaceable."

24. What name did Nathan the prophet add to this? and what did it mean?—Jedidiah, "Beloved of the Lord." 2 Sam. 12. 25.

25. Through whom must we obtain forgiveness of our sins?—Through Jesus Christ.

26. Is there any limit to God's forgiving grace?—No; he will abundantly pardon. Isa. 55. 7.

27. What did Jesus say to the woman whom he forgave when on earth?—"Neither do I condemn thee: go and sin no more." John 8. 11.

David and Absalom. (2 Sam. 13–22.)

1. Who was Absalom?—A son of David. 2 Sam. 13. 1.

2. Why did he flee away to Geshur?—Because he had killed his half-brother Ammon for outraging his sister Tamar. 2 Sam. 13. 28, 32, 37.

3. How long did he stay there?—Three years.

4. Who brought him back again?—Joab, who by a kind contrivance had gotten David's leave. 2 Sam. 14. 23.

5. How did he repay his father's kindness?—By making a conspiracy against him. 2 Sam. 15.

6. What punishment had the Lord said should spring from David's own house?—The sword and other evils. 2 Sam. 12. 10, 11.

7. Why?—Because of his taking Uriah's wife.

8. How did Absalom steal away the people's affections from David?—By artful speeches and promises and civilities. 2 Sam. 15. 2–6.

9. When David heard of the conspiracy, what did he do?—He fled from Jerusalem. 2 Sam. 15. 12–16.

10. Who went with him?—All his household and six hundred men from Gath. 2 Sam. 15. 16–18.

11. What famous counselor followed Absalom?—Ahithophel. 2 Sam. 15. 31.

12. Who managed by an artifice to set his counsel aside?—Hushai, David's friend. 2 Sam. 15. 32–37; 17. 1–14.

13. Whose advice did Absalom follow?—Hushai's. 2 Sam. 17. 14.

14. What effect did this have on Ahithophel?—He hanged himself. 2 Sam. 17. 23.

15. Why did Hushai give this advice?—That he might secure David's escape.

16. Who slew Absalom?—Joab.

17. How was it done?—As Absalom hung from an oak tree by his hair, which had become entangled as he rode under it. 2 Sam. 18. 9–15.

18. What command had David given about Absalom to his captains?—That they should deal gently with him for his sake. 2 Sam. 18. 5.

19. Did Joab seem to care for this?—Not at all. 2 Sam. 18. 11, 14.

20. How did David feel, and what did he say, when Absalom was slain?—He was deeply distressed, and said, "Would God I had died for thee, O Absalom, my son, my son!" 2 Sam. 18. 33; 19. 1–4.

21. Of what sin was Absalom guilty?—Rebellion against his father and against his king.

22. Of whom in both these particulars was he a type?—Of Satan, the rebel against God.

23. Describe Absalom's person.—He was the handsomest man in the country, and was remarkable for his long, flowing hair. 2 Sam. 14. 25, 26.

24. What does the Lord say about pride in Proverbs?—Pride, and arrogancy, and the evil way, and the froward mouth, do I hate. 8. 13. When pride cometh, then cometh shame: but with the lowly is wisdom. 11. 2. Pride goeth before destruction, and an haughty spirit before a fall. 16. 18.

25. Was peace at once again restored to Israel?—It was. 2 Sam. 19. 9, 14.

26. Whom had David appointed captain of his host instead of Joab?—Amasa. 2 Sam. 19. 13.

27. How did Joab act on hearing this?—He killed him. 2 Sam. 20. 9, 10.

28. What relation was Amasa to David?—Nephew, as son of his sister Abigail.

29. Did David again spare Joab from punishment?—Yes; he continued to be commander-in-chief. 2 Sam. 20. 23.

30. Who quelled the insurrection?—Joab. 2 Sam. 28. 14.

31. What was a famine in Israel a sign of?—National guilt. Deut. 28.

Heaven is shut up, and there is no rain, because they have sinned against thee. 1 Kings 8. 35.

32. What were David's feelings when a famine of three years visited Israel?—Doubtless he felt compassion for his suffering people, and believed that the famine was a visitation of God. 2 Sam. 21.

33. Of whom did he inquire?—Of the Lord. 2 Sam. 21. 1.

34. What was the Lord's reply?—That the famine was in consequence of the guilt incurred by the nation when Saul and his people slew the Gibeonites. 2 Sam. 21. 1, 2.

35. What expiation did the Gibeonites require?—The death of seven of Saul's sons. 2 Sam. 21. 6.

36. What touching proof of a mother's love did Rizpah give?—She watched the bodies of her sons night and day, to prevent their being torn by birds or beasts. 2 Sam. 21. 10.

37. What old enemies of David's again showed themselves?—The Philistines. 2 Sam. 21. 15.

38. What proof have we of David's declining strength and of the faithful love of his followers?—He was faint in battle, and Abishai preserved his life, and his people said he should no longer go out with them to battle. 2 Sam. 21. 15–17.

39. What is the twenty-second chapter of 2 Samuel about?—It is David's psalm of thanksgiving for deliverance from his enemies.

David's Transgression, his Last Arrangements, and Death. (2 Sam. 24; 1 Chron. 21–29; 1 Kings 1; 2.)

1. By whom was David tempted to number Israel?—Satan. 1 Chron. 21. 1.
2. What is Satan called in 1 Pet. 5. 8?—A roaring lion, walking about seeking whom he may devour.
3. Who remonstrated with David?—Joab. 2 Sam. 24. 3.
4. Did not David's heart smite him after he had done it?—Yes; he said he had sinned greatly and done very foolishly. 2 Sam. 24. 10.
5. What was God's promise to Abraham as to the number of Israel?—That it should be very great, like the number of the stars.
6. Whom did the Lord commission to reprove David?—The prophet Gad. 2 Sam. 24. 11.
7. What did he offer him?—The choice of one of three punishments.
8. Which did David choose? and why?—Famine or pestilence, rather than war; the immediate hand of God, rather than the hand of man.
9. At what spot did the destroying angel stop?—The threshing-floor of Araunah. 2 Sam. 24. 16.
10. What event had occurred on that hill about eight hundred years before?—The offering up of Isaac (in the opinion of some).
11. Of what was that circumstance a type?—Of the sacrifice of Christ as the atonement for sin.
12. How did David know that the Lord had accepted his offering?—By the plague being stayed. 2 Sam. 24. 25.
13. By whose authority did he consecrate the threshing-floor of Araunah?—By the authority of the prophet Gad. 2 Sam. 24. 18.
14. Why did he not go up to the tabernacle at Gibeon?—Because he was afraid of meeting the angel again at the place of God's special presence. 1 Chron. 21. 29, 30.
15. What preparations did he make for the future building of the temple?—Hewn stone, gold, silver, iron, brass and cedar. 1 Chron. 22. 2–5, 14–16.
16. What solemn charge did David give to Solomon concerning the temple?—To build it as David himself had desired to do. 1 Chron. 22. 6–16.
17. What other arrangements did David make?—He divided the priests and Levites and other officers into orders, and fixed their duties. 1 Chron. 23. 23–27.
18. Who showed David the pattern of the future temple?—God himself, by his Spirit. 1 Chron. 28. 12, 19.
19. Did any one besides David contribute toward the future glory of the temple?—The chiefs and the people. 1 Chron. 29. 6–9.
20. Whom did David make king over Israel before he died?—Solomon. 1 Chron. 23. 1.
21. Who had aspired to be king?—Adonijah, one of David's sons. 1 Kings 1. 5, 6.
22. What charge did David give to Solomon concerning Joab and Shimei?—That they should receive the punishment due to their guilt. 1 Kings 2. 5, 6, 8, 9.
23. What were the last words of David?—Now bless the Lord your God. 1 Chron. 29. 20.
24. How old was David when he died?—Seventy.
25. How many years had he reigned in Hebron? How many over all Israel?—David was thirty years old when he began to reign, and he reigned forty years. In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah. 2 Sam. 5. 4, 5.
26. In what respect was David a man after God's own heart?—In the general character of his life, and in his being a type of Christ, his own beloved Son.

David a Type of Christ.

1. What is the meaning of the name of Christ?—"Anointed."
2. Was David made king at the time he was anointed?—He was not at the time of his first anointing by Samuel.
3. Tell how this circumstance is typical of the Lord Jesus Christ.—Because, though Christ's kingdom began when he was anointed with the Holy Ghost and commenced his ministry on earth, his great universal reign has not yet taken place.
4. What was David before he was called from his father's house?—A keeper of sheep.
5. What wild beasts did he fight with and kill?—A lion and a bear.
6. Of whom are those beasts a type?—Of Satan the roaring lion. 1 Pet. 5. 8.
7. Who is "the Good Shepherd" who gives "his life for the sheep"?—Jesus Christ. John 10. 11.
8. What was David's conduct to his father?—That of a faithful, devoted and obedient son. 1 Sam. 17. 20, 34, 35.
9. Of whom is it recorded, "This is my beloved Son in whom I am well pleased"?—Of Jesus Christ. Matt. 3. 17.
10. In what relative position did David stand to Saul?—In that of servant to a master.
11. What ought a servant to be?—Honest, diligent, faithful and zealous, as serving God as well as man.
12. How did David behave himself while serving Saul?—Faithfully in duty and forbearing under provocation.
13. Of whom is it recorded, "I delight to do thy will, O my God"?—Of Christ in the name of David. Ps. 40. 8.
14. Did David bear any other characters? Was he a prophet?—Many. Yes.
15. Did he speak of Jesus in the Psalms?—Constantly, but especially in Psalms 22 and 110.

> All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Luke 24. 44.

16. When did the Lord Jesus quote from the Psalms?—Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? (Matt. 21. 16; Ps. 8. 2); Jesus cried with a loud voice, saying, Eli, Eli, lama Sabacthani? that is to say, My God, my God, why hast thou forsaken me? (Matt. 27. 46; Ps. 22. 1); and in other places.
17. Of whom, then, as Psalmist, is David a type?—Of Christ.
18. Was not David a warrior, a captain and a leader?—He was.
19. What Scriptures show that the Lord Jesus was all these?—Behold, I have given him for a witness to the people, a leader and commander to the people. Isa. 55. 4; Rev. 19. 13–15. The Captain of . . . salvation. Heb. 2. 10.
20. Where was David born?—Doubtless at Bethlehem, where Jesse his father lived. 1 Sam. 17. 12–15.
21. Where was Jesus born?—At Bethlehem. Matt. 2. 1.
22. Was the kingship of David acknowledged

at once?—No; Saul and his son Ish-bosheth opposed or rebelled against him.

23. Were there not a few who did recognize David as the anointed of God, even in his adversity? Name them.—Samuel, Jonathan, Ahimelech, Gad, the Adullamites, Abiathar, Abigail, Joab, Abishai, Asahel and others.

24. Were there any who owned the glory of Jesus when he was here in abasement?—There were his apostles and disciples, and many women who ministered unto him.

25. Did not the followers of David dearly love him?—They did.

26. Did they not even risk their lives for his sake?—Many of them did in battle, and three of them to only get him some water for his thirst.

27. And what is the feeling of those who own Jesus as their Lord and Master?—A feeling, more or less warm and strong, of devoted, self-denying love

28. What did David feel toward them?—A tender and grateful love.

29. How did Jesus testify his estimation of love shown to him?—Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. Matt. 10. 42. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Matt. 25. 40.

30. Did David conquer other nations, and rule beyond the limits of the twelve tribes of Israel?—He conquered the Syrians, Ammonites and others.

31. By what name is Jesus called in Rev. 19. 16?—KING OF KINGS AND LORD OF LORDS.

32. What earthly throne is said to be everlasting?—David's.

> Thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever. 2 Sam. 7. 16.

33. Of whom must that be spoken?—Of Christ, the King.

34. To whom does the parable in Luke 19. 12-27 refer?—The parable of the returned nobleman calling his servants to account refers to Christ coming again in his kingdom.

35. Ought we not, then, to examine our hearts to see who is reigning there?—Yes; for if he is not ruling over our affections now, we shall not be partakers of his kingdom hereafter.

36. Have we not each some talent we shall be called to an account for?—Yes; we all have time and influence, and more or less of means and abilities, to use for God's glory.

37. Will you not have to give an account of even this lesson?—Yes; and of every sermon we hear.

38. What should you, then, strive to do?—To remember what we hear, and, by the grace of God, to live and act according to it.

39. Was David's reign a type of the peaceful reign of the Lord Jesus?—No; he had been a man of war.

40. Which king's reign is a type of it?—Solomon's.

41. What is the meaning of the name Solomon?—"Peaceable."

SOLOMON. (1 Kings 1–11; 1 Chron. 21–29; 2 Chron. 1–9.)

1. Of whom was Solomon a type?—Of Christ, his peaceful reign being like the final kingdom of the Prince of Peace.

2. Whose son was he?—David's.

3. What did the children cry of Jesus in the temple when he was on earth?—Hosanna to the son of David! Matt. 21. 15.

4. Read John 6. 15, and say what temporal honor the people wished to force upon Jesus.—Jesus perceived that they would come and take him by force, to make him a king.

5. Was the Lord Jesus rightful heir to David's throne on earth?—Yes.

6. Would he consent to take it from their hands?—No.

7. From whom will the Lord Jesus receive his kingdom?—From God the Father in the appointed time.

8. What did these same people do to the Lord Jesus very soon afterward?—They derided his claim to be king and clamored for his crucifixion.

9. When will Jesus take to himself his great power and reign?—At the day of judgment. Rev. 11. 15–18.

10. Is this coming glory prophesied of in Scripture?—In 2 Thess. 1. 7–10, and other places.

11. What was the first thing that Solomon did when he came to the throne—that is, after his father's death?—He put Joab and Shimei (among others) to death. 1 Kings 2. 28–46.

12. Who had previously condemned them?—David. 1 Kings 2. 5, 6, 8, 9.

13. How will *our* final award be settled?—He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Mark 16. 16. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. 2 John 8.

14. Who will be *our* Judge?—God, in Christ.

15. How does the Lord judge?—Man looketh on the outward appearance, but the Lord looketh on the heart. 1 Sam. 16. 7.

16. By what standard shall we be judged?—He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. John 12. 48.

17. Did Jesus judge men when he was on earth?—No.

> If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. John 12. 47.

18. To what time does the Lord Jesus defer the judgment?—To the last day. John 12. 48.

19. Were not David in deferring the judgment, and Solomon in executing it, great types of this?—Yes.

20. Have sinners any hope from the circumstance that God *delays* judgment?—None at all, if they remain impenitent.

21. Say what merciful reason the apostle Peter gives for delay in the last chapter of his Second Epistle.—The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. 2 Pet. 3. 9.

22. Can you give some texts where the *certainty* of the judgment-day is spoken of?—Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all. Jude 14, 15. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left.—And these shall go away into everlasting punishment: but the righteous into life eternal. Matt. 25. 31-36. 46. Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Rev. 1. 7.

23. Can you give a description of it?—I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away:

and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire. Rev. 20. 11-15.

24. Will it be of any use for *us* to run to "the altar" (as Joab did) then?—No; the day of salvation will have past, there will remain no more sacrifice for sin, and the mountains and rocks will be no shelter from the wrath of the Lamb.

25. Of whom is the altar a type?—Of Christ, the refuge now from the wrath to come.

26. *When* should we flee to Jesus and lay hold of his righteousness?—"*Now* is the accepted time." 2 Cor. 6. 2.

27. Who was Solomon's queen?—Pharaoh's daughter. 1 Kings 3. 1.

28. Had Egypt been a friend or enemy to Israel in former time?—An enemy and oppressor for a long time after Joseph's death.

29. Was it not remarkable that Solomon should choose a bride from Egypt?—Yes, but she is supposed to have embraced the Jewish religion.

30. Of whom was Solomon's bride a type?—Of the Church, the bride of Christ. Rev. 19. 7, 8.

31. For whom did the Lord Jesus die? Was it for angels?—Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same. Heb. 2. 14.

32. By taking on himself our nature, to what place of dignity has he raised his people?—To be "heirs of God, and joint heirs with Christ" (Rom. 8. 17), and "to sit with" him "in" his "throne." Rev. 3. 21.

33. By whose command did Solomon build the temple?—By command of God. 1 Kings 5. 5.

34. Who had prepared greatly for this before him?—David. 1 Chron. 22.

35. Why was not David permitted to build the temple?—Because he had "been a man of war." 1 Chron. 28. 3.

36. To whom had the pattern been shown?—To David "by the Spirit" of God. 1 Chron. 28. 11, 12.

37. Who selected the place on which the temple was to be built?—David. 1 Chron. 21. 28-22. 2.

38. On what mountain was it built?—Moriah. 2 Chron. 3. 1.

39. What wondrous act of faith had taken place on that mountain about eight hundred years before?—It has been supposed that Abraham offered up Isaac on this spot.

40. What is on that mountain now?—The Turkish mosque or church of Omar.

41. Who provided Solomon with timber, etc.?—Hiram, king of Tyre. 1 Kings 5. 1, 8-10.

42. Was this a gift to Solomon, or did he pay for it?—Solomon paid wages and supplied food to Hiram's men (1 Kings 5. 6, 9), and gave him twenty cities in Galilee. 1 Kings 9. 11.

43. Was anything done in Lebanon besides felling the trees?—Stone was hewn from the quarries. 1 Kings 5. 17.

44. Was the stone also prepared before it came to the temple?—Yes. 1 Kings 5. 18.

45. Of what was this a type?—Of the preparation of God's people to be "the temple of the living God" (2 Cor. 6. 16), built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. Eph. 2. 20.

46. What is said in Matt. 25. 10 about being ready?—While they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut.

47. Can you see any resemblance between the state of these virgins in the parable and the trees of Lebanon in the time of Solomon?—Both were fit and ready for the service for which they were required.

48. What tree does the woodman select when he seeks timber?—A tree of the proper kind of wood, straight, sound and of sufficient size.

49. What becomes of small wood, brambles, brushwood, etc.?—They are burned.

50. What warning word should we allow to have influence over us?—Be ye also ready: for in such an hour as ye think not the Son of man cometh. Matt. 24. 44.

51. How was Solomon's temple dedicated?—There was a solemn feast, the bringing in of the ark, Solomon's prayer and blessing, and a sacrifice of peace offerings. 1 Kings 8.

52. Who was raised up above all the people?—Solomon.

53. Who blessed them?—Solomon.

54. Of whom was he a type in this?—Of Christ.

55. Who will be gathered together when God's spiritual temple, formed of living stones, is reared?—God's holy people.

If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. 1 Cor. 3. 17.

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 1 Pet. 2. 5.

56. Who is the foundation and chief corner-stone of that glorious building?—"Jesus Christ himself." Eph. 2. 20.

57. Will it do to build good works or human merit on this foundation?—We cannot add to or extend the *foundation;* we can only build upon it the spiritual *house,* the . . . holy *temple.*

58. What are all such vain things compared to in 1 Cor. 3. 11-17?—To wood, hay and stubble.

59. What remarkable dream did Solomon have immediately after his father's death?—That God asked him what he should give him. 1 Kings 3. 5.

60. What did he ask for?—Wisdom to govern his people well. 1 Kings 3. 9.

61. What did God promise to give him that he did *not* ask for?—Riches and honor. 1 Kings 3. 13.

62. Describe Solomon's grandeur.—He had an immense daily provision for his household, and thousands of chariot-horses and riders. 1 Kings 4. 22, 23, 26.

63. What queen, having heard of it from afar, came to visit Solomon?—The queen of Sheba in Arabia. 1 Kings 10.

64. Was she disappointed?—No; she said that half had not been told her. 1 Kings 10. 7.

65. What testimony did she leave behind her?—She testified to the blessedness of those who served the living God.

66. Has the glory of the Lord Jesus been exaggerated?—No; it exceeds all that is revealed to us on earth.

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit. 1 Cor. 2. 9, 10.

67. When the Lord Jesus compared himself with Solomon, and spoke about the queen of Sheba, what did he say?—The queen of the south shall rise up in the judgment with this genera-

tion, and shall condemn it; for she came from the utternost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. Matt. 12. 42.

68. How and by what means may we hope to share that glory by and by?—By giving him our faith and love and service now.

69. What is the best proof we can give that we believe the Bible to be true?—Believing in the Saviour it reveals to us, obeying the commands it gives us, and making it known, as far as we can, to every creature.

Proverbs.

1. Who wrote the book of Proverbs?—Solomon. Prov. 1. 1.

2. To whom is the book addressed?—To his son Rehoboam.

3. How many chapters does Solomon take in addressing his son before the Proverbs begin?—Nine.

Chapter 1.

4. What does Solomon say is the beginning of wisdom?—The fear of the Lord. Prov. 1. 7.

5. What does he say is an ornament of grace to the neck of a child?—Obedience to the instructions of his father and mother. Prov. 1. 8, 9.

6. How does he warn his son against sinners?—To keep out of their way. Prov. 1. 10–19.

7. Whom does Solomon mean when he says, "Wisdom crieth without"?—Jesus Christ.

> Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. 1 Cor. 1. 30.
>
> The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners. But wisdom is justified of her children. Matt. 11. 19.

8. Which is the only book that can be said to be "wisdom"?—*The* Book, the Bible.

> Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute. Luke 11. 49.

9. What has the Lord Jesus promised to "pour out" on those who "turn at his reproof"?—He has said that our heavenly Father will give the Holy Spirit to them that ask him. Luke 11. 13.

10. And what has he said will be the condemnation of those who refuse when he calls?—To be judged by his word at the last day. John 12. 48.

11. What is written in 2 Cor. 6. 2?—Behold, now is the day of salvation.

Chapter 2.

12. What reward is promised those who seek diligently after the Lord Jesus, the true "Wisdom"?—That they shall find him.

13. What blessings will they enjoy?—Pardon, peace, grace, hope, joy.

14. From what will it preserve them?—True wisdom preserves from the ways and society of the wicked, from all folly and sin, and from all real evil.

15. Who rejoices to do evil?—The ungodly man. Prov. 2. 12–14.

16. Who has promised to be the "guide of youth"?—God, who thus invites the young to come unto him:

> Wilt thou not from this time cry unto me, My father, thou art the guide of my youth? Jer. 3. 4.

17. What great contrast is there in this chapter between the upright and the wicked?—The upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it. Prov. 2. 21, 22.

Chapter 3.

18. How can we write anything on the tablets of our heart?—By fixing it in our memory and our affections.

19. How can we hope that God will direct our path?—If we seek and trust his guidance rather than our own. Prov. 3. 5, 6.

20. Why should we not be weary of God's correction?—Because it is a sure token of his wisdom and love. Prov. 3. 11, 12.

21. Can you tell me some of the ways in which God corrects us?—By sickness, losses, disappointments, and many things that are called accidents or misfortunes.

22. Which does it make us, "happy" or unhappy, to find Jesus (the true "Wisdom")?—Happy, as we have then a treasure we can never lose.

23. How did Solomon estimate wisdom?—Above riches and honor.

24. What does the apostle Peter say about the value of the blood shed by the Lord Jesus?—That it is "precious." 1 Pet. 1. 19.

25. What is the Lord Jesus to those who believe in him?—"Precious." 1 Pet. 2. 7.

26. What is the Lord Jesus called in Matt. 13. 44–46?—A treasure and a pearl of great price.

27. What are "wisdom's" ways called?—"Ways of pleasantness and peace." Prov. 3. 17.

28. What does the Lord Jesus himself say of those in Matt. 11. 28–30?—Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

29. Who is here spoken of as "the tree of life"?—Jesus Christ, the true "Wisdom." Prov. 3. 18.

30. Where was that tree first planted?—In the garden of Eden. Gen. 2. 8, 9.

31. Will any one have a right to taste it again?—Yes.

> Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. Rev. 22. 14.
>
> To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. Rev. 2. 7.

32. By whom did the Lord create the heaven and the earth?—By Jesus Christ.

> In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him; and without him was not any thing made that was made. John 1. 1, 3.
>
> Who is the image of the invisible God, the first-born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him. Col. 1. 15, 16.

33. Have those anything to fear who put their trust in the Lord? Why not?—No. Because God has promised it. Prov. 3. 5, 6, 21–26.

34. Is there any charge in this chapter to be benevolent?—Prov. 3. 9, 10, 27, 28.

35. Who is an abomination to the Lord?—The froward or self-willed. Prov. 3. 32.

36. What will be the glorious destiny of "the wise"?—To inherit glory. Prov. 3. 35.

37. Does this mean earthly or heavenly wisdom?—Heavenly, as much of the wisdom of *this world* is really folly and ends in shame.

Chapter 4.

38. What description does Solomon give of his father and mother in this chapter?—That his father wisely instructed him, and his mother tenderly loved him. Prov. 4. 3, 4.

39. Who was Solomon's father?—David.

40. What was his mother's name?—Bathsheba.

41. What instructions did David give him?—Prov. 4. 4–19.

42. What great contrast is there in the eight

eenth and nineteenth verses between "the just" and "the wicked"?—The way of the just is light, and of the wicked dark.

43. Can you give any examples from the New Testament where wickedness is compared to darkness?—This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. John 3. 19. Have no fellowship with the unfruitful works of darkness, but rather reprove them. Eph. 5. 11. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Rom. 13. 12.

44. What does the Lord Jesus call himself in John 8. 12?—The light of the world.

45. What does Jesus command in Matt. 5. 16?—Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

46. What does Solomon say of "wisdom" in the seventh and two following verses?—(Read them.)

47. *Who* is intended by wisdom? *Who* is it that shall give us the promised "crown of glory"?—Jesus Christ.

Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. James 1. 12.

When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. 1 Pet. 5. 4.

Looking unto Jesus the author and finisher of our faith. Heb. 12. 2.

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing. 2 Tim. 4. 8.

48. What does Solomon say about the heart in this chapter at the twenty-third verse?—(Read it.)

49. What does the prophet Jeremiah say about the heart?—The heart is deceitful above all things, and desperately wicked: who can know it? Jer. 17. 9.

50. What did the Lord Jesus say about the heart when he was on earth?—Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. Matt. 15. 19.

51. Repeat David's prayer respecting his *heart*.—Create in me a clean heart, O God; and renew a right spirit within me. Ps. 51. 10.

52. Whose office *alone* is it to search the heart?—I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings. Jer. 17. 10. The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. 1 Sam. 16. 7. Shall not God search this out? for he knoweth the secrets of the heart. Ps. 44. 21. If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works? Prov. 24. 12. O Lord of hosts, that triest the righteous, and seest the reins and the heart. Jer. 20. 12.

53. Who promises to renew the heart?—I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh. Ezek. 11. 19. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. Ezek. 36. 26.

CHAPTERS 5; 6; 7.

54. By what endearing title does Solomon address the youth in these chapters?—The title of "son."

55. What encouragement have we to regard God as our Father in Heb. 12. 5-7?—He speaks there tenderly to his afflicted people as children.

Ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

56. To what little insect are we referred as an example in Prov. 6. 6-8?—To the ant.

57. What has a lazy person to expect?—Poverty and want. Prov. 6. 9-11.

58. Name the seven things that the Lord hates.—See Prov. 6. 16-19.

59. How can we bind a thing continually on our heart?—By thinking earnestly or affectionately upon it. Prov. 6. 20, 27; 7. 2, 3.

60. Is there any blessing attached to a child who is obedient to his parents?—Guidance in life and preservation from sin and harm are here promised. Prov. 6. 20, etc.

61. Which is the only commandment among the Ten Commandments which has a promise joined with it?—The fifth.

62. To what are a parent's instructions compared in Prov. 6. 23?—To a lamp or light.

63. Where else is the word of God compared, as in this sense, to a lamp?—In Ps. 119. 105.

Thy word is a lamp unto my feet, and a light unto my path.

CHAPTERS 8; 9.

64. Whom does Solomon mean when he says, "Doth not wisdom cry? She standeth", etc.?—Christ Jesus, who is wisdom for us and in us.

Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. 1 Cor. 1. 30.

65. What does "Wisdom" say in chap. 8. 6?—Hear.

66. What did the Lord Jesus say, when on earth, in Matt. 11. 15; 13. 9?—He that hath ears to hear, let him hear.

67. What does "Wisdom" say in chap. 8. 7?—My mouth shall speak truth.

68. What does the Lord Jesus say in John 14. 6?—I am the truth.

69. To what does Solomon compare "wisdom"?—To gold and rubies. Prov. 8. 11, 19.

70. What did St. Paul, in his letter to the Philippians, consider all things when compared with Christ Jesus?—I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ. Phil. 3. 8.

71. Does "the fear of the Lord" (Prov. 8. 13) mean hating God, or hating what he disapproves of?—It means hating what he disapproves of through love to him, and consequent fear of offending him.

72. What does the Lord hate?—Pride and all other sin. Prov. 8. 13.

73. If God hates *pride*, how ought we to feel toward that sin in ourselves?—We should hate it too.

74. By whom do kings and princes rule?—By the KING OF KINGS AND LORD OF LORDS. Rev. 19. 16.

75. What encouragement does Jesus give to the young to seek him?—Prov. 8. 32, 33. Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. And he took them up in his arms, put his hands upon them, and blessed them. Mark 10. 14, 16.

76. What blessings are promised to those who choose him for their portion?—Constant guidance upon earth and a lasting treasure in heaven.

77. Where was the Lord Jesus when God created the world?—With God, as being God himself. Prov. 8. 27-31.

78. Had the Lord Jesus existed before that time?—Yes, from everlasting. Prov. 8. 22-26.

79. Did Jesus even then take pleasure in his people?—He did.

We love him, because he first loved us. 1 John 4. 19.

80. How does Jesus invite us to him?—Come unto me, all ye that labour and are heavy laden, and I will give you rest. Matt. 11. 28.

81. What remarkable comparison is there between Prov. 9. 1-5 and Matt. 22. 1-14?—The sameness of the feast or provision of religious truth then and now, and of the welcome to it.

82. Who spreads the feast? and who are invited to come?—Christ in each case spreads the feast, and all the needy are invited to come.

83. Is not religion a personal thing?—Yes; the words in the singular number here betoken this. Prov. 8. 34, 35; 9. 12. No mere union, by sacraments or profession, with a Christian Church will save our souls. We should be able to say with St. Paul in Gal. 2. 20, he "loved *me* and gave himself for *me*."

84. Whose fault will it be if those who are thus invited, warned and counselled are lost at last?—Their own; and this consciousness of wilful *folly*, as well as sin, will be a gnawing worm of anguish that will never die.

Ecclesiastes.

1. By whom was Ecclesiastes written?—By Solomon.

2. What is the meaning of the term Ecclesiastes?—The "Preacher."

3. Had Solomon any means of knowing the subject on which he wrote? How?—He had personal experience and divine teaching.

4. What was the result of his great knowledge?—That all is vanity under the sun. Eccles. 1. 2, 3.

5. Was there anything that Solomon found under the sun sufficient to satisfy his soul?—Nothing.

6. What is the meaning of that term "under the sun"?—Things that relate to *this* world alone.

7. Where, then, must we look for solid happiness?—To the world to come.

8. What will be the end of "everything under the sun"?—The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. 2 Pet. 3. 10. All the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. Isa. 34. 4. And the heaven departed as a scroll when it is rolled together: and every mountain and island were moved out of their places. Rev. 6. 14.

9. Where should we then lay up our treasure?—Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. Matt. 6. 20, 21.

10. Did Solomon wish to impress this truth on us?—He did.

11. What arguments does he use in Eccles. 12 to urge this in early life?—The approach of old age and of death. Eccles. 12. 1-7.

12. What does he say is the conclusion of the whole matter?—Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. Eccles. 12. 13, 14.

13. Which, then, is the wisest and happiest person—he who lives in pleasure or he who lives to God?—He who lives to God.

14. What was the apostle Paul's estimate of present things and things to come?—I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Rom. 8. 18. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. 2 Cor. 4. 17, 18.

15. What does Luke 16. 19-25 teach us?—The parable of the rich man and Lazarus shows us the sad end of those who have only earthly riches when they come to die.

16. Can we venture to have a little of this world first, and hope for heaven after?—No. Luke 12. 16-21.

17. What was the apostle James's estimate of all that might be enjoyed "under the sun"?—Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered: and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. James 5. 1-3.

18. Was it not the prospect of resurrection and the coming of the Lord that also sustained the apostle Paul?—It was.

I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die. 1 Cor. 15. 31, 32.

19. Seeing life is uncertain, and death sure, what ought we to do?—Forsake our wicked way, and "seek the Lord while he may be found." Isa. 55. 6, 7.

Rehoboam. (1 Kings 11 and 12.)

1. What great sin was Solomon guilty of in his latter days?—Idolatry, through the influence of his wives. 1 Kings 11. 4.

2. What did the Lord say to Solomon about this?—That he would take away the greater part of his kingdom from his family. 1 Kings 11. 11-13.

3. To what "covenant" did the Lord refer?—When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be my son. 2 Sam. 7. 12-14.

4. Had Solomon broken this covenant?—Yes, by his idolatry.

5. What were the consequences?—The stirring up of enemies after a long reign of peace.

6. How many adversaries did the Lord raise up against Solomon?—Hadad the Edomite, Rezon the Syrian, and Jeroboam his servant.

7. Whom had Solomon to blame for this?—Himself alone, for his folly and sin.

8. Whom have *we* to blame for punishment if *we* sin against God?—Ourselves alone.

9. How long did Solomon reign?—Forty years.

10. Who succeeded him?—Rehoboam, his son.
11. Was he a wise or a foolish king?—A foolish one. 1 Kings 12.
12. What is the proof?—His following the advice of young men instead of old and experienced ones. 1 Kings 12. 6–14.
13. What opinion do young people often form of their elders?—They often and foolishly think that their elders are behind the times, and are not so wise as they are themselves.
14. What ought Rehoboam's history teach us?—To value and follow the advice of older and wiser relations and friends.

The Kings of Israel—Jeroboam's Dynasty. (1 Kings 11. 26–43; 12–16.)

1. Who was Jeroboam?—Son of Nebat and servant of Solomon. 1 Kings 11. 26.
2. What was the name of the prophet who foretold his honors?—Ahijah. 1 Kings 11. 29.
3. How did he do this?—By tearing Jeroboam's outer garment into twelve pieces and giving him ten.
4. When was this prophecy fulfilled?—At the revolt of the ten tribes. 1 Kings 12. 16.
5. How was it brought about?—Through Rehoboam's refusing to listen to his people's complaint, by the advice of his young and ignorant companions. 1 Kings 12. 16.
6. How much of Israel did Jeroboam reign over?—Ten tribes. 1 Kings 12. 21.
7. What wicked means did he use to keep the ten tribes under his rule?—Setting up idol-worship in Bethel and Dan. 1 Kings 12. 28, 29.
8. Where was Bethel?—In the tribe of Benjamin.
9. What remarkable circumstance happened to Jacob there before he went to Syria?—His dream of the ladder between earth and heaven.
10. How did Jacob distinguish the place when he returned from Syria? Who was buried there?—He built there an altar. Gen. 35. 7. Deborah, Rebekah's nurse. Gen. 25. 8.
11. Is Bethel mentioned before Jacob's time?—Abraham is said, in Gen. 12. 8, to have encamped near Bethel.
12. Was not Jeroboam very wickedly wise to choose a place of such interest for his idol?—He was.
13. What state must Israel have been in that Jeroboam could so easily turn them to idolatry?—In a very ungodly state.
14. How is it that Satan's temptations so easily prevail over *us?*—Because we do not sufficiently "watch and pray."
15. Had God's law forbidden idolatry?—Repeatedly.
16. Have *we* any excuse for sin?—No, as we have the word of God to go to, and the voice of conscience and the striving of the Spirit within us.
17. Is there any point on which God has left us in doubt of his mind and will?—None at all, as, besides *particular* directions, we have *general* ones that include all cases.
18. Where must we go to learn God's will?—To his holy word.
19. What will be our condemnation if we do not?—Eternal punishment if we wilfully and habitually neglect it.
20. Had the Israelites any excuse for idolatry, even though their king commanded it, when they had God's written law?—They had no excuse at all.
21. There was one of Jeroboam's family, though young in years, who feared the Lord; who was he?—Abijah. 1 Kings 14. 13.
22. What did his parents do when they feared he would die?—His mother went to Ahijah the prophet to have him cured. 1 Kings 14. 1–4.
23. Why did they not go to the calf at Bethel to save the child?—Because they had no real confidence in their idol-god.
24. Was it of any use that Jeroboam's wife disguised herself to the prophet?—No; God knew it and made it known to him. 1 Kings 14. 5.
25. Can *we* hide anything from God?—There is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Whither shall I go from thy spirit? or whither shall I flee from thy presence? Ps. 139. 4, 5, 7, etc.
26. What promises has God given to encourage little children to love him?—I love them that love me; and those that seek me early shall find me. Prov. 8. 17.
27. Does not this show that even a little child in a wicked family who tries to serve God is not unnoticed by him?—God's noticing Abijah shows this.
28. How many of Jeroboam's race came to the crown of Israel?—Only Nadab his son. 1 Kings 15. 25–30.
29. In what disgraceful state was Elah (the last of Jeroboam's family) when he was slain?—He was drunk. 1 Kings 16. 9.
30. By whom was he slain?—By his servant Zimri.

The Disobedient Prophet. (1 Kings 13 and 2 Kings 23. 15–18.)

1. Did God suffer the sinful idolatry of Israel to go unrebuked?—No.
2. Whom did the Lord send to them?—A prophet. 1 Kings 13. 2, 3.
3. How far did he go obediently to the Lord?—To Bethel only. 1 Kings 13. 1, 9, 10.
4. Who was standing by the altar at Bethel when he got there?—Jeroboam.
5. Was the prophet afraid to deliver his message?—No. 1 Kings 13. 2, 3.
6. When the king heard it, what did he do?—He put out his hand to seize the prophet. 1 Kings 13. 4.
7. Was not this a very daring act? How was it punished?—It was defying God. His arm was stiffened and dried up.
8. How was the king's arm recovered?—By the prophet's prayer.
9. Did the man of God go home with the king and take refreshment with him?—No, for God had told him not to do so. 1 Kings 13. 7–9.
10. Who tempted the man of God to turn aside?—An old prophet. 1 Kings 13. 11–19.
11. Ought he to have rested on God's word spoken to him, or believed this old prophet's word?—If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. Deut. 13. 1–3.
12. Did God use the lips of the old prophet again to really speak his word?—Yes. 1 Kings 13. 20–22.
13. Must not this have been heavy tidings to the disobedient one?—It must indeed. How careful should we be to exactly obey!
14. How was the prophecy fulfilled?—He was killed by a lion. 1 Kings 13. 24.
15. Did God quite cast off the man of God for this act of disobedience?—No; he preserved his body for burial, and took care that his prophecy was fulfilled.

16. How did the old prophet feel toward him?—He mourned for him and buried him, and wished to be laid beside him. 1 Kings 13. 29–31.

17. What mark of respect also did Josiah, the king of Judah, pay to his memory in after years?—He "let no man move his bones." 2 Kings 23. 18.

The Kings of Israel—Zimri, Omri and Ahab. (1 Kings 16–22.)

1. Who was Zimri?—One of the captains of Elah, son of Baasha. 1 Kings 16. 8, 9.

2. What vengeance did he execute on the wicked family of Jeroboam?—He killed Elah, the third successor of Jeroboam.

3. How long did Zimri reign?—About seven days. 1 Kings 16. 15–19.

4. What was his end?—He burnt himself in his house when surrounded by his enemies.

5. Who reigned over Israel next?—Omri. 1 Kings 16. 16.

6. Who was he? and how long did he reign?—He was commander of the army, and reigned twelve years. 1 Kings 16. 23.

7. What city did he purchase and make the chief city of Israel?—Samaria. 1 Kings 16. 24.

8. What was the name of his son?—Ahab.

9. How was Ahab distinguished above the kings that went before him?—In wickedness. 1 Kings 16. 30.

10. What was the name of his wife? and whose daughter was she?—Jezebel, daughter of the king of Zidon. 1 Kings 16. 31.

11. What new idol-worship was she the means of bringing in?—The worship of Baal.

12. What is recorded of Jericho in his reign?—That it was rebuilt by Hiel. 1 Kings 16. 34.

13. Of what prophecy was this the fulfilment?—Joshua adjured them at that time, saying, Cursed be the man before the Lord, that riseth up and buildeth this city Jericho; he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it (Josh. 6. 26)—*i. e.*, he should lose all his children during the building of it.

14. Can God's word ever fall to the ground?—No; all must come to pass.

15. Are there any prophecies yet to be fulfilled?—Many in the book of Revelation and elsewhere as to the conversion and restoration of the Jews, the second coming and kingdom of Christ, the last judgment and other events.

16. Are we interested in them?—We are eternally in many of them.

17. In what state should we at all times be found?—Watching and ready, as we "know not what hour" our "Lord doth come." Matt. 24. 42, 44.

Elijah during Famine. (1 Kings 17.)

1. Who was Elijah?—A prophet of Gilead.

2. Where was Gilead?—On the east of Jordan.

3. What was Elijah commissioned to tell Ahab?—That there should be neither dew nor rain.

4. Why did God send a famine on the land?—It shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. Deut. 28. 15–18.

5. Where did God promise to provide for Elijah? and how?—By the brook Cherith, and by means of ravens.

6. When the brook dried up, where did the Lord command Elijah to go?—To Zarephath (1 Kings 17. 9), where a widow would sustain him.

7. In what sorrowful employment did Elijah find the woman engaged?—In gathering sticks to dress her last meal.

8. Did she seem aware of the wonderful miracle that was wrought day by day?—No.

9. What should this teach us?—To beware of not observing and not being thankful for the good providence of God.

10. How did the Lord convince her that he was the living God?—By Elijah's restoring her dead child to life.

11. Did she confess it at last?—Yes. 1 Kings 17. 24.

12. What proof have we that God is the living God?—His word by St. Paul that "he giveth to all life and breath and all things," and that "in him we live and move and have our being."

13. Is not the written word of God to us now what the spoken word was by the prophets then?—Yes; "we have a more sure word of prophecy," to which we should "take heed." 2 Pet. 1. 19.

Elijah on Carmel. (1 Kings 18.)

1. Were Israel at this time idolaters, or worshippers of the true God?—Idolaters—worshippers of Baal.

2. Were all Israel worshippers of Baal?—No; seven thousand of them were not.

3. Who was Obadiah?—Governor or steward of Ahab's house.

4. What kind act had he performed when Jezebel, the wicked queen, slew the Lord's prophets? He had hid and fed them.

5. How many years had the famine lasted when Elijah stood before Ahab?—Above two years. 1 Kings 18. 1.

6. What did Ahab accuse Elijah of doing?—Of being the cause of Israel's trouble.

7. Who was really to blame?—Ahab himself and the other idolaters.

8. How did Elijah propose to decide the point as to who was the living God?—By observing upon whose sacrifice the fire came down from heaven. 1 Kings 18. 24.

9. How does Isaiah describe idols?—He heweth him down cedars, and taketh the cypress and the oak:—he burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire: and the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god. Isa. 44. 14, 16, 17.

10. How does the Psalmist describe them?—Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not: noses have they, but they smell not: they have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them. Ps. 115. 4–8.

11. Was it of any use for Baal's priests to cry to him?—None at all.

12. How did Elijah mock them?—By telling them to cry aloud, as their god might be asleep. 1 Kings 18. 27.

13. Did he give them time enough to make a fair trial?—Yes, from morning till evening. 1 Kings 18. 26, 29.

14. About what time in the day was it when

Elijah built his altar to the true God?—About evening. 1 Kings 18. 29, 30.

15. Of what use was the trench he had made round the altar?—That the water might not escape.

16. Why did he drench the sacrifice with water?—To show the power of the fire.

17. How was the power of God manifested?—By the fire drying up the water and burning the wet bullock and wood and stone.

18. What effect did it have on the people?—They fell on their faces and cried out that Jehovah was the true God. 1 Kings 18. 39.

19. What became of Baal's priests?—They were taken and slain.

20. What did Elijah venture to promise Ahab even before there was any appearance of it?—Abundance of rain.

21. On what did Elijah's faith rest?—On the promise of God. 1 Kings 18. 1.

22. What is faith?—"The substance" or realizing "of things hoped for," "the evidence" or assurance "of things not seen." Heb. 11. 1.

23. How many times had Elijah to ask ere the promised blessing came?—Seven or eight times.

24. What should this teach *us?*—Always to pray, and not to faint. Luke 18. 1-7.

25. How was the Lord's power again manifested on Elijah, although he had had a day of such extraordinary energy?—In enabling him to run before Ahab's chariot.

26. Was Elijah like one of us, or was he a supernatural being?—Elias was a man subject to like passions (or infirmities) as we are (a human being like ourselves), and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. James 5. 17, 18.

27. Is God as much the hearer and answerer of prayer now as he was then?—He is always the same.

Elijah in the Desert. (1 Kings 19.)

1. What proof did Elijah give that he was "a man subject to like passions with us"?—In his weakness of body and mind he requested that he might die. 1 Kings 19. 4.

2. To what place did he flee for fear of Jezebel?—To Beersheba. 1 Kings 19. 3.

3. What kind care did the Lord take of him there?—An angel brought him bread and water.

4. Was he more than once invited to eat?—Yes, twice. 1 Kings 19. 7.

5. For how long did that food sustain him?—Forty days.

6. When he was revived, to what place did he go?—To Mount Horeb.

7. Is it the Lord's will that his servants should be idle?—No; he has always work for every one to do.

8. What did the Lord say to Elijah?—What doest thou here, Elijah?

9. Is this not a striking proof that it is not the Lord's will that people should live shut up in monasteries or live as lonely hermits?—It is.

10. Can any former work excuse them from future service?—Not while the means are in their power.

11. What is God's way of speaking to his people? Is it in the fire, wind and earthquake, or how?—He sometimes speaks in the louder voice of suffering and distress, but more frequently in the gentler one of his Spirit's whisper to the heart.

12. Where can *we* hear his "still small voice"?—All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. 3. 16, 17. God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son. Heb. 1. 1, 2. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place. 2 Pet. 1. 19.

13. What effect should it have on *us?*—It should dispose us to say, with Eli, "Speak, Lord, for thy servant heareth." 1 Sam. 3. 9.

14. Can any supposed mystery in the dealings of God be an excuse for neglect of duty?—No; we must do our part, and leave God to explain in his own time.

15. What further work did the Lord give Elijah to do?—To anoint two kings and a prophet. 1 Kings 19. 15, 16.

16. What effect did the casting of Elijah's mantle on Elisha have?—It made him leave his work and his home for the service to which God had called him.

17. Did Elisha wait till Elijah was taken up? or did he follow him at once?—He followed him at once.

18. What does the Lord say in Prov. 8. 17 to encourage young people to follow him?—"Those that seek me early shall find me."

Ahab's Public and Private Character. (1 Kings 20 and 21.)

1. What was Ahab's character in the sight of God?—He did more to provoke him than all the kings of Israel before him. 1 Kings 16. 33.

2. Had God at this time given up Israel?—No; he still warned them by his prophets.

3. Were there other prophets at this time in Israel besides Elijah?—Yes, there were false prophets, as well as true.

4. Who were Israel's greatest enemies at this time?—The Syrians.

5. What was the capital city of Syria?—Damascus.

6. Who was king of Syria at this time?—Benhadad.

7. What did he purpose to do to Israel?—To destroy Samaria. 1 Kings 20. 10.

8. How did the Lord frustrate his design?—By means of the household servants of Ahab's princes when Benhadad and his royal allies were drunk.

9. Was Ahab grateful for this?—Probably not.

10. How did the Lord show his displeasure?—By bringing the Syrians to attack him again. 1 Kings 20. 26, 42.

11. Who was Naboth?—The owner of a vineyard near Ahab's palace in Jezreel. 1 Kings 21.

12. Why did he not like to let Ahab have his vineyard?—Because he was forbidden by the law to part with what had come to him from his fathers.

> The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me. And in all the land of your possession ye shall grant a redemption for the land. Lev. 25. 23, 24.

13. What wicked act did Jezebel stir Ahab up to do?—To kill Naboth and take his vineyard.

14. Did God suffer this to go unpunished?—No.

15. Who was sent to Ahab?—Elijah.

16. How did Ahab salute him?—As his enemy who had found him out, for his conscience pricked him. 1 Kings 21. 20.

17. What fearful prediction did he utter?—That God would destroy Ahab's family, and that the dogs should eat the flesh of Jezebel and lick his own blood.

18. How did Ahab receive the tidings?—He showed the outward signs of repentance and humbled himself before God.

19. What proof is there in this place of the truth of Jonah 4. 2?—God delayed the punishment.

I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.

The Kings of Judah—Abijah, Asa and Jehoshaphat. (2 Chron. 13–17.)

1. Who succeeded Rehoboam as king of Judah?—Abijah his son. 2 Chron. 12. 16.
2. What was his mother's name? and whose daughter was she?—Michaiah, daughter of Uriel.
3. What beautiful testimony did he bear against Israel's idolatry?—That they had forsaken God and his altars, and made themselves golden calves. 2 Chron. 13. 8–11.
4. To whom did the army of Judah cry when they were in danger?—To God. 2 Chron. 13. 14.
5. What was the result?—They gained the battle, because they relied upon God.
6. Who followed Abijah on the throne of Judah?—Asa his son. 2 Chron. 14. 1.
7. What was Asa's character in God's estimation?—He did what was good and right.
8. What proof did he give of his heart being right with God when he first came to the throne?—He destroyed the idols and their places of worship.
9. Was his early reign prosperous?—Yes, his land was at peace.
10. How did he behave when the vast army from Ethiopia came up against him?—He prayed to God and fought in his name.
11. What was the result?—The Ethiopians fled.
12. Is God the same as he was then?—The same now and for ever.
13. Does he hear and answer prayer now as he did then?—Yes, as every one, whether young or old, can testify who really prays.
14. What encouragement did the Lord give Asa by the mouth of Azariah the prophet?—That God would be *with* him as long as *he* was with *God*, or obedient to him. 2 Chron. 15. 1–7.
15. What similar promise is given to us in Prov. 8?—"I love them that love me." Prov. 8. 17.
16. What effect did it have on the king and people?—He put down idolatry, and the people made a covenant to seek the Lord with all their heart (2 Chron. 15. 8–15), and God gave them peace.
17. Did this happy state of things continue to the end of Asa's reign? How did he behave when Baasha king of Israel came against him?—It continued to the thirty-fifth year of his reign, when, instead of going for help to God, he sent to the king of Syria. 2 Chron. 16. 1–4.
18. Did the Lord suffer this to go unnoticed?—No; he sent Hanani to reprove him.
19. What did the prophet say to Asa?—He reminded him of God's readiness to help his people, and told him that henceforth he should have wars.
20. How did Asa receive the reproof?—He was enraged, and put the prophet in prison.
21. How was he punished?—He suffered and died of a painful disease.
22. Are any of our actions hidden from God?—The ways of man are before the eyes of the Lord, and he pondereth all his goings. Prov. 5. 21. The eyes of the Lord are in every place, beholding the evil and the good. Prov. 15. 3. Mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes. Jer. 16. 17. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee. Ps. 139. 11, 12.
23. Who succeeded Asa on the throne of Judah?—Jehoshaphat his son. 2 Chron. 17. 1.
24. What character did he bear?—He sought the God of his father and walked in his commandments.
25. What beautiful testimony is continually given to David?—That he was a pattern in his general conduct for others to imitate.
26. Was Jehoshaphat's a prosperous reign?—Yes, he was long without war, and became a very great king, and had riches and honor in abundance.
27. Describe his army.—(Read 2 Chron. 17. 14–19.)

Micaiah. (2 Chron. 18 and 1 Kings 22.)

1. What was the great error of Jehoshaphat's life?—Making an alliance with Ahab.
2. Was Ahab glad to make the compact?—Yes; he made a feast for Jehoshaphat and his servants.
3. Who were the enemies that still fought against Israel?—The Syrians.
4. What place had they taken?—Ramoth-gilead.
5. Where was it?—In the tribe of Gad on the east of Jordan.
6. What did Jehoshaphat require before he would go up to fight?—That the will of God should be known.
7. What did all Ahab's prophets say?—That he might go, and God would be with him. 2 Chron. 18. 5.
8. Was the king of Judah satisfied?—No.
9. Whom did he wish to consult?—Micaiah.
10. Why did not Ahab like Micaiah?—Because he always prophesied evil unto him.
11. Was it not very foolish of Ahab to be satisfied with lies?—Very.
12. When are *we* like Ahab in this?—When we let our own ignorant, selfish and sinful wishes influence our conduct and our prayers.
13. What is the *only* sure test of truth?—God's word.
14. What does the Psalmist say in Ps. 119. 105, 140?—"Thy word is a lamp unto my feet, and a light unto my path" . . . "is very pure."
15. What did Jehoshaphat's love of *truth* prove him to be?—A true servant of God.
16. What wonderful vision did Micaiah describe?—Of God upon his throne, and the host of heaven around him, and of an evil spirit going forth to entice Ahab to his fall.
17. Is there in scripture any other display of what occurs in the unseen world?—In Job 1 and Isa. 6, etc.
18. How did Ahab reward the faithful prophet?—He put him in prison.
19. What did Ahab do to prevent his prediction from coming true?—He disguised himself, that he might not be known.
20. What narrow escape had Jehoshaphat in the battle?—The Syrians mistook him for Ahab, and surrounded him.
21. By whom was he delivered?—By God, who caused them to leave him.
22. Can any circumstances be too difficult for the Lord to overrule?—None.
23. How was Ahab killed?—By an arrow shot at random.
24. How was Elijah's prediction in 1 Kings 21. 19 fulfilled?—The dogs licked up his blood in his chariot.
25. Was it of any use that Ahab disguised himself in the battle?—None at all.
26. Can we hide ourselves from God?—We cannot.
27. What during his life did Ahab build?—Some cities, an ivory house and a sepulchre.
28. Have these works rendered his name honorable?—No.
29. What alone is true honor?—That which comes from God.

ELIJAH AND THE LIVING GOD. (2 Kings 1 and 2.)

1. Which of Ahab's sons succeeded his father?—Ahaziah. 1 Kings 22. 40.
2. What character did he bear?—He was wicked and idolatrous. 1 Kings 22. 52, 53.
3. What accident befell him?—He fell from an upper room. 2 Kings 1. 2.
4. What means did he take for his recovery?—He sent to an idol-god. 2 Kings 1. 2.
5. What testimony did Elijah bear to this impiety?—He said that he should not recover.
6. What course did Ahaziah take?—He sent soldiers to take him.
7. What befell his messengers?—They were consumed by fire from heaven.
8. Did all share alike?—The last party was spared in answer to their leader's prayer.
9. Was Elijah induced to alter his denunciation against the king?—No.
10. Who reigned in Israel after Ahaziah? and what relation was he to that king?—Jehoram. His brother. 2 Kings 1. 17; 3. 1.
11. What peculiar testimony did Elijah bear all through his life?—Against idolatry and for the honor of God.
12. Was not Elijah privileged to manifest this in his departure from this world?—God's glory was shown in the miracle wrought and in the translation to heaven.
13. How did that event take place?—In a whirlwind, by a chariot and horses of fire. 2 Kings 2. 11.
14. Who was permitted to witness it?—Elisha.
15. What favor was Elijah permitted to grant Elisha ere he was parted from him?—To ask what he should do for him.
16. What did Elisha request?—A double portion of Elijah's spirit.
17. How often in Elijah's history is his mantle mentioned?—Three times. 1 Kings 19. 13, 19 and 2 Kings 2. 8.
18. Of what is Elijah's mantle a type?—Of the Holy Spirit.
19. How did Elisha use it?—To divide the waters of Jordan.
20. Of what is the parting of Jordan a type?—Of the opening of the way to heaven.
21. How many times before this had Jordan been miraculously divided?—Twice—when Israel entered Canaan, and when Elijah crossed before his death.
22. How did the other prophets recognize the superiority of Elisha?—By the spirit of Elijah resting upon him. 2 Kings 2. 15.
23. How did they manifest their unbelief?—By proposing to send men to search for Elijah.
24. Did Elisha yield?—He did, at last.
25. What proof did Elisha at once give that he, like Elijah, was the prophet of the *living* God?—By healing the unwholesome water.
26. What proof of Israel's impiety did the little children give?—They mocked Elisha.
27. What did they mean by "Go up"?—Go up to heaven, like Elijah.
28. How were they punished?—They were killed by bears.
29. Does this not show that even the faults of little children are noticed by God?—It does. He sees and hates all sin.
30. How did Jesus when on earth manifest his love for little children?—By calling them to him and blessing them.
31. And what does the Lord say in Prov. 8. 17?—Those that seek me early shall find me.

JEHOSHAPHAT. (2 Kings 3; 2 Chron. 19; 20.)

1. Did the Lord suffer the evil confederacy which Jehoshaphat had made with Ahab to go unnoticed?—No.
2. Whom did the Lord send to warn the king?—Hanani the seer.
3. How did the Lord show his displeasure when Jehoshaphat joined affinity with Ahaziah, Ahab's son, in sending ships to go to Tarshish?—The ships were wrecked. 1 Kings 22. 48.
4. When Ahaziah afterward wished his servants to go with Jehoshaphat's, what was his conduct?—He refused. 1 Kings 22. 49.
5. Was Joram (son of Ahab) a better man than either his brother Ahaziah or his father?—He was better in putting away the image of Baal, but in other respects he was very wicked. 2 Kings 3. 2, 3.
6. Did Jehoshaphat consent to go to battle with him?—He did. 2 Kings 3. 7.
7. Whom did they go to fight?—The Moabites.
8. What other king went with them?—The king of Edom. 2 Kings 3. 9.
9. What signal honor did the prophet Elisha put upon Jehoshaphat?—He told Jehoram that he would not have noticed him but for Jehoshaphat's sake. 2 Kings 3. 14.
10. Why had Elisha been sent for?—To know from him whether the Moabites would be defeated or not.
11. How did the Lord appear for them?—He deceived the Moabites, by the miraculous appearance of reddened water, with the belief that the armies of the three kings had destroyed one another. 2 Kings 3. 16, 20–23.
12. What frightful sacrifice did the king of Moab offer to propitiate his gods?—His eldest son as a burnt offering. 2 Kings 3. 27.
13. How did the king of Moab soon after try to revenge this defeat?—By making war against Jehoshaphat. 2 Chron. 20. 1.
14. What kings joined with him?—The Ammonites and others.
15. How did Jehoshaphat feel?—He was afraid. 2 Chron. 20. 3.
16. What did he do?—He proclaimed a fast and prayed to God before the people.
17. Who was Jahaziel?—A Levite.
18. What gracious message did the Lord send by him?—That he would destroy their enemies without a battle.
19. Did Jehoshaphat and his people believe the message that thus came to them from God?—Yes, and united together in praising God.
20. Does not God always honor faith in himself?—He does.
21. What is said of faith in Heb. 11. 1?—That it "is the substance of things hoped for, the evidence of things not seen."
22. What is the message that God has given us of his Son which it is necessary for us to believe if we would be saved?—That "the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1. 7.
23. Did Jehoshaphat and his people wait till after the victory before they began to praise, or did they begin before the fight?—They praised God as soon as his promise was given.
24. How did this prove their faith in God's word?—It showed that they realized what would come to pass. Heb. 11. 1.
25. What is said of praise in Ps. 50. 23?—That it honors God.

> Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I show the salvation of God.

26. What spoils did they gain?—Abundance of riches and jewels. 2 Chron. 20. 25.
27. Of what is this a type?—Of the treasure in heaven of those who conquer on earth in the victory of faith.
28. What effect did this great conquest have on the nations around?—The fear of God was upon them, and they troubled Jehoshaphat no more. 2 Chron. 20. 29, 30.

29. With whom is Jehoshaphat compared as to goodness?—With Asa his father.

30. What great abomination did he, notwithstanding all his excellence, leave in the land?—The high places of the heathen gods.

31. Which of his sons did Jehoshaphat make king during his own life?—Jehoram.

32. How long did Jehoram enjoy this honor before his father's death?—About a year. Compare 2 Kings 1. 17 with 2 Kings 3. 1; 8. 16 and 2 Chron. 20. 31.

33. How old was Jehoshaphat when he died? and how long had he reigned?—Sixty years old, having reigned twenty-five.

Elisha's Miracles—the Waters of Jericho. (2 Kings 2.)

1. Which was the last city Elijah and Elisha visited ere Elijah ascended to heaven?—Jericho. 2 Kings 2. 4.

2. Did Elijah ascend near this place?—Yes, by Jordan.

3. By whom was Jericho chiefly inhabited at this time?—By students in the schools of the prophets.

4. Did Elisha return there?—Yes. 2 Kings 2. 18.

5. How long did he stay there?—Only a short time. 2 Kings 2. 23, 25.

6. What caused the waters of this place to be barren?—The curse of God.

7. By whom, and when, had the curse on Jericho been pronounced?—By Joshua, after the taking of the city.

8. What was Elisha permitted to do?—To make the water good.

9. How did he do it?—By casting a little salt into it, accompanied by the healing power of God.

10. Of what was salt a type in Scripture?—Of divine grace in the heart and life. "Ye are the salt of the earth." Matt. 5. 13.

11. What peculiar quality has salt besides its being savory?—Of preserving things from corruption.

12. Of what, then, is it a symbol?—Of divine grace.

13. Were not the children of Israel commanded to use salt with their sacrifices?—Every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt. Lev. 2. 13.

14. How was this salt, thus used in the sacrifices, a type of the Lord Jesus Christ?—See 1 Tim. 3. 16; Phil. 2. 5–8.

15. By whom must the curse pronounced on this earth be removed?—Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. Gal. 3. 13.

The Widow's Oil. (2 Kings 4. 1–7.)

1. Who cried to Elisha?—The wife of one of the sons of the prophets.

2. Why did she cry to him?—Because he was the chief of the prophets.

3. What was her trouble?—That a creditor of her late husband had taken her two sons for bondmen for the debt.

4. What plea had she to offer?—That her husband had been a servant of God.

5. What did he command her to do?—To borrow several empty vessels and fill them from her pot of oil.

6. When did the oil stop running?—Only when there were no more vessels to fill.

7. Of what is oil in the Scripture a type?—Of the Holy Spirit.

8. What does the Lord promise *us* if we ask for this blessed gift?—If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?—Luke 11. 13.

9. Is there any limit to God's supply? or can we receive this heavenly gift according to the empty vessel we bring to receive it?—There is no limit in God, but only in ourselves. He says, "Open thy mouth wide, and I will fill it." Ps. 81. 10.

10. How must our debt be paid?—By Jesus Christ, wholly and alone.

11. After our "debt" is paid on whom must we depend for the life of our souls?—On Jesus still.

12. Where was Shunem?—In the tribe of Issachar.

13. How was Elisha entertained by a rich woman there?—She and her husband set apart a room, to be for his use whenever he came that way, because she knew him to be a holy man of God. 2 Kings 4. 8–10.

14. What kind gift did the Lord bestow upon her for Elisha's sake?—A child when she had none.

15. What happened to this child?—He died by a sunstroke.

16. Where was Elisha at the time?—At Mount Carmel. 2 Kings 4. 25.

17. How did the poor mother act?—She set off quickly to Elisha.

18. What was her reply when Elisha inquired after the welfare of her household?—"It is well." 2 Kings 4. 26.

19. What did this prove?—Her resignation to God's will and her assurance of her child being in heaven.

20. What means did Elisha at first use to recover the child?—His servant laid Elisha's staff upon the child. 2 Kings 4. 31.

21. Did the Lord permit it to be effectual?—No.

22. What did Elisha then do?—Elisha prayed, and then stretched himself upon the child, and he revived.

23. Can God work as well without means as with them?—He can.

24. How does the Lord usually act?—By means.

25. What did the restoration of this child prove Elisha to have been?—A true prophet and servant of God.

The Meal and the Corn. (2 Kings 4. 38–44.)

1. What was the Lord Jesus manifested to destroy?—"The works of the devil." 1 John 3. 8.

2. What was Satan's first great work?—Bringing sin and death into the world by Adam's fall.

3. By what means did the Lord Jesus destroy it?—By his own death.

> As the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. Heb. 2. 14, 15.

4. In what respect were the miracles Elisha was allowed to perform similar to the mission of the Lord Jesus?—In restoring or creating health and life.

5. How did the miracle of the meal thrown into the pot of wild gourds show this?—It was an instance of a cause of death being taken away.

6. What great distinction was there between the idols Israel at this time worshipped and Jehovah?—They were without power and without life, and were worshipped with unholy rites,

and by the *sacrifice*, instead of the *service*, of human lives.

7. Is not *death* Satan's greatest triumph?—Yes, the death or ruin of the soul.

The wages of sin is death. Rom. 6. 23.
In Adam all die. 1 Cor. 15. 22.

8. In what, then, will the power of the Lord Jesus be the most manifestly seen?—In triumphing over death.

Death is swallowed up in victory.—Thanks be to God, which giveth us the victory through our Lord Jesus Christ. 1 Cor. 15. 54, 57.

9. What other alone attribute of Jehovah is ascribed to the Lord Jesus?—Creation.

Who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. Col. 1. 15–17.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. John 1. 1–3.

When he prepared the heavens, I was there: when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth. Prov. 8. 27–29.

By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. Ps. 33. 6.

God . . . created all things by Jesus Christ. Eph. 3. 9.

10. How did Elisha attempt to teach Israel, by using this power given to him, that he was the prophet of the *living* God?—By doing miracles connected with the preservation or restoration of life, and by praying to *God* as the living God.

11. Were there any of the miracles that the Lord Jesus wrought when on earth similar to this?—The turning the water into wine and healing various diseases.

12. Had the miracles of Elisha the effect of winning Israel back from their fearful idolatry?—No.

13. What was the Lord's merciful design in sending Elisha with such signs and wonders to his people?—To bring them back to himself, and save them from the punishment due to their guilt.

14. Did the miracles of the Lord Jesus convince the children of Israel in his day that he was "God manifest in the flesh"?—No; their hearts were so hardened in wilful ignorance, self-righteousness and sin that they would not believe.

15. Should not this check the feeling that may arise in our hearts that if *we* had seen a miracle we should certainly have believed?—Yes; it should make us deeply thankful if God has given us to believe.

Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead. Luke 16. 29–31.

16. What does the apostle Peter call the word of God?—"A more sure word of prophecy, . . . that came not in old time by the will of man; but" was spoken by "holy men of God, . . . moved by the Holy Ghost." 2 Pet. 1. 16–21.

Naaman. (2 Kings 5.)

1. With what loathsome disease was Naaman affected?—Leprosy.

2. Who was he?—Commander of the army of the king of Syria.

3. What did the little captive maid recommend her master to do?—She wished he was with Elisha, as he would cure him. 2 Kings 5. 3.

4. Did he go?—Yes.

5. How did Elisha receive him?—He sent a message to him to wash in Jordan and be clean. 2 Kings 5. 10.

6. What had Naaman expected?—That Elisha would come to him and in a solemn manner call upon God to heal him.

7. Was he induced to try the remedy?—Yes; his pride and anger yielded to the wise advice of those about him.

8. What was the result?—He was perfectly cured.

9. Is there any lesson to be gained by *us* in this history?—Yes, humbleness of mind.

10. Of what is leprosy a type in Scripture?—Of sin.

11. How must sin be put away?—There shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness (Zech. 13. 1)—the fountain of the cleansing blood of Christ, sprinkled on the heart by faith.

12. To whom does the prophet in that verse refer?—To Jesus Christ, who "washed us from our sins in his own blood." Rev. 1. 5.

These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Rev. 7. 14.

How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Heb. 9. 14.

13. How do we get this good news?—By the gospel.

14. Are we, like Naaman, desiring some *other way than God's appointed way?*—By nature we expect and try to wholly or partly save *ourselves*.

15. If so, in what state must we still remain?—Diseased and dead.

16. Will God say any more to us than he *has* said—"Wash and be clean"?—No; the gospel invitation is the same. Come, and rest. Believe, and live.

17. If so, why do we hesitate?—From unbelief, pride, sloth and love of sin and the world.

18. What was the blessed result of Naaman's falling in with God's simple plan?—A perfect cure.

19. What will be the thrice-blessed result to *us* if *we* are washed and cleansed in the blood of Jesus?—Complete salvation.

20. Ought each of us to tell what we know of the efficacy of this precious fountain?—We ought to do so, for the glory of God and the good of man.

21. If a little captive maid could be the means of such blessing to an earthly master, is there not something that each of *us* can do to spread the knowledge of a Saviour's worth among the heathen of our day?—Some can give *themselves*, and all a portion of their money and their time, their influence and their prayers.

Gehazi. (2 Kings 5. 20–27.)

1. What dreadful sins did covetousness lead Elisha's servant to commit?—Lying and tempting God's Spirit.

2. What is said of covetousness in 1 Tim. 6. 9, 10?—They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and per-

dition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

3. What proof does Gehazi's example afford us of the truth of Rom. 2. 28, 29; Gal. 6. 15?—He was evidently, amidst all his religious privileges, an unconverted man.

He is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. Rom. 2. 28, 29.

For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. Gal. 6. 15.

4. Can any outward rite or ceremony, any family connection or outward recognition by the people of God, make us indeed and of a truth "a member of Christ, a child of God and an inheritor of the kingdom of heaven"?—It cannot.

5. What is necessary?—Except a man be born again, he cannot see the kingdom of God. John 3. 3.

6. How is this new birth described in 2 Cor. 5. 17?—If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

7. What is it called in James 1. 18?—Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

8. What was Gehazi compelled from this day and forward to do?—To live apart.

The leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean. All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be. Lev. 13. 45, 46.

9. What blessed contrast to this had Naaman experienced?—The being brought near.

At that time ye were without Christ, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. Eph. 2. 12, 13.

10. Ought we not to examine ourselves, lest we should be deceived in so momentous a question?—Yes, both as to our hearts and lives.

11. How did David do this in Ps. 51. 10; 139. 23, 24?—He prayed for "a clean heart;" and said, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

12. Can we do better than follow his example, seeing our Master is omniscient, and can see our most secret actions, even as Elisha was permitted to know Gehazi's secret sin?—We cannot; and we should do it *at once*, before our heart gets hard.

13. Why is God's estimate of us so much more correct than the estimate man forms of us?—The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. 1 Sam. 16. 7.

Elisha Manifesting the Lord's Attributes. (2 Kings 6; 7; 8. 1–6.)

1. What signal proof did Elisha give of God's *omnipotent* power? What is the meaning of "omnipotent"?—Making an iron axe-head to swim. 2 Kings 6. All-powerful, or able to do everything.

2. Why was it remarkable that iron should swim?—Because when not hollow it is much heavier than water

3. What proof did Elisha next give of God's *omniscient* power?—By knowing from God and telling the king of Syria's designs. 2 Kings 6. 9.

4. What is the meaning of "omniscience"?—Knowing everything.

5. How was the king of Syria affected by this?—He was much troubled, and suspected his own people of betraying him.

6. What means did he use to prevent it?—He sent a host of men to take him.

7. Who was king of Israel at this time?—Jehoram. 2 Kings 3. 1.

8. How did Elisha's servant feel when he saw the host of Syrians?—He was greatly afraid.

9. Why was not Elisha equally frightened?—Because he had confidence in God.

10. Are not the people of God always as safe as Elisha was, whether they see it or not?—They are safe from all harm that God does not permit.

The angel of the Lord encampeth round about them that fear him, and delivereth them. Ps. 34. 7.

The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place. Ps. 68. 17.

11. How did this wonderful circumstance manifest God's omnipresence?—Without that attribute he would not have known of Elisha's danger, or been ready to help him.

12. By what means did Elisha lead this host from Dothan to Samaria?—By blinding them.

13. Did it quite baffle the Syrians at that time?—Yes; they came no more.

14. Was the king of Israel (Joram) taught by this the wondrous power that rested on his favored land? What course did he take toward Elisha when the Syrians came against him and besieged Samaria?—It seems not. He threatened to kill him.

15. How did Elisha receive the kings messenger?—He ordered him to be shut out.

16. Did Joram himself go down with the executioner?—He did.

17. How did Elisha receive the king? and what did he promise him?—He called upon him to hear the word of the Lord, and promised him plenty.

18. Who accompanied the king?—One of his lords.

19. What unbelieving speech did he make?—That unless God were to make windows in heaven the promise could not be fulfilled.

20. Was not this a very fearful famine?—Yes, for a woman fed upon her own child. 2 Kings 6. 29.

21. Was *that* any reason why God could not do what he had promised?—None at all.

22. How was the wondrous change of events brought about?—By making the Syrians fancy they heard the noise of a great host, God caused them to fly for their lives, and leave all their provisions behind.

23. Have we not here a proof of God's *faithfulness* and *mercy*?—Yes, of his faithfulness to his promise, and of his mercy to his people.

24. How was the prediction respecting the nobleman fulfilled?—He was trodden to death by the crowd as they rushed out of the city for food.

25. Have we not here a display of God's justice?—We have—a striking one.

26. How many attributes of God has this Scripture lesson displayed?—Five—his omnipotence, omniscience, faithfulness, mercy and justice.

27. How does the remaining history of the Shunammite woman show God's *providence*?—She had the land that she had left restored to her on her return. 2 Kings 8. 6.

JEHU. (2 Kings 8. 7–15 ; 9 ; 10.)

1. Of whom is it said, "He putteth down one and setteth up another" king?—Of God. Ps. 77. 7.

2. Whom did Elisha anoint king of Syria?—Elisha told Hazael that he should be king. 2 Kings 8. 13.

3. Was he chosen by God for his goodness?—No.

4. Was he not greatly shocked when Elisha told him what he would do?—He was. 2 Kings 8. 13.

5. Ought not this exhibition of the evil of man's nature make us cry out as in Ps. 51. 10, 11?—It should.

> Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me.

6. Whom had the Lord already appointed king of Israel?—Jehu. 1 Kings 19. 16.

7. Who anointed him?—A young prophet sent by Elisha. 1 Kings 9. 1–6.

8. Who was Jehu? and where was he at this time?—A captain in the army, at Ramoth-gilead.

9. Where was Joram (king of Israel) at this time?—At Jezreel. 1 Kings 9. 15.

10. Who was visiting Joram?—Ahaziah, king of Judah. 1 Kings 9. 16.

11. Was Jehu long in executing God's vengeance?—No; he set about it instantly.

12. Had not the time arrived to which God had postponed it?—It had.

> Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house. 1 Kings 21. 29.

13. What *now* delays God's threatened vengeance on this apostate earth?—The long-suffering of God.

> The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. 2 Pet. 3. 9.

14. Did Jezebel (Joram's mother), Ahab's wicked wife, escape? How was she slain?—No. She was thrown down from a window and killed. 2 Kings 9. 33.

15. What had been predicted of her? and by whom?—Elijah had prophesied (1 Kings 21. 23) that the dogs should eat her flesh in Jezreel.

16. Of whom is Jezebel the type?—Of any wicked Church or people that has cast off the true love and worship of God. Rev. 2. 20–22; 17; 18; 19. 1–3.

17. What did Ahaziah, king of Judah, get by being found in such company?—He was killed also. 2 Kings 9. 27.

18. What warning does the Lord give his people now in Rev. 18. 4?—Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

19. What was Jehu's character?—He showed great zeal for the outward worship of God, but was in other respects a wicked man.

20. Having executed God's vengeance on the king and his mother, how did he act toward the rest of Ahab's family?—He had them all beheaded.

21. What family relationship did there exist at this time between the royal families of Judah and Israel?—Jehoram was Ahaziah's uncle.

22. In what calamity did this involve the former?—Ahaziah's family were slain. 2 Kings 10. 13, 14.

23. How did Jehu treat Baal's worshippers?—He had them all slain. 2 Kings 10. 23–25.

24. Whom did he meet on the way?—Jehonadab, son of Rechab. 2 Kings 10. 15.

25. To what family did this man belong?—The Kenites.

26. Is he ever mentioned in Scripture again?—In Jer. 35, where is also mentioned his command to his family and descendants to drink no wine.

27. Did Jehu thoroughly destroy Baal-worship in Israel?—Yes. 2 Kings 10. 28.

28. What promise did the Lord make to him for thus fulfilling his will?—That his children for four generations should sit on the throne of Israel. 2 Kings 10. 30.

29. Did he destroy the calves of Bethel as well as Baal, or leave that cursed idolatry in the land?—He left that idolatry still.

30. Then Jehu, after all, fell short of the worship of the true God?—Very far short.

31. What fearful lesson does this teach *us*?—To be thoroughly sound in our Christian profession, lest, like the fig tree with leaves but no fruit, we be discovered and destroyed at the last. Mark 11. 13, 20.

32. What does the Lord find on *us*? Are *we* bearing *fruit*, or is there nothing on us but the *leaves* of an empty profession?—Let the conscience of each answer as in the sight of God.

33. How long did Jehu reign? and who succeeded him?—Twenty-eight years. 2 Kings 10. 36. Jehoahaz, his son. 2 Kings 13. 1.

JEHU'S DYNASTY; ELISHA'S DEATH. (2 Kings 13; 14; 15. 1–12.)

1. What character did Jehoahaz bear?—He was a wicked man. 2 Kings 13. 2.

2. How did the Lord punish Israel?—By delivering them into the hands of the king of Syria.

3. What effect did this have upon the king?—He prayed to God for relief, and was heard, but idolatry still continued in the land.

4. How long did he reign? and who succeeded him?—Seventeen years. Joash, his son.

5. Was he a better king? Describe him.—He was no better, but walked, like his father, in Jeroboam's sins.

6. What sorrowful event happened in this reign?—The death of Elisha.

7. When Joash heard of the prophet's illness, what did he do?—He came and wept over him, and praised him.

8. What symbolical prophecy did the prophet cause the king to act at this interview?—Shooting, and striking the ground with arrows, as a token of success against the Syrians.

9. What miraculous event took place in connection with Elisha's remains?—A dead man revived when his body touched them.

10. Where was Moab situated?—On the southeast of the Dead Sea.

11. Where was Elisha's grave, supposing he was buried in the inheritance of his fathers?—At Abel-meholah in Simeon, where his father lived.

12. Was Elisha's prophecy fulfilled in the days of Joash (called also Jehoash)?—Joash defeated the Syrians thrice, as Elisha had said.

13. How came Israel and Judah to go to war in this reign?—Because the king of Judah challenged the king of Israel to do so. 2 Kings 14. 8.

14. What insolent message did Joash send to Amaziah?—He proudly replied that he would crush him as a wild beast does a thistle.

15. On which side did victory turn?—On Israel's side.

16. How long did Joash (or Jehoash) reign?—Sixteen years. 2 Kings 13. 10.

17. Who succeeded Joash on the throne of Israel?—Jeroboam, his son. 2 Kings 14. 16.

18. How many years did he reign?—Forty-one. 2 Kings 14. 23.

19. Of what character was he, morally?—He did evil in the sight of the Lord.

20. What kind of king and warrior was he?—He was successful in war, and recovered some border-lands which Israel had lost.

21. How came it that Jeroboam was so victorious?—Because of God's pity and promise. 2 Kings 14. 25-27.

22. How many prophets besides Jonah prophesied in this reign?—Four—Isaiah, Hosea, Joel and Amos.

23. Who succeeded Jeroboam II?—Zachariah, his son.

24. Was his a long or short reign?—Only six months. 2 Kings 15. 8.

25. How did he come by his death?—He was killed by Shallum. 2 Kings 15. 10.

26. What promise had the Lord given Jehu?—That his sons should be kings of Israel for four generations.

27. How was this fulfilled?—In the succession of Jehoahaz, Joash, Jeroboam and Zachariah.

28. What is said in Isa. 46. 9, 10?—I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.

Jonah, Hosea and Amos.

Jonah.

1. Is there any prophesying of Jonah's recorded besides the book called by his name?—The prophecy of the reconquest by Jeroboam. 2 Kings 14. 25.

2. Why is he generally styled "the disobedient prophet"?—Because he fled away when ordered by God to go to Nineveh.

3. Against whom was he commanded to prophesy?—Against the Ninevites.

4. How is Nineveh described in Scripture?—An exceeding great city, of three days' journey (or sixty miles) round.

5. Do the vast ruins lately discovered confirm or contradict this Scripture testimony?—They strongly confirm it.

6. Why did Jonah shrink from his errand?—From fear of being killed, or of seeming to be a false prophet if God's threatenings were mercifully unfulfilled, or from a dislike to prophesy to a mere heathen nation.

7. Is it of any use for man to refuse to fulfil the will of God?—None.

> Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? Isa. 45. 9.
>
> That saith of Cyrus, He is my shepherd, and shall perform all my pleasure. Isa. 44. 28.

8. How did the Lord overtake Jonah in his rebellion?—By a storm at sea.

9. What did the mariners strive to do?—To save their lives by calling on their gods and lightening the ship, and rowing hard to reach the land.

10. Was it of any use?—No.

11. How did Jonah own God's righteous dealing?—By telling them of his flight, and that the storm was on his account.

12. When thrown overboard, how did God preserve him?—By means of a great fish he had prepared.

13. Is Jehovah God ever at a loss to fulfil his purposes?—Never.

14. How did Jonah feel when in the belly of the fish?—Cast out of God's sight.

15. How was Jonah's case a fulfilment of Ps. 139?—He found it impossible to flee from God's presence.

> If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. Ps. 139. 9, 10.

16. If the Lord could hear Jonah from the depths of the sea, can we be in any circumstances beyond the reach of his arm to save?—Never.

17. When the Lord again commanded Jonah to go to Nineveh, did he obey?—He did. Jonah 3.

18. What was the result of his preaching?—The king and people believed God, and repented and turned from their evil way.

19. How did Jonah like this?—He was very angry that his threatening was not fulfilled, fearing, perhaps, that he would not be considered a true prophet, and that the Israelites would not repent when they saw that Nineveh was spared.

20. How did the Lord comfort and reprove Jonah?—By giving him a shade from the heat, and by rebuking his anger at its loss.

21. Is not God's mercy to the Ninevites a pledge to us of his mercy and his grace?—It is, if *our* repentance is as deep and sincere.

22. How may it be that these poor heathen may rise in condemnation against *us* at the last day?—If we do not repent under the teaching and preaching of God's word.

23. But how much are *our* privileges greater than theirs?—God hath in these last days spoken unto us by his Son. Heb. 1. 2. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. Heb. 2. 1.

24. Where is Nineveh?—On the river Tigris, in the ancient Assyria, and near the modern towns of Mosul and Bagdad.

25. What attribute of the Lord's glorious character does his conduct toward Nineveh display?—His wonderful mercy.

26. Where is Nineveh first mentioned in Scripture?—In Gen. 10. 11, where Asshur is said to have built it.

27. How old must this great city have been when Jonah prophesied against it?—About fifteen hundred years.

Hosea.

28. Who was Hosea?—A prophet, son of Beeri.

29. In whose reigns did he prophesy?—In the reigns of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah, and in the reign of Jeroboam, son of Joash, king of Israel.

30. What touching expostulation does the Lord address to Israel in Hos. 11. 8?—How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together.

31. Who is meant by Ephraim?—Israel.

32. Why is the name of Ephraim given to Israel?—Because the tribe of Ephraim was the chief part of the kingdom of Israel.

33. What idolatries of Israel are alluded to in Hos. 13?—The worship of Baal and the golden calves.

34. What beautiful invitation is given in Hos. 14. 1, 2?—O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously.

35. Does the Lord only address such gracious words to Israel as a nation, or may *we* believe them spoken to us?—"For our sakes, no doubt, this is written," as sinners in every age and of every country need the same mercy and the same invitation. 1 Cor. 9. 9, 10.

Amos.

36. Who was Amos?—A native of Tekoah in Judah, and a prophet.

37. What was his occupation when the Lord called him to be a prophet?—That of a herdsman or shepherd.

38. Against how many nations does he prophesy before he utters his denunciations against Israel?—Against six—Syria, Philistia, Tyre, Edom, Ammon and Moab.

39. Into what two sins of Israel does Amos 2. 12 give us an insight?—Drunkenness and rejection of God's word and prophets.

40. How does Amos 3. 2 show us that according to our privileges so will our punishment be?—You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.

41. Point out our Lord's parables that more fully explain this.—The wicked husbandmen (Matt. 21. 33), the marriage-feast (Matt. 22), and our Lord's denunciation against Capernaum. Matt. 11. 23.

42. What prophecy against the altar of Bethel does Amos 3 also contain?—In the day that I shall visit the transgressions of Israel upon him I will also visit the altars of Bethel: and the horns of the altar shall be cut off, and fall to the ground. Amos 3. 14.

43. When was this fulfilled? and by whom?—About one hundred and sixty years after, by Josiah.

> The altar that was at Bethel, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove. 2 Kings 23. 15.

44. What great similarity is there between Amos 4 and Deut. 28?—Amos 4 seems to be a fulfilment of the curses of drought, famine and pestilence pronounced in Deut. 28 upon their national sins.

45. What prophecy is there in the lamentation of Amos (chap. 5) that Stephen quotes in Acts 7?—Vs. 25–27; Acts 7. 42, 43.

46. What proofs of Israel's luxury at this time (in the reign of Jeroboam II) does Amos 6 give us?—(Read vs. 4–6.)

47. What did Amaziah, the priest of Bethel, send and say to Jeroboam when Amos had uttered these prophecies?—That Amos was conspiring against him. Amos 7. 10.

48. What did he advise Amos to do? and why?—To go into Judah to live and to prophesy, as Bethel was the king's court.

49. What sins of Israel does Amos 8 set forth?—Dishonesty, oppression and neglect of God's word. Vs. 5, 6, 11, 12.

50. After the fearful denunciations of chaps. 8 and 9, what predictions of after glory does the last chapter close with?—The restoration of Israel to their own land in plenty and peace.

51. By whom must "the fallen tabernacle of David" be reared?—By Jesus Christ.

> He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Luke 1. 32, 33.

The Last Kings of Israel. (2 Kings 15–17.)

1. Who slew Zachariah, the last of Jehu's dynasty?—Shallum. 2 Kings 15. 10.

2. How long did he reign?—A month.

3. Who destroyed him?—Menahem.

4. How long did Menahem reign?—Ten years. 2 Kings 15. 17.

5. What kind of king was he?—A wicked one.

6. Who fought against him?—Pul, king of Assyria.

7. Who succeeded Menahem?—Pekahiah, his son.

8. How long did Pekahiah reign?—Two years.

9. Who slew him?—Pekah, one of his captains.

10. How long did Pekah reign?—Twenty years.

11. Which was the last king of Israel?—Hoshea.

12. How long did he reign?—Nine years. 2 Kings 17. 1.

13. Which of the kings of Assyria came against him?—Shalmaneser.

14. Did Israel conquer, or the Assyrians?—The Assyrians.

15. How was this?—The Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.—Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee. Deut. 28. 36, 45.

16. Had not God often warned them of their danger?—Yes, by his prophets.

17. Will not *all* God's threatenings be fulfilled, as well as his promises?—They will.

18. What has God said in his word shall be the punishment of impenitent sinners?—"Except ye repent, ye shall all likewise perish." Luke 3. 13.

19. If *we* slight the word of God as Israel did of old, what must we expect?—Punishment—as a nation, here; and as individuals, here and hereafter, now and for ever.

20. Have *we* a remedy? What is it?—To "return unto the Lord, and he will have mercy upon" us. Isa. 55. 6, 7.

21. To what places was Israel carried captive?—To places in Media and Mesopotamia.

22. Who were brought in to fill the depopulated cities?—People from Babylon and the regions around it. 2 Kings 17. 24.

23. What was the result?—A mixture of the worship of God and of idols. 2 Kings 17. 33.

Joram (or Jehoram) to Amaziah, Kings of Judah. (2 Chron. 21–25.)

1. Whose son was Joram (Jehoram) king of Judah?—Son of Jehoshaphat. 2 Chron. 21. 1.

2. Which of Israel's kings reigned at the same time?—Ahaziah, and afterward Jehoram. 2 Kings 1. 17, 18.

3. Whose daughter was Joram's wife?—Ahab's. 2 Chron. 21. 6.

4. What effect did this unholy alliance have on the king?—It led him into the sins of Ahab's house. 2 Chron. 21. 6.

5. How many years did Joram reign jointly with his father?—About two. 2 Kings 8. 16.

6. What was the first wicked thing he did after his father was dead and he reigned alone?—He killed his brothers. 2 Chron. 21. 4.

7. What kingdom revolted from under the sway of Judah in this reign?—Edom, and the city of Libnah.

8. What message came to him from God by the hand of Elijah the prophet?—Of a great plague or affliction for his family and people, and a mortal disease for himself.

9. By what death did he die?—By a long and painful illness.

10. How long had he reigned?—Eight years.

11. Who succeeded him?—Ahaziah his son.

12. By what three names is this king called?—Ahaziah, Jehoahaz and Azariah. 2 Chron. 21. 17; 22. 1, 6.

13. By which is he more generally called?—Ahaziah. 2 Kings 9.

14. Which of Joram's sons was he?—The youngest.

15. Why did not Joram's eldest son reign?—Because he had been killed with his brothers.

16. What did this prove?—That Elijah's message had come true.

17. To what untimely end did this king of Judah come?—He was killed, with Joram, by order of Jehu.

18. How did it happen?—He had gone under the guidance of God to visit Joram. 2 Kings 8. 29; 2 Chron. 22. 7.

19. What was the name of Ahaziah's mother?—Athaliah.

20. When she saw her son was dead, what cruel act did she exercise toward his children, her own grandchildren?—She had them all but one destroyed.

21. Name her father and mother.—Ahab and Jezebel.

22. When we see how much evil the good Jehoshaphat brought on his family by his alliance with Ahab, should it not make *us* most careful as to the company we keep?—It should indeed.

> Be not deceived: evil communications corrupt good manners. 1 Cor. 15. 33.
>
> Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. Gal. 6. 7, 8.

23. How was one grandchild unexpectedly preserved?—He was hid by Jehoshabeath. 2 Chron. 22. 11.

24. What relation was the good Jehoshabeath to the little boy?—His aunt.

25. How long did the wicked Athaliah keep the throne?—Six years. 2 Chron. 22. 12.

26. What was her end?—She was slain when Joash, the lawful king, was raised to the throne.

27. How old was the young king when he began to reign?—Seven.

28. How long did he continue to do well?—During the life of Jehoiada the priest, about twenty-eight years.

29. What good service did he do the temple of God during Jehoiada's life?—He repaired and refitted it. 2 Chron. 24. 4–14.

30. To what commandment by Moses did the king refer as to the contribution to the Lord's service?—And the Lord spake unto Moses, saying, When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them; that there be no plague among them, when thou numberest them. This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs:) an half shekel shall be the offering of the Lord. Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the Lord. The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the Lord, to make an atonement for your souls. And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the Lord, to make an atonement for your souls. Ex. 30. 11–16.

31. How old was the good Jehoiada when he died?—One hundred and thirty years. 2 Chron. 24. 15.

32. What honor did they show his remains?—They buried him among the kings.

33. How did Joash behave after his uncle's death?—He worshipped idols.

34. Whom did the Lord send to warn him of his sins?—Zechariah the son of Jehoiada.

35. What did Joash cause to be done to him?—To be stoned to death.

36. What did Zechariah say in dying?—"The Lord look upon it, and require it."

37. Is his death alluded to in the New Testament?—That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Matt. 23. 35.

38. How did the Lord punish Judah for their idolatry?—By the Syrian army.

39. How did he punish this wicked king?—By great diseases.

40. In what way did he die?—He was killed by his own servants.

41. How long did he reign?—Forty years. 2 Chron. 24. 1.

42. Who succeeded him?—Amaziah his son.

43. Was Amaziah a better man than his father?—Probably not, as his heart was not right toward God, and as, after reigning well for some time, he fell into idolatry.

44. How did God try his faith?—By telling him to trust him to replace the loss of one hundred talents which he had paid for the hire of an Israelitish army. 2 Chron. 25. 6–10.

45. Did he continue to serve the Lord?—No. 2 Chron. 25. 14, 27.

46. What new idolatry did he introduce?—The gods of Edom. 2 Chron. 25. 14, 20.

47. How was he punished for this?—By defeat in war and by conspiracy at home.

48. How did he die?—He was killed by his own people.

49. How long did he reign?—Twenty-nine years.

50. Which king of Israel reigned at the same time?—Joash or Jehoash.

51. What battle did these two kings fight?—The battle of Bethshemesh.

52. Which was victorious? Why?—Joash, because of Amaziah's idolatry.

53. Does not this show us that *all* our actions are noticed by God?—Yes, and that he punishes idolatry, boasting and all other sin.

Uzziah, Jotham and Ahaz, Kings of Judah. (2 Chron. 26–32.)

1. Who was Uzziah?—Amaziah's son.

2. How old was he when he began to reign?—Sixteen.

3. By what other name is he called?—Azariah. 2 Kings 15. 1.

4. What king was reigning in Israel at this time?—Jeroboam II.

5. How many prophets prophesied in the reign of Uzziah?—Five—Isaiah, Hosea, Joel, Amos and Jonah.

6. What is said of Uzziah in 2 Chron. 26. 5?—That while he sought the Lord he prospered.

7. How was this manifested in the early part of his reign?—By great success in war. 2 Chron. 26. 6–15.

8. By whose influence was he kept in the right way?—By the influence of Zechariah, a man of God.

9. What effect did prosperity have on him?—It lifted up his heart.

10. What does it mean by his heart being lifted up?—That he was proud and presumptuous.

11. What does the Lord say about pride in the Scripture?—That it "goeth before destruction." Prov. 16. 18.

12. To what act of impiety did Uzziah's pride prompt him?—To burn incense like a priest.

13. How was he punished?—By being smitten with leprosy.

14. What effect did his punishment have on him?—It made him go and live alone.

15. Of what was leprosy a type?—Of sin.

16. How was leprosy under the Mosaic law cleansed?—The priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper; then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop: and the priest shall command that one of the birds be killed in an earthen vessel over running water: as for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water: and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field. Lev. 14. 3-7.

17. Who was typified by the bird that was slain, and by the living bird?—The Saviour and the sinner.

18. How many instances are recorded in Scripture of persons being punished by leprosy?—Three—those of Miriam, Gehazi and Uzziah.

19. What great deprivations did Uzziah suffer in consequence of this malady?—He was cut off from the house of the Lord, from the honors of a king and from all human society.

20. How did Uzziah occupy himself?—In war, in building cities and towers, in digging wells, and in keeping much cattle; also in cultivating fruitful fields. How many years did he reign?—Fifty-two years.

21. Who shared the government with him when he was laid aside, and succeeded him on the throne of Judah?—Jotham, his son.

22. How old was Jotham when he began to reign?—Twenty-five. 2 Chron. 27. 1.

23. How is his character described?—"He did that which was right in the sight of the Lord."

24. How does 2 Chron. 27. 6 give us the secret of his prosperity?—It says that "he *prepared* (or established) his ways before God." So Joshua and David had a fixed purpose or plan to serve the Lord.

25. How long did he reign?—Sixteen years.

26. Who followed Jotham?—Ahaz, his son.

27. Was he not a very different king?—Yes; "he did *not* right in the sight of the Lord."

28. In whose ways did he walk?—In those of the kings of Israel.

29. Who was king of Israel at this time?—Pekah.

30. Did Ahaz go on in this sad career without warning?—No; he was warned by the prophets.

31. Which of the prophets prophesied in his reign?—Isaiah, Hosea and Micah.

32. How does Isaiah, in his first chapter, describe the state of Israel and Judah at this time?—Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Isa. 1. 4.

33. How are the daughters of Judah described in the end of his third chapter?—The daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet.

34. What idol-worship did Ahaz again introduce?—Of Baal and of the gods of Syria. 2 Chron. 28. 2, 23.

35. What cruel heathen practice did he exercise on his son?—He burnt his children in sacrifice. 2 Chron. 28. 3.

36. What enemies came against Judah as a punishment for their sins?—Pekah and Rezin.

37. Who was Pekah?—King of Israel.

38. Who was Rezin?—King of Syria.

39. What encouragement did the Lord give by his prophet Isaiah concerning these kings?—Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah. Isa. 7. 4.

40. When Ahaz declared he would not ask a sign of God, was that from reverence or disregard?—From disregard.

41. How did his seeking aid from the king of Assyria against his foes, and not from the Lord, decide this?—It showed he was determined to take his own course.

42. What was the consequence of his seeking to the Assyrians?—Embarrassment instead of support. 2 Chron. 28. 20.

43. How did he strip the temple of God to pay the Assyrian king?—He took away much of its brass (or copper) work. 2 Kings 16. 17, 18.

44. Did he, after all, obtain the help he desired?—He did not.

45. Which were the most prosperous kings, those who served the Lord, or those who forsook him?—Those who served the Lord.

46. What effect had chastisement on him?—He sinned yet more against the Lord. 2 Chron. 28. 23.

47. What did this prove him not to be?—It proved him not to be a son of God, or he would have profited by his fatherly chastisement.

If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? Heb. 12. 7.

48. How many years did he reign?—Sixteen years.

49. Was he buried among the good kings of Judah?—No. 2 Chron. 28. 27.

Isaiah, Micah and Nahum.

1. Who was Isaiah?—A prophet, the son of Amoz.

2. In whose reigns did he prophesy?—In those of "Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah."

3. Is any part of his book historical? how much?—Yes, about four chapters—chaps. 36-39

4. What great and glorious Person was he privileged to announce?—The Messiah.

Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. Isa. 9. 6, 7.

5. What prophecy of Isaiah's is quoted in Matt. 1. 23?—Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Isa. 7. 14.

6. How many titles does Isaiah attribute to the Lord Jesus in Isa. 9. 6, 7?—Five.

7. To whom does Isaiah attribute the term "Wonderful" in Isa. 28. 29?—To Jehovah himself.

The Lord of hosts, which is wonderful in counsel, and excellent in working.

8. Who, then, must the Lord Jesus Christ be?—God.

9. Are there any other texts of Scripture that plainly show him forth to be "the Mighty God"?—"The great God and our Saviour Jesus Christ." Tit. 2. 13.

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. Rev. 1. 8.

10. How does John 10. 30 prove that the Lord Jesus is "the Everlasting Father"?—God is

called "the everlasting God" in Rom. 16. 26, and Jesus says in John 10. 30, "I and my Father are one."

11. To which character of the Lord Jesus does the apostle Paul allude in Eph. 2. 14?—"He is our peace"—"The Prince of Peace."

12. When will the "government be on the shoulder" of the Lord Jesus?—When his reign of one thousand years begins. Rev. 19. 11–16.

13. Is there any earthly throne which he is promised?—"The throne of David."

14. What power does the Lord Jesus exercise now?—The power which, as God, he exercises by the Holy Spirit. Matt. 28. 18.

15. Where is the Lord Jesus now?—On the throne of God in heaven.

David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Acts 2. 34-36.

Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Acts 7. 56.

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. Rev. 3. 21.

16. Under what name is the Lord Jesus spoken of in Isa. 11. 1?—"A Rod out of the stem of Jesse, and a Branch . . . out of his roots."

17. Who was Jesse?—The father of David.

18. Who was the root of Jesse (that is, his forefather)?—Christ, as David's Lord.

19. From what "stem of Jesse" did the Lord Jesus spring?—From David, whose father was Jesse and great-grandfather Boaz. Ruth 4. 16, 17.

20. Where does the Lord Jesus call himself "the root and offspring of David"?—Rev. 22. 16.

21. What is the Lord Jesus called in Rev. 5. 5?—The Lion of the tribe of Juda, the root of David.

22. Of what is the lion expressive?—Of strength.

23. What is the meaning of the name Boaz?—"In strength."

24. What connection have all these passages together?—They all unite in describing Christ.

25. How does Isaiah describe the kingly power of the Lord Jesus in Isa. 32. 1?—"Behold, a King shall reign in righteousness."

26. Under what character does he represent the Lord Jesus in the second verse of that chapter?—A man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.

27. Can his kingly glory be a joy to *us* unless we know him first as a "hiding place"?—No.

28. What part of Isaiah did the Lord Jesus read when he was on earth, when "the eyes of all them that were in the synagogue were fastened on him"?—Isa. 61. 1, 2. The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. Luke 4. 18, 19.

29. What did he say when he closed the book?—This day is this scripture fulfilled in your ears. Luke 4. 21.

30. How often does the Lord (that is, Jehovah) call himself by the name of Jesus (that is, Saviour) in the book of Isaiah?—Four times or more—as, "I am the Lord thy God, the Holy One of Israel, thy Saviour" (Isa. 43. 3); "a just God and a Saviour." Isa. 45. 21.

31. How often does he speak of himself as "Redeemer"?—Directly and indirectly, nine times or more—as, "I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel" (Isa. 41. 14); "And all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob." Isa. 49. 26.

32. What part of Isaiah's prophecy was the eunuch reading when Philip overtook him?—Isa. 53. 7, 8. The place of the Scripture which he read was this, He was led as a lamb to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. Acts 8. 32, 33.

33. Who was intended by the term "lamb"?—Jesus Christ.

John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. John 1. 29.

Worthy is the Lamb that was slain. Rev. 5. 12.

The Lamb slain from the foundation of the world. Rev. 13. 8.

A Lamb stood on the Mount Sion. Rev. 14. 1.

The song of the Lamb. Rev. 15. 3.

34. Give the fulfilment of the prophecy (Isa. 53) in each particular.—

Verse 1:

Though he had done so many miracles before them, yet they believed not on him. John 12. 37.

Verse 2:

He made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. Phil. 2. 7.

Verse 3:

Is not this the carpenter, the son of Mary? Mark 6. 3.

Out of Galilee ariseth no prophet. John 7. 52.

Thou art a Samaritan, and hast a devil. John 8. 48.

He came unto his own, and his own received him not. John 1. 11.

Verse 4:

He cast out the spirits with his word, and healed all that were sick. Matt. 8. 16.

Verses 5 and 6:

Christ died for our sins according to the scriptures. 1 Cor. 15. 3.

Verse 7:

When he was accused of the chief priests and elders, he answered nothing. Matt. 27. 12.

Verse 8:

And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.—And when he had scourged Jesus, he delivered him to be crucified. Matt. 27. 2, 26.

Verse 9:

There were also two other, malefactors, led with him to be put to death. Luke 23. 32.

There came a rich man of Arimathea, named Joseph: he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. Matt. 27. 57, 58.

Verses 10 and 11:

Lo, a Lamb stood on the Mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.—These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God. Rev. 14. 1, 4, 5.

Verse 12:

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil. Heb. 2. 14.

And with him they crucify two thieves; the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, And he was numbered with the transgressors. Mark 15. 27, 28.

35. Compare Isa. 63. 1–3 with Rev. 19. 13, 15, and tell of whom the prophecies speak.—He was clothed with a vesture dipped in blood: and his name is called the Word of God.—And he treadeth the winepress of the fierceness and wrath of Almighty God. Rev. 19. 13, 15.

36. Are we concerned in this?—Yes, for as sinners we are enemies of God.

37. Then what should we do *now?*—We should come at once by faith to Christ our Saviour, and be cleansed by his atoning blood.

38. Are there not many gracious invitations to sinners throughout the book of Isaiah?—Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. Isa. 1. 18. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Isa. 55. 1.

39. Were there not many special promises to the Gentiles?—Yes, as in chaps. 9; 11; 35; 42; 49; 60; 65.

40. Who are here meant by the Gentiles?—All who are not Jews.

41. To whom are the principal prophecies in this book addressed?—To the Jews.

42. How are the sins of Israel described in Isa. 1 and elsewhere?—Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them. Isa. 1. 23. The vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry. Isa. 5. 7.

43. What glorious promises are addressed to God's favored people?—As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever. Isa. 59. 21. The Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord. Isa. 51. 3. Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Isa. 52. 1.

44. How does Isaiah describe their idolatry in Isa. 44?—He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish it. Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth it, and baketh bread; yea, he maketh a god, and worshippeth it; he maketh it a graven image, and falleth down thereto. He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire: and the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god. Isa. 44. 14–17.

45. Under what beautiful symbol does he describe God's care of Israel in chap. 5?—A husbandman's care of his vineyard.

What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? Isa. 5. 4.

46. What touching images does he use to portray God's love to his people in 49. 14, 16; 54. 5–8; 66. 13?—As one whom his mother comforteth, so will I comfort you.

47. Are there not many fearful denunciations against the wicked in this prophecy?—There are, as in 1. 28, 31.

The destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed.—And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them.

48. What nations then flourishing did Isaiah specially prophesy against by name?—Assyria, Babylon, Palestine, Moab, Israel, Ethiopia, Egypt, Arabia, Tyre, Jerusalem, the Jews.

49. Take each in succession, and tell us as nearly as you can their present state.—Assyria is now in a very low state, under Turkish rule.

Babylon is so utterly destroyed that travelers have passed over its place without knowing it.

Palestine, generally, is in an uncultivated, thinly-peopled, oppressed and half-barbarous state.

Moab is in the same condition.

Israel is described under Palestine, above.

Ethiopia is in the same condition.

Egypt is in an improving state, but probably far less populous and less richly cultivated than of old.

Arabia is still chiefly inhabited by wandering tribes, whose hand is against every man.

Tyre is reduced to a mere fishing-village.

Jerusalem is in the hands of Mohammedans, and shares the fate of Judah and Israel and Palestine at large.

50. To what period does this wonderful prophecy extend?—To the end of time.

Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. Isa. 65. 17.

51. What glorious vision did Isaiah see which prepared him to do the Lord's service?—In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims.—Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Isa. 6. 1, 2, 6–8.

52. In whose reign did he see that vision?—In Uzziah's.

53. Do you find anything similar to it in the book of Revelation?—I was in the spirit: and, behold, a throne was set in heaven, and *one* sat on the throne. Rev. 4. 2.

54. What effect did the sight of God's glory have on Isaiah?—He deeply felt his sinfulness.

Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Isa. 6. 5.

55. What was Job's expression when God spoke to him?—I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes. Job 42. 5, 6.

56. What alone can remove the terror which all men as sinners must feel in the presence of God?—"The blood of Jesus Christ his Son, that cleanseth us from all sin." 1 John 1. 7.

57. What removed Isaiah's terror?—The live coal touching his lips.

58. How could a coal touching his lips remove sin?—As a token of God's grace.

59. What does "an altar" imply?—A sacrifice.

60. In the vision of the apostle John, Rev. 6 (which corresponds with Isaiah's), who is seen there as the slain sacrifice on the altar?—Jesus Christ, the "Lamb as it had been slain." Rev. 5. 6.

61. What preparation, then, do we require ere we can dare to meet Jehovah's presence and glory?—To be cleansed by the blood of Christ, and made one with him by a living faith.

62. Is there any hinderance to our obtaining it?—None whatever.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.—Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. Isa. 55. 1, 6, 7.

The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. Rev. 22. 17.

Micah.

63. In whose reigns did Micah prophesy?—In the reigns of Jotham, Ahaz and Hezekiah, kings of Judah.

64. What prophecy of his is referred to in Jer. 26. 18?—Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the Lord of hosts; Zion shall be ploughed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.

65. Where is it found in his book? and how has it been fulfilled?—Mic. 3. 12. The site of the temple was really ploughed over by a Roman emperor; and Jerusalem has at different times been made heaps in the various sieges it has sustained.

66. In what state does he declare Samaria will be?—"As an heap of the field." Mic. 1. 6.

67. What sins of Israel are enumerated in Mic. 3; 6; 7?—Cruelty, oppression and idolatry.

68. What promises for the latter days does Mic. 4. 1-4 record?—The restoration of Zion and the reign of peace.

69. What glorious Person is prophesied of in Mic. 5. 2?—Jesus Christ.

70. Where was Jesus born?—At Bethlehem.

71. Where is Bethlehem first mentioned in the Bible?—In Gen. 35. 19: "Rachel died, and was buried in the way to Ephrath, which is Bethlehem."

72. Where did Rahab (who was saved in Jericho) live?—At Bethlehem after her marriage.

73. Whose wife was she?—Salmon's.

74. Whose mother was she?—Boaz's.

75. Where did Ruth live?—At Bethlehem. Ruth 1. 1, 2, 19, 22.

76. Where was David born?—At Bethlehem.

77. What striking proof of love did three of his mighty men give when David desired a draught of water from the well at Bethlehem?—The three mighty men brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David. 2 Sam. 23. 16.

78. To what glorious event did the prophet allude when he spoke of Bethlehem's glory?—To the birth of Jesus.

79. Read Prov. 8. 22, 23; John 1. 1; Col. 1. 17, and say to whom they refer.—The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. Prov. 8. 22, 23. In the beginning was the Word. John 1. 1. And he is before all things, and by him all things consist (Col. 1. 17): viz., Jesus Christ.

80. Of whom alone can it be said in the words of Micah, "Whose goings forth have been from of old, even from everlasting"?—Of God.

81. Who, then, must the Lord Jesus be?—God.

Nahum.

82. Against whom did Nahum utter his prophecy?—Against the inhabitants of Nineveh.

83. Josephus says Nahum prophesied in the reign of Jotham, king of Judah; how long was this after Jonah's prophecy?—About sixty years.

84. In which reign of the kings of Israel did Jonah preach at Nineveh?—Jeroboam II's.

85. In which tribe did Nahum live?—Simeon, as some think.

86. How long after Nahum's prophecy was his prediction fulfilled?—About one hundred years.

Hezekiah, King of Judah. (2 Chron. 29-32.)

1. Who reigned after Ahaz?—Hezekiah.

2. How old was Hezekiah when he began to reign?—Twenty-five.

3. Into what state of neglect does 2 Chron. 29. 3, 7 show that the temple of God had fallen?—Into even a filthy state. 2 Chron. 29. 5.

4. What did Hezekiah do to set up the worship of God again?—He called upon the priests and Levites to assist.

5. Did the priests, Levites and people respond to the call?—Yes, very heartily. 2 Chron. 29. 12-17, 28-35.

6. What proof does the end of 2 Chron. 29 give that it was so?—The abundance of the sacrifices and offerings that were made.

7. Was his reformation confined to Judah, or did he desire to extend it to all Israel?—He invited all Israel and Judah to join in a solemn Passover.

8. In what state was the kingdom of Israel at this time?—In a sad and idolatrous state under the reign of Hoshea. 2 Kings 17.

9. How were Hezekiah's messengers received?—They were laughed at and mocked. 2 Chron. 30. 10.

10. Were there any who responded to his appeal?—Several came from Asher, Manasseh and Zebulun.

11. What beautiful prayer did Hezekiah offer for these?—That the good Lord would pardon every one who had prepared his heart to seek him, though he was not clean according to the temple laws.

12. Did the Lord accept it?—He did. 2 Chron. 30. 20.

13. What proof does 2 Chron. 30. 23 give us that the service of God, when sincerely engaged in, and not as an empty form, is pleasant?—They kept the holy feast a second week.

14. How long had it been since there had been such a Passover as this?—Not since the time of Solomon, three hundred years before.

15. How does David describe his pleasure in the Lord's service?—How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God. Ps. 84. 1, 2. I was glad when they said unto me, Let us go into the house of the Lord. Ps. 122. 1.

16. What effect did this joy in the Lord have on the people with regard to the idols of the land?—They destroyed them all. 2 Chron. 31.

17. What is said in Prov. 27. 19?—As in water face answereth to face, so the heart of man to man.

18. Can *we* not, then, try our hearts, and ascertain their state by knowing if the service of God is our joy?—We can do so, and ought to do so.

19. If *not*, in what condition are we?—In a state of condemnation and death.

20. What was the next proof the people gave that their hearts were right with God?—The abundance of their offerings for the service of God. 2 Chron. 31. 5–7.

21. How did Zaccheus manifest the same feeling?—Zaccheus said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. Luke 19. 8.

22. How can *we* show our love to his service?—By giving to it, as far as we can, our money and our time.

23. Read Prov. 23. 26, and say how Hezekiah, in the twenty-first verse of this chapter, fulfilled this.—"My son, give me thine heart." He did every work for God with all his heart.

24. Who was Hezekiah's father?—Ahaz.

25. What foolish compact had he made with the king of Assyria?—He bought his help against his enemies by robbing God's house.

26. Did it prosper?—No; he was distressed by him, and not helped. 2 Chron. 28. 19–21.

27. How was Hezekiah made to feel this?—Sennacherib, the succeeding king, was tempted to attack him.

28. What did Hezekiah do when the king of Assyria came against him?—He fortified Jerusalem and cut off the water from the enemy's camp.

29. On whom did he depend for succor?—On God alone. 2 Chron. 32. 8.

30. How did the people feel when Hezekiah cheered them?—They rested on his words.

31. What did Sennacherib do to endeavor to shake their confidence in God?—He boasted of his victories in other lands.

32. Did he succeed?—No; the people held their peace. 2 Kings 18. 36.

33. Who was the exalted prophet of Israel at this time?—Isaiah.

34. To whom did Hezekiah send? and what did he himself do?—He sent to Isaiah, and went into the temple for prayer to God. 2 Kings 19. 1, 2.

35. How did the Lord appear for his people at this time?—He promised them the departure and death of Sennacherib. 2 Kings 19. 6, 7.

36. Was the king of Assyria aware that God was fighting against him? or did he make another attempt on Jerusalem?—He made another attempt.

37. Did he address Hezekiah by word of mouth, as before, or send a letter to him?—He sent a letter.

38. What did Hezekiah do with the letter?—He spread it before the Lord in prayer.

39. Where should *we* go when in trouble?—Direct to God.

40. Is God *now* the hearer and answerer of prayer, as he was then?—He is, as every true child of God can testify.

41. What was Hezekiah's prayer?—That God would save them for his own glory. 2 Kings 19. 15–19.

42. By whom did the Lord answer his prayer?—Isaiah.

43. How was this wonderful deliverance effected?—By means of an angel of God, who struck the Assyrian army with death.

44. What was Sennacherib's miserable end?—He was killed by his own sons.

45. What mighty city was the capital of the Assyrian empire?—Nineveh.

46. Are there any proofs in the present day of this Assyrian king's conquests and final defeat?—The ruins of Nineveh have lately been exposed to view, and letters and figures been met with, carved upon slabs of stone, which thoroughly confirm the Bible account.

47. What is next recorded of Hezekiah?—That he was "sick unto death." 2 Kings 20. 1.

48. Did he die of this illness? or was he restored? and how?—He was restored to health in answer to prayer and by God's blessing on the means which Isaiah ordered to be used. 2 Kings 20. 3–7.

49. Was there any part of Hezekiah's history that was dishonorable to him?—Yes; he made a display to the king of Babylon's messengers of all his treasures.

50. Of what sin was he guilty?—Of pride. "A proud heart is sin." Prov. 21. 4.

51. How does the Lord estimate pride of heart?—Every one that is proud in heart is an abomination to the Lord; though hand join in hand, he shall not be unpunished. Prov. 16. 5. Him that hath an high look and a proud heart will not I suffer. Ps. 101. 5.

52. What fearful prediction was Isaiah commissioned to take to him?—That all his treasures should in a future age be carried away to Babylon. 2 Kings 20. 17, 18.

53. How did Hezekiah receive the reproof?—He humbly submitted to the will of God.

54. What did this prove him to be?—A true son of God.

> Ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? Heb. 12. 5–7.

55. Name the benefits in a domestic way that Hezekiah conferred on Jerusalem.—He erected various public buildings and brought water from a distance.

56. How much of Hezekiah's history is written in the book of Isaiah?—Nearly the whole.

57. How long did he reign?—Twenty-nine years. 2 Kings 18. 2.

58. Where did they bury him?—In the chief sepulchre of the kings.

Manasseh and Amon, Kings of Judah. (2 Chron. 33.)

1. Whose son was Manasseh?—Hezekiah's.

2. Was he a good king like his father? Describe his character as given in the first seven verses of this chapter.—No; he restored idolatry and witchcraft, and set up idols even in the temple itself.

3. How was he punished by the Lord for this?—He was carried captive to Babylon.

4. What effect did captivity have on him?—It brought him, by the grace of God, to penitence and prayer.

5. Did the Lord hear and answer his prayer?—Yes; he restored him to his kingdom.

6. How did Manasseh act on his return to his kingdom?—He put away idolatry throughout all Judah.

7. What encouragement does his history give to *us*?—That if we confess and forsake our sins, he will abundantly pardon.

8. Is God as compassionate *now* as he was then?—Yes; as thousands of true penitents can thankfully declare.

9. Are we to dare to sin *because* God is merciful?—Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Rom. 6. 1, 2.

10. Are we to dare to *postpone* repentance because God is merciful?—No.

Now is the accepted time; behold, now is the day of salvation. 2 Cor. 6. 2.

11. How does the apostle Paul say that *he* obtained mercy?—Through the free grace of Christ.

I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. 1 Tim. 1. 12, 13.

12. Does the apostle give any other reason for this favor?—That he might be a pattern for the encouragement of penitent sinners in all time.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. 1 Tim. 1. 15, 16.

13. Is not the invitation so free that none need doubt?—It is to "every one"—"whosoever will."

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Isa. 55. 1.

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. Rev. 22. 17.

14. Will not Manasseh rise up in the judgment and condemn us if we should plead that we are too great sinners for God to save us?—He may do so.

15. How long did Manasseh reign?—Fifty-five years.

16. Who succeeded him?—Amon his son.

17. Did Amon follow his father's steps in the end or the beginning of his reign?—He followed, throughout his reign, his father's steps in the *beginning* of his reign.

18. How long did Amon reign?—Two years.

19. What was his melancholy end?—He was killed by his own servants.

Joel, Habakkuk and Zephaniah.

Joel.

1. Is it known when Joel prophesied by his own writings?—No, not at all distinctly.

2. How do we gather from his prophecy that he wrote it in a time of famine?—He speaks of the devourings by locusts and of the want of pasture, corn, wine and figs. Joel 1. 4–20.

3. Of what was a famine in Israel ever a proof?—Of God's anger against sin.

4. What does he call on the people to do?—To fast, repent and pray.

5. To what solemn event does he call attention in his second chapter?—To the day of judgment.

6. What does the apostle Peter say about "the day of the Lord"?—The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness? 2 Pet. 3. 10, 11.

7. Is this important "day" ever mentioned elsewhere in Scripture?—As in the days that were before the flood they were eating and drinking marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so also shall the coming of the Son of man be. Matt. 24. 38, 39.

8. To what period does it refer?—To the day of judgment.

9. Are *we* at all interested in that solemn event?—Yes.

10. How?—Because we shall all stand before the judgment-seat of Christ.

11. Ought we not to be prepared for it?—We ought indeed.

12. How can we be?—By being in Christ, and clothed with his righteousness by faith. Phil. 3. 7–11.

13. In what part of the book of the Acts does the apostle Peter quote this prophecy in reference to the miraculous gift of tongues?—In Acts 2. 16–21 he quotes Joel 2. 28–32.

14. What proof does Joel 3 give us that this prophet wrote *after* the days of Jehoshaphat, and probably very near the Captivity?—Because he mentions the valley of Jehoshaphat, and because his referring to the captivity of *Judah* only (in v. 1) makes it probable that his prophecy was written *after* the captivity of *Israel*.

15. With what glorious and consoling promises does the prophecy close?—Those of the future glory of Jerusalem and of the Church in 3. 16–21.

Habakkuk.

16. What proof does Hab. 1. 6 give us that Habakkuk wrote before the Captivity?—Because he there prophesies its coming.

17. Who were the Chaldeans?—The inhabitants of Babylon and the surrounding country.

18. What threatenings respecting them had Isaiah given to Hezekiah?—That they would come and carry away all his treasures.

19. What prediction does Habakkuk record in Hab. 2?—That in due time God would destroy the Chaldean power.

20. What promise is given in verse 14 of this chapter?—The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

21. Which verse in this prophecy answers the important question, "How can man be justified before God"?—Hab. 2. 4. "The just shall live by his faith."

22. How many times, and where, is this emphatic verse quoted in the New Testament?—Three times—Rom. 1. 17; Gal. 3. 11; Heb. 10. 38.

23. Can you tell me what great Reformer was converted to God by it?—Martin Luther.

24. What contrast is displayed in verses 18–20 of this chapter?—Between dumb idols and the true God.

25. To what great event in past history does the opening of Hab. 3 refer?—To the giving of the law on Mount Sinai.

26. To what event is reference made in verses 8 and 15?—To the passing of the Red Sea.

27. To what event in verse 11?—To Joshua's victory at Gibeon.

28. How does the prophet express his confidence in God?—In the beautiful words of verses 17, 18.

Zephaniah.

29. In whose reign did Zephaniah prophesy?—Josiah's

30. How does the first chapter show the abominations of the land before Josiah's reformation?—It speaks of the idolatry and indifference to God that prevailed. Zeph. 1. 5, 12.

31. Against how many nations besides Judah is this prophecy uttered?—Five others—Philistia, Moab, Ammon, Ethiopia and Assyria.

32. What proof is there in this book that Nahum's prophecy against Nineveh had not been fulfilled in the *early* part of Josiah's reign?—Its desolation is spoken of as yet to come. Zeph. 2. 13.

33. With what glorious promises of Israel's restoration does the prophecy close?—With those of Zeph. 3. 8–20, and especially verses 10–13, and the expression of God's joy and love in verse 17.

Josiah, King of Judah. (2 Chron. 34; 35; and 2 Kings 22; 23.)

1. How old was Josiah when he ascended the throne of Judah?—Eight.

2. Whose son was he?—Amon's.

3. What character did he bear?—He did that which was right in the sight of the Lord.

4. How soon did he begin to manifest his piety?—At the age of fifteen. 2 Chron. 34. 3.

5. What was the first reformation he effected?—The removal of everything connected with idol-worship.

6. What wonderful discovery was made in cleansing the temple?—A book of the law.

7. What did this prove?—That it had been neglected and despised.

8. What effect did the reading of God's word have on the young king?—He was shocked and alarmed by the national guilt and danger.

9. To whom did he send to inquire the will of God concerning his people?—To Huldah, the prophetess.

10. Did God alter the word that had gone forth out of his mouth?—No. 2 Chron. 24. 24, 25.

11. How did he comfort Josiah notwithstanding?—By promising that his judgments should not take place during Josiah's life.

12. What effect did this message have on Josiah?—He caused the book of the law to be publicly read, and induced the people to renew their covenant with God.

13. How does 2 Chron. 35. 3 show us that the ark had been taken out of the temple?—By relating Josiah's order that it should be put in again.

14. What multiplied idolatries does 2 Kings 23 show had gained footing in Judah at this time?—The worship of Baal and the abominations of Sidon, Moab and Ammon.

15. How did Josiah deal with them all?—He destroyed and defiled them.

16. What remarkable prophecy had gone before of this young king?—And, behold, there came a man of God out of Judah by the word of the Lord unto Bethel: and Jeroboam stood by the altar to burn incense. And he cried against the altar in the word of the Lord, and said, O altar, altar, thus saith the Lord; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee. 1 Kings 13. 1, 2.

17. Did he fulfil it?—Yes, exactly. 2 Chron. 34. 5.

18. Could all Josiah's goodness turn away God's wrath from Judah?—No. 2 Kings 24. 3, 4.

19. What was Josiah's end?—He was killed in battle.

20. How did this come about?—He had attacked the king of Egypt as he was going against the king of Assyria.

21. Was not this the only failure recorded of this good and pious king?—It was.

22. Must not their transgressions have reached a fearful height, seeing even Josiah's reformation could not purge the land?—They must indeed.

23. How was the news of his death received by his people?—With deep and universal mourning.

24. Which famous prophet is named as mourning for him?—Jeremiah. 2 Chron. 35. 25.

> The breath of our nostrils, the anointed of the Lord, was taken in their pits, of whom we said, Under his shadow we shall live among the heathen. Lam. 4. 20.

25. Where was Josiah slain?—At Megiddo

26. How does Zechariah the prophet, who lived above seventy years after this, refer to this grievous lamentation over Josiah?—In that day shall there be a great mourning in Jerusalem, as the mourning of Hadad-rimmon in the valley of Megiddon. Zech. 12. 11.

27. How long had this good king reigned?—Thirty-one years.

Jeremiah and the Last Kings of Judah. (Jer.; 2 Kings 23 to 25 and 2 Chron. 36.)

1. In whose reign is Jeremiah first mentioned?—Josiah's.

2. In which year of his reign did this prophecy commence?—The thirteenth. Jer. 1. 2.

3. Was this before or after Josiah's reformation?—The fifth year after.

4. How did Jeremiah at first feel when he found the Lord had appointed him to the prophet's office?—Timid and unfitted, like a child.

5. By what promises did the Lord comfort him?—That he would be with him to deliver him. Jer. 1. 8, 19.

6. What office did Jeremiah hold by birthright? and which was his native city?—A priest. Anathoth, in Benjamin. Jer. 1. 1.

7. How does Jer. 2 display Judah's sin at this time?—It shows their worship of Baal and other gods. Jer. 2. 20–28.

8. How does the prophet beautifully describe the contrast between God's service and idolatry in 2. 13?—My people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

9. May we not ask ourselves here, On which are we resting?—Yes, for our deceitful hearts may have many idols.

10. Although there may be no open idolatry in the land, what objects can the *heart* set up and do homage to rather than God?—Riches, pleasures, fame and many more.

11. What is the result of this *heart*-idolatry?—"Evil and bitter" in the end. Jer. 2. 19.

12. Compare Jer. 2. 21 with Isa. 5 and Ps. 80, and describe God's people under this figure.—Like a vineyard, or a vine, they are tenderly sheltered, nourished, and trained, are wisely instructed and restrained, and bear rich and abundant fruit.

13. Who has revealed himself to us as the only "*true Vine*"?—Jesus Christ.

> I am the true vine, and my Father is the husbandman. John 15. 1.

14. Have *we* any hope of participation in its blessings?—We are all *invited* to partake; and if we have a true faith in Christ, we *do* partake *now*.

15. How does 3. 22 describe the reformation under Josiah? also 4. 1–4?—They speak of the return of the Jews from their evil ways.

16. Name some of the sins of Judah set forth in chap. 5; also 6. 13.—Adultery, covetousness, fraud, corruption and oppression, and general rebellion against God.

17. What coming judgment is foretold in 6. 1–9?—War and siege.

18. Why?—Because of their wickedness. Jer. 6. 7.

19. Where did the Lord command Jeremiah to stand when he uttered this prophecy?—In the gates or principal places of assembly. Jer. 17. 19.

20. Was Jeremiah the only prophet whom the Lord had sent to warn Israel?—No; they had con-

stantly warning prophets in time past. Jer. 7. 25, 26.

21. Did the Lord at this time (the reign of Josiah) give the people any encouragement to obey him?—Yes; another invitation was given, with promises of blessing. Jer. 17. 19-27.

22. Which of Josiah's sons succeeded him on the throne?—Jehoahaz. 2 Chron. 36.

23. How old was he when he began to reign? and how long did he reign?—Twenty-three. Three months.

24. How was it that his reign was so short? and where did he die?—He was put down from his throne by the king of Egypt, and carried away into Egypt, and died there. Jer. 22. 11, 12.

25. Who reigned next?—Eliakim.

26. What relation was he to Josiah?—Son.

27. To what name did the king of Egypt change Eliakim's?—Jehoiakim.

28. How old was he when he began to reign? and how long did he reign?—Twenty-five. Eleven years.

29. What tax had he to pay Pharaoh-Nechoh?—Silver and gold. 2 Kings 23. 35.

30. What prophecy against Egypt and this king did Jeremiah utter (Jer. 46)? and when was it fulfilled?—Their conquest, by Nebuchadnezzar (2 Kings 24. 7). About eight years after.

31. What prophecy was Jeremiah commanded to utter in this (Jehoiakim's) reign?—That the Jews should be punished for their guilt if they did not repent. Jer. 26. 7, 9.

32. What special charge was given to the prophet as to where he was to stand and how he was to perform the mission?—He was to stand in the court of the Lord's house, and to speak to all who came thither from all parts of Judah to worship. Jer. 26.

33. How did the people receive the message?—They gathered together against Jeremiah.

34. What did they wish to do to Jeremiah?—To put him to death.

35. How was he rescued from them?—By Ahikam.

36. What wicked act of Jehoiakim's does the sixteenth chapter record?—He killed the prophet Urijah.

37. What pleasing contrast is given to this in Hezekiah's history?—Hezekiah hearkened to the prophecy of Micah, and besought the Lord.

38. Read Jer. 7; 8; 9; 10, and say where Jeremiah uttered the prophecies recorded in them.—In the gateway of the temple.

39. What sins of Israel do they reveal?—Robbery, murder, adultery, false-swearing and idolatry.

40. What coming judgments do they record?—The captivity of the people and desolation of the land.

41. How does the Lord plead with them?—With tender reproach.

42. To what does he compare them?—To a horse rushing headlong into battle. Jer. 8. 6.

43. What bitter lamentation does the prophet utter in 8. 20?—"The harvest is past, the summer is ended, and we are not saved."

44. Has that word any warning to *us*?—It solemnly applies to many of us year after year.

45. How does the prophet bewail the state of things in 9. 1, 2?—In most pathetic words. Read them.

46. Of what event which is not recorded either in the Kings or Chronicles does chap. 14 complain?—Of dearth.

47. Of what was a dearth in Israel always a sign?—Of national guilt. Deut. 28.

48. What honorable testimony does the Lord give to Moses and Samuel in chap. 15?—That they were holy men of prayer.

49. When was Moses intercessor for Israel?—After they had made the golden calf.

50. When was Samuel intercessor for Israel?—When the Philistines were going to attack them. 1 Sam. 7. 9.

51. How did the Lord comfort Jeremiah in chap. 15?—By promising him kind treatment and deliverance. Vs. 11, 21.

52. How does the Lord describe the sin of Judah in chap. 17. 1?—As graven deeply on their hearts.

53. To what does the Lord in chap. 17 compare the man who trusts for salvation in his fellowmen?—To the heath in the desert, that cannot thrive.

54. What blessed contrast does the Lord give of the man who rests *alone* on Christ for salvation?—He is like a tree by the water-side, fruitful and ever green. Jer. 17. 7, 8.

55. Should *we* not ask ourselves, On what is our hope resting?—We should, if we would be safe for a single hour.

> Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Acts 4. 12.

56. Is not the same simile used in Ps. 1. 1-4?—Yes.

> Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away.

57. Does not chap. 17 also supply a beautiful prayer for us to utter?—"Heal me, O Lord, and I shall be healed; save me, and I shall be saved." V. 14.

58. To what does the Lord compare himself and Israel in chap. 18?—To a potter moulding clay, and dealing with it as he wills.

59. What sign did the Lord bid Jeremiah show them? and what was the meaning of it?—The breaking of a potter's vessel as a token of the ruin of Israel. Chap. 19.

60. What misery did Jeremiah bring on himself by thus faithfully proclaiming God's word?—He was put in the stocks. Jer. 20.

61. What did Pashur bring upon himself by this?—Captivity in Babylon.

62. Was not the good Jeremiah sometimes tempted to keep back God's word?—Yes, when he saw it was so badly received. Jer. 20. 8, 9.

63. Was there not a mighty power over him that he could not withstand?—Yes; God was stronger than he. Jer. 20. 7.

64. How did Jeremiah comfort himself in the Lord?—By remembering that God was with him. Jer. 20. 11-13.

65. Of whom does Jeremiah speak in chap. 23. 5, 6?—Of Jesus Christ.

66. How many other prophets spoke of Christ as a "Branch"?—Two.

> There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. Isa. 11. 1.
>
> Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord. Zech. 6. 12.

67. Where, besides this place, is Jesus spoken of as "King"?—

> Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ps. 2. 6, 7.

All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee. Matt. 21. 4, 5.

These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings. Rev. 17. 14.

68. By what name will Jesus be called when he comes again as King of Israel?—"The Lord our Righteousness." Jer. 23. 6.

69. What does St. Paul say in 1 Cor. 1. 31 and in Phil. 3. 8?—He that glorieth, let him glory in the Lord. "Christ Jesus my Lord."

70. Read Jer. 35, and say what Jeremiah was commanded to do.—To give the Rechabites wine.

71. Who were the Rechabites?—Descendants of Rechab.

When he (Jehu) was departed thence, he lighted on Jehonadab the son of Rechab coming to meet him. 2 Kings 10. 15.

These are the Kenites that came of Hemath, the father of the house of Rechab. 1 Chron. 2. 55.

72. Who were the Kenites?—The children of the Kenite, Moses' father in law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah, which lieth in the south of Arad; and they went and dwelt among the people. Judg. 1. 16.

73. Is not this a proof that Moses' father in law *did* go with him after all?—It is.

74. How was this tribe distinguished from Israel?—By separate origin and abode.

75. What excellent virtue had they practised?—Abstinence from wine.

76. What is said of drunkards in the Bible?—

They shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard. And all the men of his city shall stone him with stones, that he die. Deut. 21. 20, 21.

Hear thou, my son, and be wise, and guide thine heart in the way. Be not among winebibbers; among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty.—Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? they that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Prov. 23. 19-21, 29-32.

Nor thieves, nor covetous, nor drunkards, shall inherit the kingdom of God. 1 Cor. 6. 10.

77. What great honor did the Lord set on temperance and obedience in chap. 35?—The preservation of the family of the Rechabites when others were cut off.

78. Who was the strongest man?—Samson.

79. Did he ever taste wine and strong drink?—No.

80. What was a Nazarite?—One who devoted himself to the service of God, and also abstained from wine.

81. What command did the Lord give to Aaron and his sons after the death of Nadab and Abihu?—Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations. Lev. 10. 9.

82. Is it not therefore supposed that Nadab and Abihu were drunk when they offered the strange fire?—Yes.

83. What does the apostle Paul say about drunkenness in Rom. 13. 13; Gal. 5. 21; Eph. 5. 18?—Let us walk honestly as in the day; not in rioting and drunkenness, envyings, murders, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. Be not drunk with wine, wherein is excess.

84. Read Jer. 25. 9, and tell me who was to come up against Judah and take it.—Nebuchadrezzar, king of Babylon.

85. How long was the Captivity to last?—Seventy years. Jer. 25. 12.

86. What was to happen at the end of it?—Babylon was to be destroyed. Jer. 25. 12-14.

87. How long was this special prophecy uttered before it was fulfilled? In which year of Jehoiakim was it uttered?—About eighteen years. The fourth.

88. After Jeremiah had spoken these words, what did the Lord command him to do?—To write them in a roll or book. Jer. 36.

89. Whom did Jeremiah employ to write it?—Baruch.

90. Who read it to the people?—Baruch.

91. To whom did Michaiah desire the roll to be read?—The princes.

92. When the princes heard it, to whom did they wish it to be read?—The king.

93. Why did they tell Jeremiah and Baruch to go and hide themselves?—Lest the king should seize them.

94. How did King Jehoiakim receive the message? Did he allow it all to be read to him?—With anger and contempt. Only three or four leaves.

95. What did he do with it?—He cut it and burnt it.

96. Could he by this destroy the word of God?—Certainly not.

97. What was Jeremiah commanded to do?—To write the words in another roll.

98. What punishment did the king bring on himself by this act?—His dead body was cast out unburied, and his family ceased to reign on the throne of Judah. Jer. 36. 30; 22.

99. Did his determination not to *hear* God's word hinder it from being fulfilled?—No, not at all.

100. Who was in that roll predicted, and who *did* come up against Judah and carry Jehoiakim's son captive to Babylon? And how was Jehoiakim himself to be disgraced?—Nebuchadrezzar. Jer. 36. 2; 22. 25; 39. 1. By being left without burial. Jer. 22. 18, 19.

101. What kind promise did the Lord give Baruch at this time of trouble because he had done the Lord's work?—That he would save his life in the desolation of the land. Jer. 45.

102. Who succeeded Jehoiakim?—His son.

103. By how many names is this king called?—Jehoiachim (2 Kings 24. 8), Jeconiah (1 Chron. 3. 16) and Coniah. Jer. 22. 24.

104. How old was he when his father died?—Eight years.

105. How soon after was he carried to Babylon?—About three months. 2 Chron. 36. 9, 10.

106. Had not the Lord foretold this in Jer. 36. 30?—Yes. Jer. 22. 25.

107. When Nebuchadrezzar carried this young prince captive to Babylon, whom did he make king over the remnant of Judah? and how did he change his name?—His uncle, Mattaniah. Zedekiah.

108. What relation was Zedekiah to the good Josiah?—Brother.

109. What did Nebuchadrezzar carry away with the young prince and his mother from Jerusalem?—The treasures and ornaments of the temple.

110. What character did he bear in the Lord's sight?—He did evil in God's sight. 2 Chron. 36. 12.

111. What prediction did Jeremiah utter to King Zedekiah of the complete and entire destruction of Jerusalem?—That by sword, famine and pestilence its people should be consumed. Jer. 24.

112. How do chaps. 11 and 12 show the sins of

Judah at this time?—By describing their idolatry and their persecution of the prophet.

113. Which was Jeremiah's native city?—Anathoth.

114. How was he treated there?—They plotted to kill him.

115. Read Jer. 24, and say to what the captives now in Babylon were compared, and to what Zedekiah and those left in Judah were compared, and why?—The former to good figs, and the latter to bad, the one being penitent, and the other not.

116. What comforting letter was Jeremiah commanded to write to the former?—That they should seek God and find him, and be restored to their own land. Jer. 29.

117. Who withstood Jeremiah's words?—Shemaiah.

118. How did the Lord punish him?—By shortening his life and cutting off his seed.

119. Read Jer. 27, and say by what beautiful simile did the Lord show that he had given the nations to the king of Babylon.—By bonds and yokes upon the prophet's neck.

120. Who prophesied in opposition to Jeremiah?—Hananiah. Jer. 28.

121. What symbol did he make with the yoke which was on the neck of Jeremiah?—He broke it, as if God would break Nebuchadrezzar's yoke.

122. Did the Lord suffer such impiety to pass? What message did he send to Hananiah by Jeremiah?—No. That he should die the same year.

123. When was it accomplished?—In the seventh month.

124. What should this teach us?—All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever. 1 Pet. 1. 24, 25.

125. Did Zedekiah believe that it was God's will to bow Judah beneath the yoke of the king of Babylon?—He sent to Jeremiah to know.

126. What message did the Lord send to Zedekiah on this subject?—That those who escaped the pestilence and famine should fall by the king of Babylon's sword. Jer. 21.

127. Read Jer. 34, and say what transgression the people of Judah again fell into, which brought wrath upon them.—They again enslaved their released bond-servants, contrary to the law.

128. What special prophecy against Zedekiah was there in chap. 34?—That he should be carried captive to Babylon.

129. What army did Zedekiah get to help him against the Chaldeans?—The Egyptians. Jer. 37.

130. Did it prosper, or was it only for a time that the Chaldeans withdrew?—Only for a time.

131. While they were away, what did Jeremiah desire to do?—To return to his own land. Jer. 37. 12.

132. Why was he persecuted? and what did the princes do with him?—Because they thought he was deserting to the Chaldeans. They put him into prison.

133. Who released Jeremiah?—Zedekiah.

134. Did the kindness of the king tempt Jeremiah to alter God's word to him?—No. Jer. 38. 1, 3.

135. How did the king permit the princes to treat the prophet?—He allowed them to imprison him again.

136. Who stood up and spoke for Jeremiah?—Ebed-melech.

137. How did he rescue him?—He raised him by cords from the dungeon-pit.

138. Did the king's kindness again to Jeremiah tempt him to swerve from the truth? What did he tell the king?—No. That if he stayed in the city it would be taken and burnt. Jer. 38. 18.

139. Did the king believe him and obey the word of the Lord?—No; he stayed till it was too late. Jer. 39. 2, 4, 8.

140. Where was Jeremiah when the city was taken?—In the court of the prison. Jer. 38. 28.

141. What kind deliverance did the Lord grant to Ebed-melech in remembrance of his kindness to Jeremiah in the pit?—From the Chaldeans. Jer. 39. 16–18.

142. What should this teach us?—To always show special kindness to God's own people. Matt. 25. 34–36.

> He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.—And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. Matt. 10. 40, 42.

143. How did Nebuchadrezzar treat Zedekiah?—He put out his eyes, after killing his sons in his sight, and imprisoned him in Babylon for life. Jer. 52. 10, 11.

144. How was the loss of Zedekiah's eyesight foretold by the prophet Ezekiel?—This burden concerneth the prince in Jerusalem, and all the house of Israel that are among them. They shall remove and go into captivity. And the prince that is among them shall bear upon his shoulder in the twilight, and shall go forth: he shall cover his face, that he see not the ground with his eyes. And I will bring him to Babylon to the land of the Chaldeans; yet shall he not see it, though he shall die there. Ezek. 12. 10–13.

145. How did the Chaldeans treat Jeremiah?—By order of the king he was kindly sent back, according to his wish, to his own land. Jer. 39; 40.

146. What comforting promises did the Lord give his people ere they were carried away captive?—Of return to their own land, and of the coming of the Messiah, the Lord our Righteousness. Jer. 32; 33.

147. When were these uttered?—About five hundred and ninety years before Christ.

148. Whom did the king of Babylon leave as governor in Judah?—Gedaliah. 2 Kings 25; Jer. 40.

149. What happened to him?—He was killed by Ishmael and others. Jer. 40; 41.

150. What was the sad result of his death?—The carrying away as prisoners those under his charge. Jer. 41. 10.

151. Whither did the people propose to bend their steps for fear the Chaldeans should revenge his death?—Toward Egypt. Jer. 41. 17, 18.

152. What did the people pretend to desire after they had made up their minds to go down into Egypt?—Direction from God. Jer. 42. 2, 3; 43. 1–7.

153. Did they not prove this by their conduct?—Yes, they showed their hypocrisy by going into Egypt, notwithstanding Jeremiah's warning against it.

154. Did they take Jeremiah and Baruch with them, or leave them behind?—They took them with them. Jer. 43. 6, 7.

155. Had Jeremiah any message from the Lord to his rebellious people in Egypt?—He threatened them with destruction for their idolatry. Jer. 44.

156. What abominable idolatry does this chapter reveal?—Burning incense to the queen of heaven and to other gods. Jer. 44.

157. Were the people better off in Egypt than in Judea?—No, as its conquest by Nebuchadnezzar was foretold. Jer. 46.

158. Against how many foreign countries did Jeremiah prophesy?—Against ten or more, as Egypt, Philistia, Moab, Ammon, Edom, Damascus, Kedar, Hazor, Elam and Babylon. Jer 50; 51.

159. What other book did Jeremiah write besides his prophecy?—The Lamentations.

160. Where is it supposed Jeremiah died?—In Egypt, by the hands of the Jews.

EZEKIEL.

1. Who was Ezekiel?—A priest and prophet.

2. Where was he when he saw the wonderful vision his first chapter records?—By the river Chebar.

3. How came he there?—With the Jews carried captive to Babylon.

4. How old was he at this time?—In his thirtieth year, according to some. Ezek. 1. 1.

5. How long had he been in captivity?—Above four years. Ezek. 1. 2.

6. Who was the Jehoiachin whose captivity is here spoken of?—King of Judah.

7. Who had carried them captive?—Nebuchadnezzar.

8. Where was the river Chebar?—In Mesopotamia.

9. Where are the cherubim first spoken of in the Bible?—In Gen. 3, in Eden.

10. For what were they placed in Eden?—To guard the tree of life.

11. What was always associated with the cherubim?—The glory of God. Ezek. 1. 28; 3. 23; 43. 2.

12. Where is God said to dwell in Ps. 80. 1; 99. 1?—Between the cherubim.

13. Mention other texts to show that the cherubim are always symbols of God's promise.—"He rode upon a cherub, and did fly." Ps. 18. 10.

14. When it was said (Gen. 4. 16) "Cain went out from *the presence* of the Lord," from what symbol of his presence is it supposed he departed?—From the cherubim.

15. How were the carved cherubim in the tabernacle and Solomon's temple connected with the glory of the Lord?—Because they were over the mercy seat, where the glory of the Lord was seen.

16. Where did God say he would meet his people?—"Above the mercy seat between the cherubims." Ex. 25. 22.

17. Have we any record of this?—When Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubims: and he spake unto him. Num. 7. 89.

18. Are the cherubim ever spoken of in the New Testament?—Not by that name.

19. Are not the seraphim seen by Isaiah (chap. 6) the same in appearance as the cherubim?—Very much the same.

20. In how many respects are the "cherubim" of Ezekiel, the "seraphim" of Isaiah and the "living creatures" (translated "beasts") in Rev. 4, alike?—In having wings.

21. Do we not learn by Isa. 6. 3 and Rev. 4. 8 that in God's presence all is holiness?—Yes; as these winged beings are there described as saying, "Holy, holy, holy . . . Lord of hosts, . . . Lord God Almighty." "God sitteth upon the throne of his holiness." Ps. 47. 8.

22. What is said in Heb. 12. 14 and Rev. 21. 27?—"Without" "holiness" "no man shall see the Lord." "There shall in no wise enter into it any thing that defileth."

23. How, then, can guilty sinners hope to be admitted there?—By having their robes washed and made "white in the blood of the Lamb." Rev. 7. 9-17.

24. Ought *we* not to be very anxious to know if *we* have on that spotless robe?—We ought indeed.

25. What became of that man who ventured into the feast without the wedding-garment?—He was cast "into darkness," to "weeping and gnashing of teeth." Matt. 22.

26. What was that garment meant to represent?—"The righteousness of saints." Rev. 19. 7, 8.

27. How does the Lord in Ezek. 2 describe the children of Israel to whom he sent Ezekiel to prophesy?—As "most rebellious."

28. How did the Lord prepare the prophet for his mission?—By encouraging and warning him not to fear. Ezek. 3.

29. How was the destruction of Jerusalem (which had not then taken place) described by Ezekiel?—Under the figure of a siege, with tokens of severe famine. Ezek. 4.

30. How long after Jehoiachin's captivity was Jerusalem taken by Nebuchadnezzar?—About eleven years. 2 Kings 25.

31. How was the utter dispersion of Israel described in Ezek. 5; 6; 7?—God said they should be scattered "into all the winds."

32. How was Ezekiel transported to Jerusalem?—In a vision by the Spirit of God. Ezek. 8. 3.

33. What abominations did the Lord reveal to him there?—Those of the vilest idolatry. Ezek. 8-11.

34. Whose captivity is predicted in Ezek. 12? and how is the loss of his eyesight foretold?—Zedekiah's. When it is said that he should die at Babylon without seeing it.

35. What great honor does the Lord put on Noah, Daniel and Job in Ezek. 14? and which of these three was living at this time?—By distinguishing them as eminently righteous men. Daniel.

36. To what does the Lord compare the inhabitants of Jerusalem in Ezek. 15 and 16?—To a useless vine-branch and to a neglected infant.

37. To what is Nebuchadnezzar compared in Ezek. 17?—To a great eagle.

38. How does God show in Ezek. 18. 19, 20 that the son shall not be punished for his father's sins?—"The son shall not bear the iniquity of the father."

39. Which of the kings of Judah are spoken of under the figures of the young lions?—Jehoahaz and Jehoiakim. Ezek. 19; 2 Chron. 36.

40. To what animal did Jacob, in blessing his sons, compare the tribe of Judah?—"A lion's whelp." Gen. 49. 9.

41. Is the Lord Jesus ever spoken of under this symbol?—Yes, as the Lion of the tribe of Judah. Rev. 5. 5.

42. How does Ezek. 21. 21, 22 show us the manner in which the ancient Chaldeans divined?—By casting lots with arrows bearing the names of their enemies' cities to be attacked, and by observing the appearances of the entrails of their sacrifices.

43. Against how many nations besides Israel did Ezekiel prophesy?—Eight—Ammon, Moab, Edom, Philistia, Tyre, Zidon, Egypt and Assyria.

44. Read Ezek. 33. 8, and say what is the "watchman's" duty.—To warn the wicked to turn from his evil way.

45. What is the duty of those who have the alarm sounded in their ears?—To turn at once from their evil ways.

46. Does this concern *us?*—Quite as much as it concerned them.

47. What will be *our* condemnation if warned to flee from the wrath to come, and *we* disregard it?—The worm of remorse that never dies, and the fire that is never quenched.

48. Against whom is the prophecy in Ezek. 34 uttered?—Against the priests, prophets or religious teachers.

49. Who is the Good Shepherd?—Jesus Christ. Ezek. 34. 23.

50. By what name is that glorious Person spoken of in chap. 34. 29?—A plant of renown.

51. Are there any promises of future blessing in Ezekiel's prophecy?—Yes, of the restoration of Israel to their own land, and of great spiritual blessings, like a resurrection of the dead. Ezek. 36; 37.

52. What remarkable vision did the prophet see?—A valley of dry bones revived into an army of living men.

53. In what state are our souls by nature?—Dead in sin. Eph. 2. 1.

54. By what means is life imparted to them?—By being "born again" "of the Spirit." John 3. 1–8

55. What means was the prophet to use to waken these dry bones?—To prophesy or preach and pray.

56. And what means are constantly being used to rouse *us*?—The teaching and preaching of God's word and prayer for his blessing upon it.

57. If "dry bones" can live, are *we* not without excuse?—Yes, for our blessed Lord says, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Luke 11. 9, 10.

58. What vision did Ezekiel see in the twenty-fifth year of the captivity of Judah?—Of a glorious temple, and of healing waters issuing from it. Ezek. 40–48.

59. To what place was he in vision transported to see it?—To a mountain in the land of Israel.

60. As Jerusalem has never been built by this pattern, to what must it refer?—To the future spiritual glory of Israel and the Church.

61. What great similarity is there between Ezek. 47 and Rev. 22?—The waters issuing from the temple are like the pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. And as in Ezekiel's vision there were on the bank of the river fruitful and healing trees, so in John's vision.

62. When and why was "the tree of life" prohibited?—At Adam's fall and spiritual death, lest he should live again without the atoning and restoring blood of Christ.

63. Will it ever be tasted again?—It will.

64. By whom?—By "him that overcometh." Rev. 2. 7.

65. How can we "overcome"?—"By the blood of the Lamb." Rev. 12. 11.

66. What beautiful ceremony ere the children of Israel left Egypt teaches us the value of the blood of Christ?—The sprinkling about their doors of the blood of a lamb, to preserve them from the destroying angel's hand.

67. Of what was the "scarlet line" which Rahab hung out from her window, when Jericho was taken and she was spared, a type?—Of the saving blood of Christ.

68. Shall not *we* be without excuse if we neglect to take refuge in Jesus?—We shall indeed.

If ye know these things, happy are ye if ye do them. John 13. 17.

Daniel during the Babylonian Dynasty. (Dan. 1–4; 5; 7; 8.)

1. When was Daniel taken to Babylon?—With Jehoiakim, king of Judah.

2. Where was Babylon?—On the Euphrates, in Chaldea.

3. What relationship did Jehoiakim bear to the good Josiah?—He was his son.

4. Was Daniel also of the royal family of Judah?—He was. Dan. 1. 3.

5. How came he to Babylon?—With the captives Nebuchadnezzar made.

6. Who was Nebuchadnezzar?—King of Babylon.

7. What commandment did he give respecting the royal captives of Judah?—That some of the choicest and cleverest of them should be specially prepared for the king's service.

8. Why did Daniel object to eat the king's food?—It shall be a perpetual statute for your generations throughout all your dwellings that ye eat neither fat nor blood. Lev. 3. 17.

9. What was the result of the experiment that Daniel requested might be tried on them?—They looked better than those who ate the king's food. Dan. 1. 15.

10. How does this prove the truth of 1 Sam. 2. 28–30?—It shows that God "will honor" those who obey and "honor" him.

11. What astonishing proof did Daniel give Nebuchadnezzar in Dan. 2 that God had endowed him with divine knowledge?—By telling him the dream that he had forgotten.

12. What was the dream?—That he had seen a great image, with a golden head, struck and destroyed by a stone, which became a great mountain. Dan. 2. 31.

13. Did Daniel take the honor to himself, or give it to God?—He gave it to God. Dan. 2. 19–23, 28.

14. How did Daniel interpret this dream? Who did he say was the "head of gold"?—Nebuchadnezzar himself. Dan. 2. 38.

15. In what position did Nebuchadnezzar stand to the other kingdoms of the earth at this time?—He was a king of kings in glory and power. Dan. 2. 37.

16. What kingdom was represented by the "breast and arms of silver"?—The kingdom of the Medes and Persians.

17. In what respect were the two arms of the image a graphic representation of *this* kingdom?—They showed their united power.

18. What kingdom did the "belly and thighs" (or "sides," see margin) "of brass" represent?—The Macedonian or Grecian kingdom.

19. In what respect was "brass" an appropriate symbol for this power?—It was gained and held by force of arms, and was less splendid than the other kingdoms before it in outward show.

20. How did the fourth kingdom differ from the former ones?—In strength.

21. When might this kingdom be said to be an "iron" power?—When it conquered the kingdom of Greece and other lands.

22. When was it in an enfeebled state?—When it joined the conquered nations to maintain its power.

23. What power was to be greater than all these kingdoms, and crumble them into atoms?—The kingdom of Christ.

24. What does it mean when it says it was "cut out without hands"?—Because it was formed by the power of God, without the help of man. Isa. 63. 1–6.

25. When was this kingdom to be set up?—In the days of one of these kingdoms or kings. Dan. 2. 44.

26. At what time, as represented in this image, was Jesus born?—Under the iron or Roman kingdom.

27. What effect did the wonderful interpretation of this dream have on Nebuchadnezzar?—He worshipped Daniel as the messenger of God.

28. To what was Daniel promoted?—To be ruler over the whole province of Babylon.

29. About whom did he make request when himself in power?—About Shadrach, Meshach and Abed-nego, that they should have a share in the government of the province.

30. How was the faith of these three friends of Daniel tried? What did the king command them to do?—By Nebuchadnezzar's setting up a great image of gold, to be worshipped by all his people. Dan. 3. To fall down and worship with the rest.

31. Were they able to do this? Why not?—No. Because they could worship only the one true God.

32. What was the consequence?—They were cast into a burning fiery furnace.

33. Who walked with them in the furnace?—The Son of God.

34. What happened to the men that threw them in?—They were killed by the flames.

35. Were the three servants of God injured?—Not at all, nor even their clothes touched.

36. What effect did this wonderful deliverance have on Nebuchadnezzar?—He blessed and honored God, and promoted his three faithful servants.

37. What had been God's promise, by the mouth of his servant the prophet Jeremiah, to those who went down into Babylon?—Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace. Jer. 29. 7.

38. Was not this the fulfilment of it?—Doubtless it was.

39. And is not God as faithful to his word now as he was then?—He is, as every day's experience of his people proves.

40. Can God see into man's heart?—Yes; "the Lord looketh on the heart." 1 Sam. 16. 7.

41. Did the Lord see the heart of Nebuchadnezzar humbled by what he had beheld of the true God, or still proud?—He saw the pride within.

42. What dream did he give the king to warn him?—A vision of a lofty and flourishing tree hewn down, with its stump left for seven years among the grass and beasts of the field. Dan. 4.

43. Who interpreted this dream to Nebuchadnezzar?—Daniel.

44. Did the king take warning? How was his pride humbled?—No. Dan. 4. 30. By his being deprived of reason and made a companion of beasts. Dan. 4. 33.

45. What was the effect of this on the king?—At the end of seven years his reason returned, and he acknowledged and praised God.

46. Is there any account given in the book of Daniel of Evil-merodach, Nebuchadnezzar's son?—No.

47. Where must we turn to read about him?—It came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, that Evil-merodach king of Babylon in the first year of his reign lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison, and spake kindly unto him, and set his throne above the throne of the kings that were with him in Babylon. Jer. 52. 31, 32.

48. Who was this Jehoiachin? and when was he carried captive? Give his other names.—King of Judah. In the first year of his reign. Jeconiah and Coniah.

49. What wonderful vision does Dan. 7 record?—Of four great beasts that came up from the sea.

50. In which year of Belshazzar's reign did this happen?—The first.

51. Who was Belshazzar?—King of Babylon.

52. What kingdom was represented by the first of these four beasts?—The kingdom of Babylon.

53. Do we see anything similar to this on the Nineveh sculptures lately discovered?—Yes; many winged lions are there portrayed.

54. What was the second beast like?—A bear.

55. What kingdom did that symbolize?—The kingdom of the Medes and Persians.

56. What was the third beast like?—A leopard.

57. How did the "four wings" symbolize this power?—Because the Grecian conquests were rapid as a bird's flight.

58. Who were represented by these four wings?—The kings of the four parts into which the Grecian kingdom was divided.

59. What was the fourth beast like?—It was terrible and strong, and had iron teeth and ten horns.

60. In what respect was this kingdom "diverse" from the others?—In having horns.

61. Who is the representative of that fourth or final power *now?* What "wears out the saints of the Most High"?—The pope of Rome. The popish system, as far as it has any remaining power.

62. How long is it to continue?—Till about the time when our Lord returns.

63. Who is meant by "the Ancient of Days"?—The eternal God.

64. When will his throne of judgment be set?—When the millennium begins and God puts down his enemies' power.

65. What glorious Person, under the name "Son of man," is introduced in this chapter?—Jesus Christ.

66. What "kingdom" is spoken of that "the saints of God" are to take and possess "for ever and for ever?"—The kingdom of Christ to the end of time.

67. When the Lord Jesus came on the earth the first time, did he come as a conqueror?—No, as a servant.

68. When will he come to reign?—When the number of his people is complete, and the time has come "which the Father has put in his own power." Acts 1. 7.

69. What vision of Daniel's does Dan. 8 set forth?—Of the ram and he-goat.

70. In what year of Belshazzar's reign did this take place?—The third.

71. Do these two beasts represent any of the kingdoms of the former visions?—Yes—the ram the Median and Persian, and the goat the Grecian.

72. Whom do the two horns of the first of these two beasts symbolize?—The separate Median and Persian powers.

73. Do not the four horns of the second beast in this vision mean the same as the four wings of the fowl in the third beast of the former vision? In what respect are they similar?—Yes. They both correspond in numbers to the four kingdoms into which the Grecian was divided.

74. Is the "little horn" of this vision the same as "the little horn" of the former vision?—No.

75. What erroneous form of religion does "the little horn" of the *first* vision symbolize?—The popish one.

76. What other great error or false religion does "the little horn" of the second vision symbolize?—The Mohammedan one.

77. Is there any limit put to the rule of these false religions?—Yes; in periods obscurely expressed, but which seem likely to end together about the present time. Dan. 7. 25; 8. 14.

78. Has not God purposely hidden the time when they shall come to an end?—He has, in order that all may watch in every age.

> Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. Matt. 24. 35, 36.

79. What effect did these visions have on Daniel?—He fainted and was greatly distressed.

80. How soon after this were they fulfilled?—They began to be fulfilled by the overthrow of Babylon by the Medes and Persians in about sixteen years.

81. What impious act of profanity was king Belshazzar guilty of the very night in which his kingdom was taken?—Drinking out of the gold and silver vessels of the temple. Dan. 5.

82. How was it that he did not know that destruction was so near?—He was bent on sinful pleasure, and probably refused to know and understand.

83. Who took the city? and how?—Darius, the king of the Medes. By turning the river into another channel, and so entering the city by surprise through the open gates.

84. Which of the beasts of Daniel's visions, and what part of Nebuchadnezzar's image, were symbols of this conquering power?—The bear and ram and the silver breast and arms.

85. How did God reveal to Belshazzar his impending fate just before it fell on him?—By an awful handwriting on the wall.

86. Who came in and reminded the king of Daniel?—The queen.

87. What did the mystic handwriting on the wall predict? Mene? Tekel? Peres?—MENE: God hath numbered thy kingdom, and finished it. TEKEL: Thou art weighed in the balances, and art found wanting. PERES: Thy kingdom is divided, and given to the Medes and Persians. Dan. 5. 26–28.

88. And if "Tekel" were said to *us*, what would be our hope, our refuge?—Jesus Christ alone, in whom his people are complete.

89. Who has satisfied God's justice, and whose righteousness must avail for us?—Christ has fully paid our debt, and his righteousness is sufficient for us.

90. Of whom alone can it be said, "Thou art weighed in the balances and not found wanting"?—He "who did no sin" (1 Pet. 2. 22), but "is holy, harmless, undefiled." Heb. 7. 36.

91. How will his righteousness avail for us?—As perfect in itself, and performed and offered in our stead.

As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Rom. 5. 19.

The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. Rom. 6. 23.

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. Rom. 8. 1.

92. What empty honor did Belshazzar put upon Daniel when he had interpreted the handwriting?—A chain of gold and higher rank.

93. How soon after it was Belshazzar slain?—The same night.

94. Who was associated with Darius in taking Babylon?—Cyrus, his nephew and son-in-law.

95. How long before this had his name been mentioned by the prophet Isaiah?—About one hundred and seventy years.

That saith to the deep, Be dry, and I will dry up thy rivers. That saith of Cyrus, He is my shepherd, and shall perform all my pleasure.—Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut. Isa. 44. 27, 28; 45. 1.

96. How does this prophecy describe the manner of taking Babylon?—Compare No. 83 with Isa. 44. 27, 28: 45. 1.

97. Of what spiritual power is Babylon the type?—Of any apostate, false and persecuting Church. Rev. 17; 18.

98. By what majestic figure is the destruction of such a spiritual power represented?—A mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. Rev. 18. 21.

99. Did not the prophet Jeremiah use a similar symbol when he predicted the fall of the natural Babylon?—It shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates; and thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her. Jer. 51. 63, 64.

100. What is the present state of the natural Babylon?—A huge mass of brick and stone and earth, so mingled together that travelers have passed over the site without knowing it.

101. Are we not sure that God's word will be fulfilled on the spiritual Babylon as it has on the natural?—We are, for Christ says, Heaven and earth shall pass away, but my words shall not pass away. Matt. 24. 35.

102. What command, then, should those who are in error take heed to?—Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. Rev. 18. 4.

103. And how can we be preserved from error?—Thy word is a lamp unto my feet, and a light unto my path. Ps. 119. 105. From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 2 Tim. 3. 15.

Daniel under the Medo-Persian Dynasty. (Dan. 6; 9–12.)

1. What relationship was there between Darius and Cyrus?—Cyrus was nephew and son-in-law to Darius.

2. How are these two kings described in Daniel's vision, chap. 8?—As the ram with two horns. Dan. 8. 3, 20.

3. Which was the most powerful king?—Cyrus the Persian.

4. Which reigned over Babylon first?—Darius. Dan. 5. 31; 6. 28.

5. What feelings did Daniel's prosperity excite in the minds of the king's other princes?—Jealousy, envy and malice.

6. How did they try first to find an occasion against him?—Out of his manner of performing the duties of his office.

7. What unwilling testimony did they bear to his excellence of character and uprightness?—That they could find in him no error or fault.

8. What trap did they lay for him?—They obtained a royal decree that no one should offer a petition or prayer for thirty days to any one but the king.

9. Did he forsake the worship of his God when he knew the consequences?—No.

10. Why did Daniel pray so publicly, when Jesus said, "Enter thy closet and shut the door"?—He desired in this case to show that he was not ashamed of his duty to God.

If they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the house which I have built for thy name: then hear thou from the heavens, even from thy dwelling place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee. 2 Chron. 6. 38, 39.

11. Had Daniel heard these words of the Lord Jesus?—No; he lived many years before the Christian era.

12. Under what dispensation did Daniel live?—The old and strict one of the law.

13. What was his act, then? was it ostentation or devout prayer?—Devout prayer.

14. How did the king feel when he found what his edict had involved?—He was much displeased with himself.

15. Why would not the king alter the decree?—Because of a foolish law of the Medes that no decree of the king could be changed.

16. What became of Daniel in the den?—He was unhurt.

17. Was it because the lions were not hungry?—No.

18. How do you prove this?—By the fury with which they devoured those who immediately after were cast into the den.

19. How were Daniel's enemies punished by the king?—With the same dreadful punishment they had intended for him.

20. What effect had this wonderful deliverance on the king?—He ordered reverence to be paid to the God of Daniel throughout his kingdom.

21. Was not all this overruled of God for the benefit of the poor captive Jews in Babylon?—It was.

22. What was God's promise to those who went into captivity?—That he would "bring" them "again into the place whence" he had "caused" them "to be carried away captive." Jer. 29. 14, 28.

23. How long had the Lord declared the captivity in Babylon should last?—"Seventy years." Dan. 29. 10.

24. How did Daniel feel as he found the time drawing near for the return of the people to the land of their fathers?—Anxious, probably, to hasten it on. Dan. 9.

25. How did Daniel seek to obtain the Lord's mind?—By prayer and fasting and confession of sin. Dan. 9.

26. How soon was his prayer answered?—Before it was finished. Dan. 9. 20.

27. What remarkable contrast is there between the time of the answer to these petitions and the one recorded in Dan. 10?—The one in Dan. 10 was not answered until twenty-one days after, though God had heard and accepted it. Ver. 2, 12, 13.

28. In what gracious way does the Lord allude to Daniel's prayers in Ezekiel's prophecy?—Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it: though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God. Ezek. 14. 13, 14.

29. Which three principal prophets were contemporaries?—Jeremiah, Ezekiel and Daniel, for about ten years.

30. It was at "the time of the evening sacrifice" that God answered Daniel's prayer. What other signal answer to prayer did God give at the same hour in Ahab's reign? The fire to consume Elijah's sacrifice. 1 Kings 18. 29, 38.

31. What revelation of God's future will concerning Israel does chap. 9 give?—The end of the Jewish sacrifices and the destruction of their city and temple. Ver. 24-27.

32. Of what glorious Person does this chapter speak?—Of the Messiah.

33. Reckoning a day for a year, how soon might the Jews of that day anticipate his coming?—In rather less than four hundred and ninety years.

34. Did Jesus come exactly when he was by Daniel's prophecy expected?—Yes, when Simeon and others were looking for him.

35. What is the meaning of the name Messiah?—"Anointed."

36. How is the death of Christ set forth in this prophecy?—He was to be cut off, but not for himself. Dan. 9. 26.

37. If he was to be "cut off", but "not for himself", for whom did he die?—Instead of fallen men, that they might not die for ever.

38. Who was sent to Daniel to give him this revelation?—Gabriel. Dan. 9. 21.

39. In how many other places in Scripture is this angel spoken of?—In Dan. 8. 16, and in Luke 1. 19, 26 as appearing to Zacharias and Mary.

40. What is said of angels in Heb. 1. 13, 14 and in Ps. 103. 20?—To which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?—Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

41. How was Daniel employed when the next heavenly messenger was sent to him?—In fasting, humiliation and prayer. Dan. 10. 2, 3, 12.

42. Is the Lord always the hearer and answerer of prayer?—Always, but in his own good time and way.

43. How long was Daniel kept without an answer to this prayer?—Twenty-one days.

44. Was it because God had not heard him?—No, but because he had reason for delay. Dan. 10. 12.

45. Who is said to be "the prince of the power of the air"?—"The spirit that now worketh in the children of disobedience." Eph. 2. 2.

46. Whom are we to resist?—Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Eph. 6. 11, 12.

47. Does not this chapter (Dan. 10) reveal to us the conflict that goes on unseen by us?—Yes, in verse 13.

48. What do Job 2, 1 Kings 22 and Rev. 12. 7-9 also show?—They show, by expressions about Job and Ahab and their tempters, and about Michael and Satan, that there is a perpetual conflict between the powers of good and evil for dominion over the soul of man.

49. How do we also get a sight of angelic agency, good and bad, in Jude 9?—Michael the archangel, when contending with the devil, he disputed about the body of Moses.

50. Who may we suppose was the glorious Being who appeared to Daniel, and strengthened him to receive this final revelation?—The glorious Being who appeared to Daniel, according to chap. 10. 5, was doubtless the Son of God, and his hand, or that of an angel, afterward gave him strength. Dan. 10. 10.

51. To what extended period did it reach?—Until the second coming of Christ. Dan. 12.

52. What blessed promise is given in Dan. 12. 3?—They that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars for ever and ever.

53. Although much of this prophecy is to be understood by history, may we not join with the prophet, chap. 12. 8?—We may indeed exclaim or humbly inquire, "What shall be the end of these things?"

54. Where is Daniel supposed to have died?—At Susa, in Persia, after having been previously governor of Judæa. Compare Dan. 10. 1, 4 with Ezra 1.

55. What solemn announcement does Dan. 12. 2 give?—Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

56. Will it not in the present life be decided on which side we shall stand?—It will.

If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be. Eccles. 11. 3.

57. What, then, ought we to do?—We ought to come to Christ now, that we may be his in the hour of death and at the day of judgment.

Ezra, Haggai, Zechariah and Esther.

1. In whose reign did the Jews return from their seventy years' captivity?—In the reign of Cyrus, king of Persia.

2. By which prophet had this captivity been foretold?—By Jeremiah (chap. 25. 11): "These nations shall serve the king of Babylon seventy years."

3. Why had that exact time been fixed?—See 2 Chron. 36. 20, 21; Lev. 26. 33-35.

Them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: to fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

4. How often ought Israel, according to God's command, to have put aside a year for rest to the land?—Every seventh year.

In the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard. Lev. 25. 4.

5. Of how many sabbatical years, or years of rest, had Israel robbed the Lord?—About one hundred and twenty-three—from the entry into Canaan to the removal to Babylon.

6. Which attribute of God does this display?—His exact and unfailing justice.

7. Ought the unerring justice of God (Eccles. 12. 14) to make us afraid?—Yes; for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

8. What remedy is there for this fear?—Refuge in Christ.

As it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many. Heb. 9. 27, 28.

9. If Israel was judged by God's law, by what shall we be judged?—This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. John 3. 19.

He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. John 12. 48.

10. Ought we not, then, to study God's word, that we may know and do his will?—Yes; it is as needful for us as our food, and happily always within our reach.

For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. Deut. 30. 11-14.

11. How did David esteem God's word?—How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!—Thy word is a lamp unto my feet, and a light unto my path.—Therefore I love thy commandments above gold; yea, above fine gold.—Mine eyes prevent the night watches, that I might meditate in thy word. I rejoice at thy word, as one that findeth great spoil. Ps. 119. 103, 105, 127, 148, 162.

12. What proof was there in King Josiah's reign that the cause of Israel's apostasy was disregard of God's word?—Great is the wrath of the Lord that is poured out upon us because our fathers have not kept the word of the Lord, to do after all that is written in this book. 2 Chron. 34. 21.

13. What "books" did Daniel study (Dan. 9) when he found out God's will concerning Israel?—Probably the books of Jeremiah, Chronicles, Deuteronomy, etc.

14. What proof is there in Ezra 1. 1 that God puts honor on his own word?—The proclamation by Cyrus is there said to be owing to God's word by Jeremiah.

15. Who was Cyrus?—King of the Persians.

16. Which prophet had prophesied of this king by name?—Isaiah.

Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him. Isa. 45. 1.

17. How long had that been uttered before the event?—About one hundred and seventy years before the taking of Babylon.

18. What edict concerning the captive Jews did Cyrus issue?—That they should return to Judæa and rebuild the temple.

19. Who was at this time prince of Judah?—Shezbazzar.

20. Who was the head of the tribe of Levi, and by birth high priest?—Jeshua, or Joshua. Ez. 2. 40; 3. 2.

21. How many returned to Judæa when this decree was published?—42,360, besides 7337 servants. Ez. 2. 1, 64, 65.

22. What did they bring with them?—The gold and silver vessels of the temple. Ez. 1. 9-11.

23. In which month of the year did they return?—The seventh. Ez. 3. 1.

24. What feast fell on the fifteenth day of that month?—The feast of tabernacles.

25. Did they keep it?—Yes. Ez. 3. 4.

26. What was there remarkable about this feast?—The living in booths.

Ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days. Lev. 23. 40.

27. How far did they get in building the temple before they were interrupted?—The foundation was laid. Ez. 3. 11; 4. 4.

28. Who were their enemies?—The Samaritans.

29. By what means did the Lord rouse them to their duty?—By Haggai and Zechariah, the prophets. Ez. 5.

30. Who was Haggai?—A prophet.

31. How does his first chapter show us that the Jews were more anxious to build their own houses than the temple of the Lord?—Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Hag. 1. 4.

32. Is not worldly ease *our* besetting sin also?—It is.

33. What effect ought the word of the Lord to have on us?—To make us diligent and obedient.

34. What effect had it on Zerubbabel the prince of Judah, and Joshua the high priest?—The Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and

the spirit of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God. Hag. 1. 14.

35. To whom did the prophet refer in Hag. 2. 6, 7?—To Christ, as "the desire of all nations."

36. When the foundation of this new temple was laid, the people who had seen the former temple wept, yet the Lord says (Hag. 2. 9) that the glory of the latter house shall exceed the former. How was this to be?—Because Christ would glorify it by his presence.

37. What promises did the Lord give to the Jews in connection with the building of his house?—That he would be with them, and give them glory and peace. Hag. 2. 4, 9.

38. And what blessing may *we* expect if we too work for him?—Grace, mercy and peace, and as many other blessings as he sees good.

39. To whom does the silver and the gold belong?—To God, to give and to take away.

40. What must we say if we offer of our substance to the Lord?—Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. 1 Chron. 29. 11–14.

41. By what other prophet were they stirred up?—By Zechariah.

42. In which king's reign did these prophets utter their message?—Darius's.

43. Was this the same Darius who put Daniel into the den of lions?—No.

44. Whom does chap. 3 of this book (Zechariah) reveal to us as the hidden adversary of Israel?—Satan.

45. What does the apostle Paul tell us of this wily foe in Eph. 6. 11–17?—That he is a wicked spirit, ruling "the darkness of this world," working by "wiles" and casting "fiery darts."

46. What is Satan called in Rev. 12. 9, 10?—The great dragon, that old serpent, called the devil, and Satan, which deceiveth the whole world: the accuser of our brethren, which accused them before our God day and night.

47. What glorious Person did the Lord speak of to comfort his people under the name of "the Branch"?—Jesus Christ. Zech. 3. 8; 6. 12.

48. Who was destined to crush the head of "the old serpent"?—The seed of Eve. Gen. 3. 15.

49. What special promises to Zerubbabel does Zech. 4 contain?—The grace and help of the Holy Spirit and the providential care of God.

50. What further prophecy of the Lord Jesus is there in Zech. 9. 9?—Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

51. When was this fulfilled?—When Jesus entered Jerusalem riding on an ass.

52. To what fountain does Zech. 13 refer?—To the blood of Jesus Christ, that cleanseth from all sin.

53. To what does the Lord Jesus compare himself in John 10. 11, etc.?—To a good shepherd.

54. Of whom does "the Lord of hosts" speak when he says (Zech. 13. 7), "Awake, O sword, against my shepherd, against the man that is my fellow"?—Of Jesus Christ.

55. How was "the man" Christ Jesus God's fellow or equal?—As himself also almighty and eternal God.

56. When was this prophecy of the smitten shepherd and the scattered sheep fulfilled?—When Jesus was crucified and his disciples fled.

57. What prophecy is there in Zech. 14. 4 of the second coming of the Lord Jesus?—"His feet shall stand in that day upon the Mount of Olives."

58. From what part of Judæa did the Lord Jesus ascend to heaven?—"From the mount called Olivet." Acts 1. 12.

59. What did the angels say to his disciples who had seen him go into heaven?—This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Acts 1. 11.

60. In verse 8 of this chapter (Zech. 14) living waters are spoken of; where else in Scripture are these described?—In Ezek. 47. 1–12, as issuing "out of the sanctuary"; in Joel 3. 18, as coming "forth of the house of the Lord"; in Rev. 22. 1, as "proceeding out of the throne of God and of the Lamb."

61. What glorious promises does this prophecy contain of future blessings in store for Israel?—That God would bring them again to their own land (Zech. 10. 6–12), and would dwell among them (Zech. 2. 10–12), and pour his Spirit upon them (Zech. 12. 6–14), and that they should be holiness unto the Lord (Zech. 14. 16–21), and be a blessing. Zech. 8. 3–23.

62. Must not these have been peculiarly comforting to the poor Jews in their impoverished state?—They must indeed.

63. What effect did it have on them?—They began to build the house of God, and prospered and finished it. Ez. 5. 2; 6. 14.

64. How did they withstand their adversaries?—Through "the eye of their God" upon them. Ez. 5. 5.

65. What new edict did they obtain from the king?—That the Persian governors should furnish them supplies for the building and the sacrifices. Zech. 6. 6–12.

66. How had this been brought about?—Through the discovery of the former decree of Cyrus. Ez. 5. 3; 6. 5.

67. When was the temple finished?—In the sixth year of king Darius, and about the year 515 B. C.

68. How was it dedicated?—With special sacrifices and the keeping of the Passover. Ez. 6. 16–22.

69. Who is the Artaxerxes mentioned in Ez. 6. 14, and again in Ez. 7. 1?—Artaxerxes Longimanus, son of Xerxes.

70. By what other name is he called in the book of Esther?—Xerxes, or Artaxerxes; a previous one, of Ez. 4. 7, is in Esther called Ahasuerus.

71. How came a Jewish damsel to be his wife?—Ahasuerus's former wife had been divorced, and Esther had been chosen in her place from many who had been taken to the king by his command. Esth. 1. 9; 2. 1–17.

72. What was the name of Esther's uncle?—Mordecai.

73. What kind of relationship had he sustained toward her?—That of father since her parents' death.

74. Where was the Persian court held at this time?—At Shushan (or Susa) in Persia.

75. Who was the Jews' great enemy at this time?—Haman.

76. From whom had he descended?—From Agag, king of Amalek.

77. Would not this account for his great antipathy to the Jews?—Yes; as his ancestors had been almost destroyed by them. 1 Sam. 15.

78. What had the Lord decreed concerning Amalek?—The Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it Jehovah-nissi: for he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation. Ex. 17. 14–16.

79. Would this not account for Mordecai refusing to bow down to him?—It would, as he was thus numbered among the enemies of God.

80. How did Haman attempt to wreak his vengeance on the Jews?—By destroying all of them throughout the kingdom.

81. How did the Lord prevent this?—By means of Esther, the Jewish queen. Esth. 4.

82. What did the king command to be read before him to amuse his waking hours?—The history of his reign. Esth. 6. 1.

83. Must not Haman have been woefully disappointed when the honor he intended for himself was placed on Mordecai?—Yes; such is often the mortification of malice and pride.

84. How did Esther obtain the deliverance of her kindred?—By petitioning the king.

85. Was it not likely that she was raised to the throne of Persia with this intent?—Yes; extremely likely. Esth. 4. 14.

86. Is the Lord ever at a loss for means to accomplish his purposes?—Never.

87. What feast was ever after celebrated among the Jews to commemorate this deliverance?—The feast of Purim. Esth. 9. 26.

88. Why was it so called?—Because their enemies had cast *Pur*, or the lot, as to the time of destroying them. Esth. 9. 24; 3. 6, 7.

89. To what dignity was Mordecai raised in the Persian court?—The highest dignity under the king. Esth. 10. 3.

90. Will not this account for the great favor shown to the Jews at Jerusalem by the Persian king?—It will.

91. Who was Ezra?—A priestly descendant of Aaron and a writer of the law. Ez. 7. 1–5, 11.

92. Is it supposed that he went up to Jerusalem in the reign of Cyrus, or not till that of Artaxerxes (Longimanus)?—In that of Artaxerxes Longimanus.

93. What was his object in going to Jerusalem?—To carry back the treasures of the temple (Ez. 7. 19) and royal gifts for the temple service.

94. What kind letter and munificent gift was he the bearer of from the Persian king?—A letter empowering the Jews to return to Jerusalem, and exempting many of them from tribute and custom; and a gift of silver and gold and other needful things. Ez. 7. 11–26; 8. 26, 27.

95. Whose unseen hand is beheld here, and whom did Ezra acknowledge in the last verses of this chapter (Ez. 7.)?—The hand of God, God having put it into the king's heart.

96. How does Ezra describe his journey from Babylon to Judæa?—That they set out with fasting and prayer, and arrived in safety. Ez. 8. 21–23, 31, 32.

97. What proof have we in Ez. 8. 23 of the truth of 1 Kings 8. 46–49; 9. 3?—The prayer of the penitent captives was heard.

98. What did Ezra and his company take up with them?—The royal gifts for the service of the temple.

99. What act of worship did they perform when they arrived in Judæa?—They offered a burnt offering. Ez. 8. 35.

100. What sinful act was Ezra made acquainted with by the princes of Judah?—Of the Jews intermarrying with the people of the land. Ez. 9.

101. How did Ezra receive this mournful information?—He was greatly distressed.

102. Did he justify these acts before the Lord, or confess the sin to him?—He confessed it with the deepest humiliation.

103. What effect did his faithfulness have on the people?—They were truly penitent and distressed, and put away their wives. Ez. 10. 1, 19.

104. How did they bring about the desired reformation?—They made a covenant with God and with each other, and a public proclamation.

105. Were there many in this trespass?—Many. Ez. 10. 13.

106. Were the priests included in the number?—Yes. Ez. 10. 18.

107. What had been the Lord's special command on this point?—(See Ex. 34. 12–16.)

> Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: but ye shall destroy their altars, break their images, and cut down their groves: for thou shalt worship no other God: for the Lord, whose name is Jealous, is a jealous God: lest thou make a covenant with the inhabitants of the land, and they go awhoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice; and thou take of their daughters unto thy sons, and their daughters go awhoring after their gods, and make thy sons go awhoring after their gods.

Nehemiah and Malachi.

1. Was Ezra left alone to reform the people, or did he soon obtain a companion in the good work?—God sent him a fellow-worker. Neh. 8. 9.

2. Who was this?—Nehemiah. Neh. 1.

3. What office had he held in the Persian court?—That of king's cupbearer. Neh. 1. 11.

4. Why did he wish to give up so high an appointment?—That he might return to Judæa to assist in the rebuilding of the temple

5. What means did he adopt to obtain his desire?—Prayer to God. Neh. 1. 11; 2. 4.

6. Can God, then, hear the desire of the heart, as well as the words of the mouth?—He can, for he is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. Heb. 4. 12, 13. When Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? Luke 5. 22; 6. 8; 9. 47; 11. 17.

7. Did the king grant his request?—He did. Neh. 2. 6.

8. Had Nehemiah gone unprepared into the king's presence, or had he sought the Lord by prayer?—He had offered humble and earnest prayer.

9. What promise had he pleaded in prayer? God's promise to his people by Moses, that if they returned in penitence and obedience to him, he would restore them to their land. Neh. 1. 8, 9.

10. May not we too depend on God, that what he has promised to us he will perform?—We always and confidently may, for "He is faithful that promised."

11. What does Nehemiah's example encourage us to do?—To be "instant in prayer."

12. What king was this before whom Nehemiah was so "sore afraid"?—Artaxerxes Longimanus.

13. What was the name of his queen?—Uncertain—not Vashti or Esther.

14. What was Nehemiah's particular request to the king?—That he would send him into Judæa to rebuild his city. Neh. 2. 5.

15. Whom had the king sent with Nehemiah?—Ezra. Ez. 7. 12, 13.

16. How did the Jews' enemies feel when they

understood Nehemiah's errand?—They were much displeased. Neh. 2. 10, 19; 4. 1, 7.

17. What was Nehemiah's first act after he got to Jerusalem?—He privately examined the ruins by night. Neh. 2. 12–15.

18. In what state did he find the wall?—Everywhere broken down.

19. Who assisted him in repairing it?—The high priest, the priests and many of the rulers, merchants and others. Neh. 3.

20. Were they all regular masons and builders?—No; some were goldsmiths (ver. 32) and apothecaries (ver. 8).

21. Who are spoken of in Neh. 3. 12?—The daughters of a ruler, as giving their help.

22. Should not this teach us that in the Lord's work all can assist?—Yes, and that all should feel glad and honored to do so.

23. What did Paul say in Acts 9. 6?—"Lord, what wilt thou have me to do?"

24. What honorable mention is made of a "ruler" and "his daughters" assisting in the good work, contrasted with what is said of "the nobles of Tekoah" in Neh. 3. 5?—The "nobles put not their necks to the work of their Lord." (See No. 21, ver. 12.)

25. Is it not so in the present day?—"Not many noble are called." 1 Cor. 1. 26.

26. When the enemies of the Jews saw the wall of Jerusalem progressing, what did they wish to do?—To stop the work. Neh. 4. 11.

27. What reproachful thing did they say of the work?—"If a fox go up, he shall even break down their stone wall." Neh. 4. 3.

28. Did they succeed in hindering the work?—No.

29. How did Nehemiah meet the danger?—By prayer and faith, and by being armed and watchful. Neh. 4. 9–23.

30. What great zeal and self-denial does Neh. 23 record?—Their not putting off their clothes at night.

31. What great abuse did Nehemiah set himself to rectify?—The requiring usury, or excessive interest, for the loan of money to the famished and distressed. Neh. 5.

32. Were the people willing to do as he said?—Yes, and did it at once. Neh. 5. 12, 13.

33. What example did Nehemiah himself set them?—He declined receiving his own allowance, to spare the poor.

34. How was it that he was so disinterested?—From "fear of God." Neh. 5. 15.

35. To whom did he look for recompense?—From God. Neh. 5. 19.

36. Was not the eye of Moses fixed on the same blessed object?—It was.

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. Heb. 11. 24–26.

37. What was the sustaining power that upheld the apostle Paul in his arduous course?—His expectation of "a crown of righteousness" to be given him "at that day." 2 Tim. 4. 6–8.

38. Does not the apostle Peter remind us that it is that same blessed period to which we must look?—When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. 1 Pet. 5. 4.

39. What does Matt. 25 tell us about that time? That those who serve God and his people upon earth shall, when Christ returns in his glory, enter into eternal life and the joy of their Lord. Vs. 19–23, 31–40, 46.

40. Ought we not, then, to examine ourselves, to see whether we are getting our reward here or waiting for it hereafter?—Yes; as it is of *hypocrites* that it is said (Matt. 6. 2, 5, 16), "They *have* their reward," and have no other and better to come.

41. What wicked device did Sanballat and his companions next try to put the good Nehemiah in fear of? They invited him to a meeting in order to get him into their hands, and they sent him a false prophet to induce him to leave his work. Neh. 6

42. Did they succeed?—No.

43. On whom did Nehemiah depend?—Upon God. Neh. 6. 9.

44. Was any one ever disappointed who put his trust in God?—Never.

45. How long was the wall building?—Fifty-two days. Neh. 6. 15.

46. What prophecy of Daniel was connected with the building of this wall?—Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. Dan. 9. 25.

47. Whom did Nehemiah appoint to the charge of Jerusalem, and why?—I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: for he was a faithful man, and feared God above many. Neh. 7. 2.

48. What did God put into the heart of Nehemiah to do after this?—To make a register of the families that returned from Babylon. Neh. 7. 5.

49. Why was the preservation of the genealogies of the children of Israel so important?—To show the fulfilment in Christ of the promise to Abraham, that in his seed should all the nations of the earth be blessed (Dan. 22. 18), and of the promise to David, that God would raise up a king to sit for ever on his throne. Acts 2. 29, 30; Luke 1. 30–33.

50. What further arrangement was completed by the seventh month?—The settling of the Israelites in their cities. Neh. 7. 73.

51. What special feast was to be kept in that month?—The feast of tabernacles. Neh. 8. 14–18.

52. Of what was it symbolical?—The booths were in remembrance of the tents in the wilderness. Luke 23. 43.

Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the Lord. On the first day shall be an holy convocation: ye shall do no servile work therein. Seven days ye shall offer an offering made by fire unto the Lord; on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the Lord: it is a solemn assembly; and ye shall do no servile work therein. Ye shall dwell in booths seven days. Lev. 23. 34–36, 42.

53. When will be its great antitype?—I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. Rev. 21. 1–3.

54. Who read the law to Israel at this solemn feast?—Ezra himself.

55. Does not Neh. 8. 8 show that their seventy years' residence in a foreign land had made them forget their mother-tongue, Hebrew?—

Yes; as distinct reading and explanation were required.

56. What effect did the reading of the law have on the people?—They wept, from mingled feelings of sorrow and of joy. Neh. 8. 9.

57. How did Ezra encourage the people?—He said the joy of the Lord was their strength. Neh. 8. 10.

58. What does Neh. 9 record?—A solemn fast, with reading of the law and confession of sin.

59. What further arrangements do Neh. 10 and 11 set forth?—The entering into a covenant with God for obedience to his law and as to the offerings for his service, and the selecting the inhabitants of the city and country.

60. How was the wall dedicated?—With music and thanksgiving and great joy. Neh. 12. 27–43.

61. How long did this reformation last?—During the days of Zerubbabel and Nehemiah. Neh. 12. 47.

62. When had Nehemiah returned to the king of Persia, his master? (Neh. 13.)—In the thirty-second year of Artaxerxes' reign. Neh. 5. 14.

63. When he returned to Jerusalem again, did he find the government going on prosperously?—No.

64. What evils did he discover?—Abuse and neglect of the house of God, Sabbath-breaking and heathen marriages.

65. How did he correct them?—He cleansed the temple and made new treasurers of its funds, and closed the city gates against Sabbath traffic, and put an end to marriage of heathen wives.

66. Had not the Sabbath-day been the great token of the covenant between the Lord and Israel?—It had. Isa. 58. 13, 14; Ezek. 20. 12–20.

> Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed. Ex. 31. 13, 17.

67. Will God suffer his laws to be trampled on without punishment?—No, as we see in the case of the Jews' neglect to keep their seventh years of rest.

> Them that had escaped from the sword carried he away to Babylon; to fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years. 2 Chron. 36. 20, 21.

68. What command did the Lord give about marrying heathen wives?—Thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them: neither shalt thou make marriages with them: thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods. Deut. 7. 2–4.

69. Did not Nehemiah vigorously root out this evil?—He did. Neh. 13. 25, 28, 30.

70. Where is Nehemiah supposed to have ended his days?—At Babylon, as cupbearer to the king. Neh. 1. 11; 13. 6.

71. After his death, what further evils does the prophecy of Malachi record?—Scanty and mean sacrifices and offerings to God. Mal. 1.

72. Does not 2. 1–11 of this prophecy show us that the sin which Nehemiah had with such zeal cleansed away a few years before, the priests had fallen into again?—Yes; they seemed to have married heathen wives. Mal. 1. 1–11.

73. Had they not made it an excuse for putting away their wives?—Yes. Mal. 2. 14–16.

74. Would God wink at this sin?—No, for he hateth putting away.

75. Of whom does Mal. 3. 1 speak?—Of John the Baptist.

76. How is he described?—As God's messenger, to prepare his way.

77. Does not this chapter reveal yet further Israel's sin at that time?—Yes; it speaks of their adultery, false swearing, oppression of the poor and robbery of God. Mal. 3. 5–9.

78. Were there *any* faithful ones left among this general corruption?—Yes; some that feared God, and met together to speak about him for their mutual comfort and help, and who were all written down in his book of remembrance. Mal. 3. 16, 17.

79. What awful day does the prophet speak of in Mal. 4. 1, 5?—The great and dreadful day of judgment.

80. Is this "day" mentioned in any other part of Scripture?—Yes; in Joel 2. 31 as "the great and terrible day of the Lord."

81. Who have need to fear the terror of "that day"?—"Scoffers" who walk "after their own lust." 2 Pet. 3. 3.

> And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath is come; and who shall be able to stand? Rev. 6. 15, 16, 17.

82. With what feelings may those who "fear the Lord" look forward to it?—With solemn awe, with humble hope, with calm peace and thankful joy.

83. Who is spoken of under the figure of the "Son of Righteousness"?—Our Lord Jesus Christ.

84. To whom does Deborah allude in her song in Judg. 5. 31?—To Jesus Christ, "the sun" going "forth in his might."

85. Did not David look forward to the same blessed Person in his "last words"?—Yes; as the light of the morning, when the sun riseth. 2 Sam. 23. 4.

86. Should we not ask ourselves, Are we ready for his appearing?—Yes; day by day, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Rom. 13. 11, 12.

87. How can we know that we are ready?—By knowing that we are in Christ by faith; for as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. Heb. 9. 27, 28.

88. What in Rev. 19. 8 is the bride's dress said to be in which she appears to meet the Lord?—To her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints (even the righteousness of Christ).

89. Whose righteousness must we be clothed in if we sit down at the marriage-supper of the Lamb?—"Not" our "own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. 3. 9.

90. How can we procure this?—"Through Jesus Christ our Saviour." Tit. 3. 5–7.

91. What right have we to obtain it?—A perfect right through Christ by faith. "And the Spirit and the bride say, Come. And whosoever will" may come. Rev. 22. 17.

THE NEW TESTAMENT.

LUKE 1.

1. Who was the evangelist Luke?—The writer of a Gospel and of the Acts of the Apostles, a physician, and said to have been born at Antioch in Syria.

2. Was he a personal disciple of our Lord?—This is not known.

3. Who was Theophilus?—A Gentile of rather high rank, and a Christian. Acts 1. 1.

4. How much of Palestine was under Herod's jurisdiction?—Judæa. Luke 1. 5.

5. What is meant by the courses of the priests?—They were "divided by lot" "in the service of the house of the Lord." 1 Chron. 24. 1–19.

6. Does not the word "temple" in verse 9 signify rather the holy place?—It does, for God says to Moses, "Thou shalt make an altar to burn incense upon," "and thou shalt put it" "before the mercy-seat." Ex. 30. 1, 6–8.

7. What was our Lord's testimony to John the Baptist at a later period?—That "he was a burning and a shining light." John 5. 35.

8. What prophecy agrees with verse 17?—Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. Mal. 4. 5, 6.

9. How much older was John the Baptist than our Lord?—About six months. V. 36.

10. Is there not a connection between verses 28 and 38?—The angel said to Mary, "The Lord is with thee," and Mary replied, "Behold the handmaid of the Lord."

11. Whom does Mary speak of as God my Saviour?—Of God the Father, who designed the salvation of man, and sent his Son to execute it.

12. What was the oath unto Abraham?—The angel of the Lord called unto Abraham out of heaven, and said, By myself, have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. Gen. 22. 15–18.

13. To what do we owe the remission of our sins?—To the righteousness and death of Christ, "through the tender mercy of our God." Vs. 77, 78.

14. How do we know that the way of life is light and peace?—By the word of God (v. 79), and by the experience of our own minds and hearts.

MATTHEW 1. 18–25.

15. How do we know it was the same angel as appeared to Mary?—Because he is spoken of in v. 20 as "*the* angel of the Lord."

16. What is the meaning of being saved from our sins?—Being saved from the power and guilt and punishment of them, and made "holy and unblamable and unreprovable in" God's "sight." Col. 1. 22.

LUKE 2.

17. Who was Cæsar Augustus?—The first emperor of Rome.

18. What does the term "all the world" include?—The Roman empire, which then included nearly all the known or civilized world.

19. How do the angels speak of Jesus to the shepherds?—As "a Saviour," "Christ the Lord." V. 11.

20. Is there not a sign of the poverty of Joseph and Mary in the offering they presented?—There is.

> When the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest: who shall offer it before the Lord, and make an atonement for her; and she shall be cleansed from the issue of her blood. This is the law for her that hath borne a male or a female. And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean. Lev. 12. 6–8.

21. Is Simeon of verse 25 the same person as in Acts 15. 14?—No; the Simeon of the Acts was Simon Peter.

22. Who are the Gentiles?—All nations but the Jews.

23. How does the compulsory taxation of Luke 2. 1 agree with the boast of the Jews in John 8. 33?—It does not agree at all, but shows the falseness of their boast.

24. What was the feast of the Passover?—Observe the month of Abib, and keep the passover unto the Lord thy God: for in the month of Abib the Lord thy God brought thee forth out of Egypt by night. Thou shalt therefore sacrifice the passover unto the Lord thy God, of the flock and the herd, in the place which the Lord shall choose to place his name there. Thou shalt eat no leavened bread with it. Deut. 16. 1–3.

MATTHEW 2. 1–12.

25. Who were the wise men?—Some Magi from the East, who studied the stars and the supposed influence of the stars on human affairs.

26. Why was all Jerusalem troubled, instead of welcoming their promised King?—Many were afraid lest he should overthrow the reigning king.

> He came unto his own, and his own received him not. John 1. 11.

27. What proof of the overruling providence of God is there in verse 12?—The special warning by a dream.

28. Why was the term "Nazarene" a reproach?—Because of the contempt in which Nazareth was held by the educated Jews.

LUKE 3 (MATTHEW 3; MARK 1).

29. Who was Tiberius Cæsar?—The second emperor of Rome.

30. What was the Roman title of Pontius Pilate?—Governor. Luke 3. 1.

31. What was the special feature of John's preaching?—Repentance for remission or pardon of sin through the coming Messiah, and baptism as the outward sign and public profession.

32. What is repentance?—Not only sorrow for sin, but a total change of mind and heart.

33. Who is addressed in Mark 1. 2; Mal. 3. 1; Isa. 40. 3?—Jesus Christ is addressed in Mark 1. 2, and referred to in Mal. 3. 1: "Behold, I will send my messenger, and he shall prepare the way before me"; and in Isa. 40. 3: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord."

34. Was John's preaching successful?—Yes; people from all parts of Judæa confessed and were baptized. Matt. 3. 5; Mark 1. 5.

35. Whither should we flee from the wrath to come?—To Christ, our perfect and only Shield.

36. What is the fruit of true repentance?—Ceasing "to do evil", wilfully and habitually, any more. Isa. 1. 16.

37. What solemn warning is contained in Luke 3. 9?—Now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

38. How does John's reply in Luke 3. 11 illustrate the second great commandment?—By teaching kindness and self-denial for each other's good.

39. What were the publicans?—Jewish collectors of Roman taxes.

40. Why were they so odious to their countrymen?—Because they farmed the taxes and made as much out of them as possible for their own benefit.

41. What is the meaning of the word Christ?—"Anointed." Luke 4. 18.

42. What was the difference between John's baptism and the Lord's?—The baptism ordained by our Lord was "into the name of the Father, and of the Son, and of the Holy Ghost," and was accompanied by the grace of the Holy Spirit to those who believed. "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts 1. 5. As took place at Pentecost and in the house of Cornelius. Acts 2. 2-4; 11. 15.

43. What is the meaning of baptism with fire?—The purifying fire of the Holy Spirit, or some searching and exposing power.

> Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 1 Cor. 3. 13.

44. What is the allusion to the use of the fan?—The final separation by Christ of the righteous and the wicked, as the winnowing-fan divides the chaff from the wheat.

45. What proof of our Lord having no need of repentance is found in Luke 3. 22?—The approving voice of the holy and omniscient God.

Luke 4 (Matthew 4; Mark 1).

46. How did the Lord Jesus ascertain the will of God concerning himself from day to day?—By constant filial communion with the Father.

47. What is the devil called in Mark 1. 13?—Satan.

48. What is the meaning of the two terms?—Satan means "adversary" or "enemy," and devil, "accuser."

49. What proof of the divine authority of the Pentateuch is in Luke 4. 4?—Its being quoted by Christ.

50. What does "living by every word of God" signify?—Trusting his promises and keeping his commands.

51. What is the meaning of the word "tempt" in Luke 4. 12?—Presumptuously try or provoke.

52. Was it an empty boast of the devil in Luke 4. 6?—Not altogether, as he is called "the god of this world" (Eph. 2. 2) and "the prince of the power of the air." 2 Cor. 4. 4.

53. What relation is there between our Lord's temptation and John 2. 16?—They both show that there can be no fellowship between Christ and Satan, and between God's service and the world's.

John 1.

54. Why is our Lord called the Word?—Because he is the revelation of God. V. 18.

55. What proof of his divinity is there in verse 1, and again in verse 2, and again in verse 3?—He is stated to be "God", and to have been "in the beginning", and to have "made" "all things."

56. What is the glad hope of eternal life called in verse 4?—"The light of men" in Christ.

57. How do we know the gospel is free to all?—Because Christ, like the light, reaches all, "that all through him might believe." Vs. 7, 9.

58. Who are meant by "his own"?—The Jews. V. 11.

59. What great change takes place in us when we truly believe?—We become new creatures in Christ, even "sons of God."

60. Who effects this change?—"God" himself through Christ, by the Holy Spirit. V. 13.

61. Out of whose fullness do we receive every grace?—Out of the fullness of Christ.

62. Trace the connection between verses 18 and 1.—Christ, as the word of God, declares him or makes him known.

63. What was the difference between priests and Levites?—The priests were descendants of Aaron, and the chief officers of the temple; the Levites of *other* families of the tribe, and the assistants of the priests.

64. Who was Elias?—"Elijah the propnet."

65. Why was he expected to reappear?—Because Malachi prophesied that he should come. Mal. 4. 5.

66. Who was meant by "that prophet"?—Christ, who, like Moses, was a mediator and teacher.

> The Lord thy God will raise up unto thee a prophet from the midst of thee of thy brethren; like unto me. Deut. 18. 15.

67. Why did John call Jesus the "Lamb of God"?—Because he was the spotless sacrifice and gift of God.

68. What further proof of the freeness of the gospel is there in verse 29?—He "taketh away the sin of the *world*."

69. What language is the word "rabbi"?—Hebrew.

70. In what estimation was Nazareth commonly held?—It was much despised—more even than Galilee in general, whose inhabitants were looked down upon by the more civilized Jews.

71. Can we too often use Philip's invitation?—No. Having seen and known Jesus ourselves, we should say unto all who inquire, and all who doubt, and all who pass by, "Come and see."

72. What is an "Israelite indeed"?—One who sincerely inquires or believes.

> Truly God is good to Israel, even to such as are of a clean heart. Ps. 73. 1.
>
> For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. Rom. 2. 28, 29.

73. What proof of our Lord's divinity does verse 48 contain?—He saw Nathanael, by his all-seeing power, when he thought he was alone in prayer.

74. What is the meaning of the word "Israel"?—"A prince of God." Gen. 32. 28, margin.

> Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

75. Compare verse 51 with Gen. 28. 12 and Heb.

1. 14.—Christ is the ladder of communication between heaven and earth, between earth and heaven; and angels were messengers and servants to Jacob of old and to Christ upon earth, and are "ministering spirits" "to the heirs of salvation" now.

JOHN 2.

76. Is not the Passover generally called the Lord's Passover?—It is, in many parts of the Old Testament.

77. For what purpose were the animals brought to the temple?—To be sold as offerings and sacrifices to God, and for the food of the priests and people.

78. What temple did our Lord refer to in verse 19?—The temple of his own body.

79. How does this verse illustrate John 10. 18?—Each verse shows his "power to take again" the body or life he had laid down.

80. Who built the temple that was then standing?—Ezra and Nehemiah.

81. What proof of the omniscience of Jesus is in verse 25?—"He knew what was in man."

JOHN 3.

82. Who were the Pharisees?—A sect of the Jews who "trusted in themselves that they were righteous, and despised others." Luke 18. 9, 10.

83. What recent miracles does Nicodemus refer to?—Those related or referred to in John 2. 2, 7–11, 23.

84. Is there any exception to the necessity for the new birth?—None.

85. By whom are we born again?—By the Holy Spirit.

86. Who are the "we" of verse 11?—Jesus and the Father.

87. What fresh proof of the freeness of the gospel is there in verses 15 and 16?—Jesus saying, that "*whosoever* believeth in him" shall "have everlasting life."

88. What proof of salvation being a present blessing is there in verse 18?—The saying of Jesus, that "He that believeth on him is not condemned," but (v. 30) "*hath* everlasting life."

89. Why do we reject the Light of life?—Because we love sin, or darkness, better.

90. Who is the great Example of verse 21?—Jesus himself.

91. Who is the "bride" of verse 29?—The Church, or people of Christ.

92. What is the meaning of the expression "set to his seal"?—Shown his belief.

93. What are the terrible consequences of unbelief?—Being "condemned already" and under the abiding "wrath of God." Vs. 18, 36.

MARK 6 (MATTHEW 14; LUKE 3).

94. Why was John imprisoned?—Because of his faithful boldness in respect to Herod's unlawful marriage with his brother's wife. Mark 6. 17, 18.

95. Did not Herod's respect for John greatly add to his criminality?—It did, as it showed that his conscience told him John was right.

JOHN 4.

96. Why must Jesus "needs go through Samaria"?—Because it lay between. Vs. 3, 4.

97. When was the parcel of ground sold to Jacob?—Jacob bought it on his return from Laban, and probably gave it to Joseph as part of his dying blessing. Josh. 24. 32.

98. Why had the Jews no dealings with the Samaritans?—Because they did not come to *Jerusalem* to worship. V. 20.

99. Who were the Samaritans?—Colonists from Assyria who worshipped God, but not like the Jews.

100. Is not the freeness of the gospel again brought out in verse 10?—Yes; the Samaritan woman, living in open sin, was welcome to the living water of the Spirit if she asked.

101. What are the soul-satisfying effects of faith?—The grace and comfort of the Holy Spirit. Vs. 13, 14.

102. What proof of omniscience is there in this narrative?—Jesus knowing the history of the woman's life. V. 18.

103. What is the true worship which alone is acceptable to God?—The worship of the heart. Vs. 23, 24.

104. Compare verses 31–34 with Matt. 4. 4.—God's word is the food of the soul.

105. What simple act of faith is recorded in verse 50?—The nobleman's instant belief that Jesus had cured his child.

LUKE 4 (MATTHEW 4; MARK 1).

106. Who are the "broken-hearted," verse 18?—Those whose hearts are broken or crushed under godly sorrow for sin.

107. What is the captivity referred to?—To Satan, who leads his victims captive at his will.

108. What is it to be blind to the truth?—To be unwilling, and so unable, to see and receive it.

109. Why is it called "the acceptable year of the Lord"?—The time of grace (compared to the jubilee year), when God is ready to hear and forgive. Isa. 1. 18, etc.

110. Why did our Lord not read the remainder of the verse?—Because "the day of vengeance" was not yet come.

111. Will not the time come when the rest of the sentence will be fulfilled?—The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God? 2 Pet. 3. 10–12.

112. Why did they wonder in verse 22?—Because they knew him only as a Nazarene carpenter's son.

113. Why did our Lord's declaration in verses 24–27 so excite their wrath?—Because of their Jewish pride and contempt for all other people.

114. Was Sarepta a Jewish town?—No, a city of Sidon, in Phœnicia.

115. Was Naaman a Jew?—No, a Syrian.

LUKE 5 (MATTHEW 4; MARK 1).

116. What proof of the power of Jesus does the draught of fishes show?—By bringing the fish in great numbers where there were none the night before.

117. Did not Peter's exclamation show how much he realized the divinity of our Lord?—Yes; it made him deeply feel his own sinfulness in the presence of Christ's holiness and power.

118. In what sense was Peter henceforth to catch men?—By drawing them out of the world to Christ in the gospel net.

119. What act of faith is recorded of the disciples?—Their letting down their net, after a night of fruitless toil, at Jesus' word.

MARK 1. 29 (MATTHEW 8; LUKE 4).

120. How do we see the completeness of the cure of Peter's wife's mother?—She was able to wait upon them immediately.

121. Why did they wait for sunset?—Because it was the Sabbath-day. Mark 1. 32.

122. Why did not Jesus allow the devils to speak?—Perhaps because (as in the case of Paul and the female soothsayer) they might make it

appear he was in league with them. Acts 16. 16–18.

123. Who is the great Example of fervent prayer?—Jesus, whose long and earnest prayers by day or night, and especially before great duties and events, are often named.

124. What is meant by "all Syria" in Matt. 4. 24?—That part of it which adjoined the Holy Land.

125. Was there any need for the "if" in the leper's appeal, Mark 1. 40?—No; and Christ is as willing now, as he is able now, to cleanse us from all sin.

126. How could Jesus touch the leper without being himself rendered unclean?—By his divine purity.

> Command the children of Israel, that they put out of the camp every leper; that they defile not their camps, in the midst whereof I dwell. Num. 5. 2, 3.

127. Is it not a proof of the immaculate purity of our Lord?—Yes; we may conclude that, as he could not be defiled without, he must have been equally undefiled within.

128. What offering was required by the law?—Two lambs, doves or pigeons, with flour and oil. Lev. 14. 10, 21, 22.

Mark 2 (Luke 5; Matthew 9)

129. What proof of the connection between sin and suffering is there in Mark 2. 5?—Jesus saying to the sick of the palsy, "Thy *sins* be forgiven thee."

130. Why was not our Lord's forgiveness of sins blasphemy?—Because he was God himself. Isa. 43. 25.

131. What other proof of his Godhead does Mark 2. 8 contain?—His knowledge of the people's thoughts.

132. Why does Matthew, in chap. 9, verse 9, call himself by his common name, while in Mark and Luke he is called Levi?—He calls himself Matthew from humility: he is called by his new name of Levi from respect.

John 5.

133. What proof of the connection between sin and suffering is there in verse 14?—The warning of Jesus to the sick man to sin no more, lest a worse disease or thing should happen unto him.

134. Does not verse 17 show that God cannot rest until redemption is accomplished?—Yes; all his works, in providence and grace, show him to have that end in view.

135. Compare verse 18 with Phil. 2. 6.—Christ Jesus is there said to be "in the form of God" and "to be equal with God."

136. Who is to be the Judge of all? and why?—Christ is to be the Judge, that he may have equal honor with God. V. 23.

137. Why is the verb in the present tense before "everlasting life," and in the future tense before "condemnation"?—Because the everlasting life of believers is already begun, while condemnation is reserved for those who will not believe.

138. What is the terrible alternative of resurrection unto life?—Resurrection to damnation, to "shame and everlasting contempt." Dan. 12. 2.

139. What is a fatal stumbling-block to faith?—The preference of honor from men to honor from God.

140. What confirmation of the inspiration of the Pentateuch is there in verse 46?—Jesus quoting it as written of himself.

141. What is the abiding testimony against the Jews' unbelief?—The writings of Moses and the prophets, which testify of Christ.

Matthew 12 (Mark 2; Luke 6).

142. Were the disciples justified in taking the growing corn?—They were.

> When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn. Deut. 23. 25.

143. How did the priests profane the Sabbath and remain blameless?—They *appeared* to do so by killing the sacrifices on that day as on other days.

> In the first day shall be an holy convocation; ye shall do no manner of servile work therein: but ye shall offer a sacrifice made by fire for a burnt offering unto the Lord; two young bullocks, and one ram, and seven lambs. Num. 28. 18, 19.

144. What is taught of the nature of the Sabbath in Mark 2. 27?—That "the sabbath was made for man, and not man for the sabbath;" the day being appointed, even in Paradise, as a day of rest; and being now a blessed season of rest of body and mind from earthly care and pleasure and toil—a time of special regard to the interests of our immortal souls, and of kind offices to the souls and bodies of our fellow-men.

145. What was the shew-bread?—An important offering.

> Thou shalt take fine flour, and bake twelve cakes thereof. And thou shalt set them in two rows, six on a row, upon the pure table before the Lord. And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the Lord. Every sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant. And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the Lord made by fire by a perpetual statute. Lev. 24. 5-9.

146. What is meant by a "bruised reed" and "smoking flax"?—The conscience-stricken and spiritually distressed and the weak in faith.

Matthew 5 (Luke 6).

147. To whom was the sermon on the mount addressed?—To the disciples of Jesus.

148. Who are the "poor in spirit"?—The humble-minded.

149. What is the "mourning" referred to?—Mourning for sin and for the low state of the Church. Isa. 61. 2, 3.

150. What is meekness?—Patience under provocation, after the example of Christ, "who, when he was reviled, reviled not again." 1 Pet. 2. 23.

151. What is it to hunger and thirst after anything?—To greatly long for it and to seek and strive to obtain it.

152. Who are the "merciful"?—Those who are kind to the poor, the "hungry" and the "afflicted." Isa. 58. 10, 11.

153. What is it to be "pure in heart"?—To have that "holiness without which no man shall see the Lord." Heb. 12. 14.

154. Why are the "peacemakers" so distinguished?—Because of the difficulty of making and keeping peace, and as Christ is the Prince of peace.

> If it be possible, as much as lieth in you, live peaceably with all men. Rom. 12. 18.

155. How does our Lord connect his disciples with himself in Matt. 5. 11?—By promising them a blessing upon all that they endured for his sake.

156. What great lesson of mutual forgiveness does Matt. 5. 23-26 contain?—That we should come to the worship and service of God in peace and reconciliation with our fellow-men.

157. What rule against trifling with evil is contained in Matt. 5. 29, 30?—That we should make any sacrifice to be free from sin.

158. What lesson against procrastination is there in Matt. 5. 25?—We may learn, if we are living in enmity toward God, our Judge, to be earnest in seeking reconciliation with him, through Christ, while we have time.

159. What lesson of the largeness of the love of God have we in Matt. 5. 45 and Luke 6. 35?—"He is kind" to "the unthankful" and "evil", and pours his daily blessings alike upon the wicked and the good.

160. Compare Matt. 5. 48 with Luke 6. 36.—We should strive to be like our heavenly Father in holiness and mercy.

MATTHEW 6.

161. Does not the first precept commend itself to our consciences?—It does, or should do. The eye and favor of *God* should be our chief thought and aim.

162. Compare the reward of verse 2 with that of verse 4.—The hypocrite's reward is the present and fleeting one of honor from men, while the true Christian's reward (besides peace and blessing upon earth) is the eternal one of glory in heaven.

163. What encouragement for our imperfect petitions is there in verse 8?—That our heavenly Father knows what we have need of before we ask.

164. How do the first words of the Lord's Prayer adapt it to the whole family of man?—They show that we have "all one Father."

165. What is it to "hallow" anything?—To treat it as holy.

166. How are we taught that we must render practical obedience to the will of God?—By the standard of the obedience of the angels in heaven. V. 10.

167. Does not verse 11 refer to the daily supply of manna?—It does, and teaches us not to be over-thoughtful about to-morrow's supply.

168. What striking condition is added to the petition for forgiveness of our trespasses?—That we should forgive those who have trespassed against us.

169. Give an example of the sort of temptation intended here.—The tempting or trying of the faith of Abraham by requiring Isaac's life. Gen. 22. 1.

170. How can we judge whether we love God?—By thinking where our chief treasure is, whether on earth or in heaven. V. 21.

171. Who takes care of our lives?—Our heavenly Father. Vs. 26, 30, 32, 33.

MATTHEW 7 (LUKE 6).

172. What lesson of self-examination do the first five verses convey?—Lest we should condemn our neighbor, while we are worse ourselves.

173. What is the meaning of the "strait gate"?—The narrow entrance into heaven, which, "though wide enough for any sinner, is too strait for any sin."

174. Is there any immediate sign of danger in the broad road?—No, not to the eye of the thoughtless, worldly man.

175. Should not our Lord's declaration in Matt. 7. 14 excite us to make diligent search?—Yes, that we are among the few in the narrow way.

176. What lesson do we learn about our conduct in Matt. 7. 16 and following verses?—That we shall be judged by our conduct, rather than our profession—by our fruits rather than our leaves.

LUKE 7 (MATTHEW 8).

177. What was the particular feature of the centurion's faith?—It was humble and strong, and was the faith of a Gentile, and not of a Jew.

178. What practical answer did Jesus give to John the Baptist's messengers?—That they were to conclude he was the Messiah from the miracles he did and the prophecies he fulfilled. Luke 7. 21.

179. How does our Lord sum up his reference to the greatness of John the Baptist?—By saying that the least of those in the kingdom of Christ were greater even than John.

180. What does Luke 7. 35 refer to?—To the wisdom of God, as shown in the conduct of Christ and of John, being seen and acknowledged by all God's people.

MATTHEW 11. 20.

181. May we not apply these woes to our own country and time?—Yes, with still greater truth.

182. What state of heart is specially inculcated in verses 25-30?—Humility, teachableness and meekness.

183. What blessing is vouchsafed to those who take Christ's yoke upon them?—The blessing of rest in Christ from self-righteous and worldly labors and cares.

LUKE 7. 36.

184. In what manner did they sit at table?—They reclined on sofas round it.

185. What was the reason for the omission of providing water for his feet?—Abraham offered water for his visitors' feet (Gen. 18. 4), but Simon had invited Jesus from curiosity alone, and did not care to show him respect.

LUKE 12. 14 (MATTHEW 12; MARK 3).

186. What was Beelzebub?—The fly-god of Ekron, in Philistia. 2 Kings 1. 2.

187. What proof of our Lord's omniscience is there in Luke 11. 17-20?—His knowing the people's thoughts.

MATTHEW 12. 31-37 (MARK 3).

188. Who will judge our words?—Christ, at the day of judgment, even every idle word.

189. How do we see that the closest family relationships are subordinate to discipleship?—By Christ's saying that those who did his Father's will were to him as brother and sister and mother. Matt. 12. 46-50.

LUKE 11. 37.

190. Who were the scribes and lawyers?—Persons who copied and explained the law.

LUKE 12. 1.

191. What is "the leaven" of the Pharisees?—Their bad principles and influence and hypocrisy. Matt. 16. 6.

192. Whom does Christ advise us to fear? and why?—God, who has power to cast into hell. Luke 12. 5.

193. What proof of God's overruling providence have we in verse 6?—Even sparrows not being forgotten by him.

194. What blessing is promised to the confession of Christ?—Those who are not afraid or ashamed to acknowledge Christ upon earth will be acknowledged by him before all the angels at the last day.

195. Against what are we warned in verses 17-20?—Against the love of the riches and pleasures of the world.

196. What does the soul's "being required" mean?—Being called away from earth to its great account.

197. What is it to be "rich toward God"?—To be full of love to him and of good works for his sake.

198. What is it to have a treasure in the heavens?—To have Christ there as our own Saviour, and all his riches as our own through him.

199. What great event is involved in the exhortation to "watch"?—The sudden coming of our Lord.

200. What responsibility is attached to knowing the Lord's will?—The doing it.

201. What is the meaning of verse 49?—It may refer to the "fire" of "the Holy Ghost," "the spirit of burning" (Isa. 4. 4), and to the gospel of peace being made an occasion of burning hatred among the families and nations of men. Matt. 3. 11.

Luke 13.

202. What is the call to repentance in verses 1-9?—The sudden death of others and the gracious sparing of our own lives are solemn calls upon us to repent, lest we likewise perish.

Matthew 13 (Mark 4; Luke 8).

203. Who are they that receive the gospel?—Those who truly receive it are those who receive it into their hearts, as seed into good ground, and show its effects in their lives. V. 8.

204. What is the fate of the tares?—To be burned.

205. What is meant by the harvest?—The judgment-day. V. 30.

206. What is meant by the barn?—The heavenly treasure-house and home.

207. Who are the reapers?—The angels.

208. How are the tares described?—As the children of the wicked one. V. 38.

Matthew 8 (Mark 4; Luke 8).

209. What proof have we in Matt. 8. 20 of the poverty of our Lord?—He had not where to lay his head.

210. What do we learn from our Lord's calling the conduct of the disciples before the stilling of the tempest an act of little faith?—That we ought to have strong faith at all times in his goodness and power.

Mark 5 (Matthew 8; Luke 8).

211. Was it lawful for the Jews to trade in swine?—It was not.

212. How does Mark 5. 17 illustrate John 3. 19?—It shows that they did not wish their evil deeds to be brought to light.

Luke 5. 29 (Matthew 9; Mark 2).

213. Compare Luke 5. 30 with 1 Tim. 1. 15.—Jesus ate and drank with "sinners," because he came into the world to "seek" and "save" them.

214. Of what material were the wine-bottles made?—Of skins or leather.

Mark 5. 22 (Matthew 9; Luke 8).

215. What was the reason of the poor woman's timid and almost stealthy manner of approaching Christ?—Because a person with her disease was ordered to be kept separate, and was considered unclean.

216. What was the difference between the touch of the thronging multitude and that of the woman?—Hers was the touch of faith.

217. Ought the death of the little girl to have made them give up hope after having applied to Jesus?—No, for Jesus was coming, and He who could cure could also restore to life.

218. What is death called in Mark 5. 39?—A "sleep," from which Jesus could "awake." John 11. 11.

219. Was the life thus miraculously restored independent of natural circumstances for its preservation?—No; Jesus ordered her something to eat.

Matthew 9. 27.

220. What was the proof of the faith of the blind men?—They acknowledged Jesus to be Christ, the Son of David; and they prayed and persevered.

221. May we not secure the same blessing if we use the same means?—We may.

Mark 6 (Matthew 13).

222. Why did Jesus refrain from doing his mighty works?—Because of their obstinate unbelief.

223. What ought to be the effect of our Lord's miracles on us?—To strengthen our faith. Mark 6. 6.

224. To what are sheep having no shepherd exposed?—To be "scattered" and destroyed: and we, who are by nature as "sheep going astray," should be deeply thankful to Him who came to seek and to save. Matt. 9. 36; Isa. 53. 6.

225. Is the harvest yet all gathered in?—No; the invitation of the gospel is still, "Whosoever will, let him take the water of life freely."

Matthew 10 (Mark 6; Luke 9).

226. Compare Matt. 10. 8 with Acts 20. 33-35.—The words "Freely ye have received, freely give," and "It is more blessed to give than to receive," convey the same truth.

227. Who would provide for the destitute disciples?—Christ undertook to provide for them.

228. Why are Sodom and Gomorrah used to point the terrors of the Lord's denunciation?—Because the privileges and opportunities of Sodom and Gomorrah were not so great as those of cities of our Lord's time and of our own.

229. What is the end spoken of in Matt. 10. 22?—The end of life.

230. Compare Matt. 10. 36 with Mic. 7. 6.—The words are almost exactly the same, showing the hostility to true religion in every age.

231. Is taking the cross only the endurance of petty vexations, or does it represent the preliminary of ignominy and death?—It includes every trial, small or great, that God appoints.

232. What is the meaning of finding life in Matt 10. 39?—Saving one's earthly life by giving up Christ.

233. What encouragement have we for active love to the Lord's people?—Christ's assurance that the giver of even a cup of cold water to one of his disciples shall not lose his reward.

Mark 6. 14 (Matthew 14; Luke 9).

234. What was the testimony of Herod's conscience when he heard of our Lord's miracles?—That they were done by John, whom he had beheaded, and who (he believed) had risen from the dead.

235. Who was Herodias?—His brother Philip's wife.

236. Why does Herodias say "by and by"?—Because she knew that John's prison was at some distance.

237. Was John imprisoned at the place where these festivities were held?—No—at Machærus, on the Dead Sea.

238. Ought the disciples to have been so sur-

prised at our Lord's walking on the water?—No; they ought to have remembered his former miracles. Mark 6. 52.

239. What was the power that enabled Peter to walk on the water?—The power of Christ, that gave him faith and help. Matt. 14. 28–31.

240. What was Peter's cause of failure?—His faith being weak and giving way. Matt. 14. 31.

241. Was Jesus ready to save?—Yes, immediately. Matt. 14. 31.

John 6. 22.

242. How did our Lord rebuke the insincerity of those who came seeking him?—By telling them that they came for the sake of the loaves he had fed them with.

243. What is the meaning of the "meat which perisheth"?—Worldly comforts and riches.

244. What is the meaning of the word "sealed" in verse 27?—Stamped or approved as his own by the miracles he wrought.

245. Does not verse 28 show how ready we are to bring our works before God?—In verse 28 they asked what they should do.

246. Does not verse 29 show the true simplicity of the way of life?—Yes; it is only to "repent and believe" (Mark 1. 15), when all good works will follow.

247. What was the nature of the Jews' demand in verse 30 after beholding his mighty miracles?—A dissatisfied and unbelieving one.

248. What bread were the Jews willing to accept?—Bread from heaven.

249. Is there not in Jesus that which will completely satisfy the soul?—Yes; he is the bread of life, that satisfies all hunger and thirst. V. 35.

250. What gracious assurance of acceptance have we in coming to Christ?—That he "will in no wise cast out." V. 37.

251. How many times does our Lord repeat the promise of the resurrection in this chapter?—Four times. Vs. 39, 40, 44, 54.

252. How do we know that everlasting life may be our present possession?—From Jesus saying that "he that believeth on" him "*hath* everlasting life." Vs. 47–51.

253. Do not many now suppose the Lord's literal body was intended?—Yes; papists and their imitators believe that the consecrated bread they eat is the body of Christ, who is in heaven. The true Protestant feeds daily and hourly upon Christ himself, but only by faith. V. 53.

254. What antidote have we to this error in verse 63?—The lesson that it is the Spirit only that gives life to what is written.

Mark 7 (Matthew 15).

255. Did the traditions of the elders always correspond with the law of God?—No; they made it of no effect. Mark 7. 7–13.

256. What lesson of the necessity of sincerity in dealing with God do verses 6 and 7 contain?—The warning that he knows the heart, and that all hypocritical worship is "vain."

257. What is the sentence passed upon false teachers in Matt. 15. 14?—That they and their followers would perish together.

258. Do we really believe that our hearts are the abodes of all these terrible evils?—If we did, we should keep our hearts with more diligence than we do. Mark 7. 21–23.

259. Were Tyre and Sidon Jewish cities?—No; they were on the sea-coast, to the north-west.

260. Who were meant by the "children" in Mark 7. 27?—The Jews. Matt. 15. 24, 26.

261. Is there any limit to the power of faith?—No; it takes hold of the power of God. Mark 7. 29.

262. Why did Jesus sigh?—He was oppressed with their unbelief. Mark 7. 34.

263. What does the word "Ephphatha" show us of the dialect in which our Lord usually conversed?—That it was Syriac he spoke. Mark 5. 41.

Mark 8 (Matthew 15 and 16).

264. Were not the doubts of the disciples wonderful after their experience of the previous miracles?—They were indeed, but we do just the same.

265. May we not learn a lesson from their unbelief?—Yes, to trust God, at all times, to give us whatever is good for us.

266. Compare Matt. 16. 18, 19; 1 Cor. 3. 11; Acts 4. 11, 12; and Eph. 2. 20.—The true Church is built, not on Peter himself, but on the truth contained in what he had said about Christ, even upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. For other foundation can no man lay than that which is laid, which is Jesus Christ.

267. What remarkable rebuke was addressed to Peter soon after his noble confession?—"Get thee behind me, Satan!"

268. What is the meaning of the word "savorest"?—Likest or mindest.

269. What explanation of Mark 8. 36 is found in Luke 9. 25?—What is a man advantaged if he gain the whole world, and lose himself, or be cast away?

Mark 9 (Matthew 17; Luke 9).

270. Is there any other testimony to Jesus as the "beloved Son," Mark 9. 7?—Yes, at his baptism. Matt. 3. 17.

271. What are we enjoined to do in Mark 9. 7?—To *hear* him.

272. Whom did our Lord mean when he said, "Elias is indeed come"?—John the Baptist.

273. Why were the people amazed?—Because of the remaining glory of his appearance. V. 15; compare v. 3.

274. Why could not the disciples cure the demoniac?—From want of faith and prayer. Mark 9. 18, 19, 23, 24, 29.

275. Compare Mark 9. 19 with Num. 14. 11, 27.—They contain the same complaint of unbelief, notwithstanding "all the signs which" God had "showed among them."

276. Did not the poor father's faith almost fail?—Yes; he doubted Jesus' power. Mark 9. 22.

277. How did Jesus strengthen it?—By telling him that "all things were possible to him that believeth."

278. Where does Jesus foretell his death and resurrection besides Mark 9. 31?—In John 2. 19, 21, when he spoke of raising up the temple of his body in three days.

Matthew 17. 24 (Mark 9).

279. What was this tribute-money?—"Half a shekel," or about thirty cents, "for the offering of the Lord" or the service of the temple. Ex. 30. 13; 2 Chron. 24. 9.

280. What is the meaning of "prevented"?—"Anticipated" what Peter was going to say.

281. What lesson of considerateness does the Lord of all teach us?—Not to give needless offence, especially in little matters.

282. What do we learn from the "piece of money" being the exact amount claimed for Peter and our Lord?—Perhaps that Jesus had miraculously brought the exact coin required into the fish's mouth.

Mark 9. 33 (Matthew 18; Luke 9).

283. What lesson did our Lord teach in Mark 9. 35–37?—Humility.

284. What great reward is promised to those who learn this lesson?—All the blessings that follow from receiving Christ and being his.

285. Is not all intolerance discouraged in Mark 9. 39?—Yes; when we feel assured of any one that he is a true servant of Christ, we should not disown him because he does not agree on all religious subjects with ourselves.

286. Are great deeds done for Christ the only ones accepted by him?—No; even the giving of a cup of water for Christ's sake shall have its reward.

287. What further lesson have we against all persecution?—That any one who wilfully injures a young, weak or lowly believer in Jesus is liable to a greater punishment than even loss of life. Mark 9. 42.

288. How are we to deal with our sins?—To give them up, and every help or temptation to them, at any cost.

289. Are any of them to be tenderly dealt with?—No; all of them firmly, promptly and decidedly.

Matthew 18. 10.

290. How do we see the care of our Lord over the least of his disciples?—By his appointing angels to watch over them.

291. Are there any exceptions to verse 11?—No; all are lost, and all may be saved.

292. What condition of the sheep led to the exercise of the Shepherd's love?—Their being gone astray.

293. How does our Lord inculcate the duty of mutual forbearance and forgiveness?—By calling upon the injured to strive to gain over the offender by a quiet appeal to him when alone.

294. To whom in another Gospel was the promise in verse 18 given?—To the disciples generally, and not to Peter only. John 20. 23; Matt. 16. 19.

295. Is there any limitation to the two blessed promises in verses 19, 20?—Only that what we ask of God must be "according to his will." 1 John 5. 14.

296. What was the utmost extent of forgiveness that seemed possible to Peter?—Forgiving seven times.

297. Did the estimate of Jesus agree with him?—No; he ordered us to forgive seventy times seven.

298. In the parable, verse 23, what was the amount of the debt, at £187 10*d* each talent?—Nearly ten million dollars.

299. Does not this show the incalculable claims that God has upon us for breaches of only the first commandment?—It may well do so.

300. Do we not also see the entire freeness of the divine forgiveness?—Yes, as compassion alone forgave the debt.

301. Are we not called upon to imitate the long-suffering of God?—We are indeed; and if we know ourselves forgiven by him, we shall certainly do so.

302. Where do we learn that the merciful God is also a God of judgment?—In the same parable, by his sentence on the ungrateful and unforgiving servant. V. 34.

John 7.

303. What was the "feast of tabernacles"?—In the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: and ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days. Lev. 23. 39, 40.

304. What hidden motives influenced the relatives of Jesus in their advice to our Lord?—To bring him into danger and expose him if he were a deceiver, and to cause him to proclaim himself as king for their worldly benefit if he were really the Messiah.

Luke 9. 51.

305. Why is the term "steadfastly" used?—Because Jesus knew all the sufferings that would come upon him.

306. What example of meekness did our Lord show?—By not punishing the Samaritans for their inhospitable conduct.

307. Who are the dead that are to bury their dead?—The dead in sin.

308. Why is it particularly hurtful to look back while ploughing?—Because you may lose the right course.

Luke 10.

309. Do not the directions to the seventy show the daily and hourly care of the Master?—Yes, for their bodily comfort as well as for their ministerial success.

310. How was Capernaum exalted to heaven?—As a prosperous city, that had enjoyed the privilege of Christ's preaching.

311. What proof have we in verse 16 of the union between Christ and his people?—His saying that the hearing or despising of his ministers was the hearing or despising of himself.

Luke 17. 11.

312. Why did the lepers stand "afar off"?—Because they were obliged by law to keep separate from others.

313. Why were they to show themselves to the priests?—First, to know if they were lepers; and afterward, to know if they were healed. Lev. 13. 2.

314. Was their cleansing previous to or after they had acted in faith?—After they had showed their faith by calling upon Jesus for mercy.

315. Did the ingratitude of the nine hinder their blessing?—It did not make Jesus recall their cure.

John 7. 11.

316. Why were the people afraid of the Jews?—"Lest they should be put out of the synagogue," or excommunicated, if they confessed themselves followers of Christ. Acts 5. 13.

317. What remarkable connection is there between obedience and the knowledge of right doctrine?—The man who really desires to do God's will shall understand the truth and meaning of his word. V. 17.

318. Whom did the people mean by the "very Christ"?—The true Messiah.

319. What was the hinderance of verse 34?—Insincerity and worldly motives.

320. Who are the "dispersed"?—The scattered Israelites. V. 35.

321. Could the Jews bear to think that the gospel was to be preached to the Gentiles?—No; they were too jealous, selfish and proud to think it.

322. What is it to come to Jesus and drink?—To receive him as our Saviour, and so to satisfy all the longings of the thirsty soul.

323. Who was referred to as "the prophet"?—The one that Moses said God would "raise up" like unto himself. Deut. 18. 15, 18.

324. What is meant by "the law" in verse 49?—The law of Moses and the writings of the prophets.

325. Had not the interview with Jesus strength-

ened the faith of Nicodemus?—Yes, for he took Jesus' part. Vs. 50, 51.

326. Was Galilee held in honor by the Jews?—No; it was despised.

327. Where was the search to be made?—In the Scriptures, which spoke (Isa. 9. 1, 2) of "Galilee" as a "land of darkness." V. 52.

John 8.

328. What striking instance of the power of conscience when under the eye of the Judge of all the earth is there in verse 9?—The sinful accusers of the adulterous woman going out of his presence, every one.

329. In what condition are they who walk without the Light of life?—In darkness now, and in the way to "blackness of darkness for ever."

330. What is it to "judge after the flesh"?—To judge by outward appearances and worldly notions.

331. How are we to know God the Father?—In and through Jesus Christ. V. 19.

332. What does our Lord mean by being "lifted up"?—Being raised on the cross.

333. How is verse 29 full of blessing?—It shows how completely our blessed Saviour is accepted by God, and what grace and help his people may have through him.

334. How did verse 33 agree with the payment to the Roman emperor?—Not at all, being an idle boast of the Jews.

335. What were the works of Abraham?—The "obedience of faith," which should have led the Jews to believe and obey Christ.

336. Who alone can say, "Who convinceth me of sin"?—Jesus only.

337. What example of grace is there in verse 49?—The gentleness of Jesus' reply to so shameful an accusation.

338. Is death of the body referred to in verse 51?—No—the death or ruin of the soul, "the second or everlasting death."

339. How did Abraham see the "day of Christ"?—By the far-seeing eye of faith, looking at the promises of God.

340. Why did the Jews say "fifty years old"?—Because "his visage was so marred" by privation and suffering that he looked older than he was. Isa. 52. 14.

341. What does our Lord mean by "I am"?—That he was *always* in being, from all eternity; as God called himself to Moses, "I AM." Ex. 3. 14.

342. Why did he not say "I was"?—Because "I am" is a stronger expression of eternal being, and also made him equal with God.

Luke 10. 20.

343. Is anything to be reserved in obeying the two great commandments?—No; they require the love of the whole heart.

344. What is the lesson taught by the parable?—How to reduce to practice God's commands, and how far we must always fall short of entire obedience to his will. We shall never *do* and live; we must *believe* and live.

345. What is the "one thing needful"?—To come to Christ for salvation of the soul. V. 42.

346. What is the true cause of rejoicing?—That we have found Christ, and have our names written in heaven. V. 20.

347. What was the cause of our Lord's joy?—The bringing of his humble disciples to the saving knowledge of the truth.

Luke 11.

348. Compare verses 2-4 with Matt. 6. 9-13.—We may use our Lord's Prayer, or pray in our own words after its manner, placing the concerns of God before our own.

349. How should we use importunity in prayer?—By feeling and speaking earnestly and perseveringly, as those who will not be denied whatever it may be God's will to grant.

John 9.

350. What did our Lord mean by verse 3?—That the blindness gave an opportunity of showing the power of God.

351. What does our Lord mean by day and night?—Life as the time of working for God, and death as the rest from our labor.

352. What is meant by expulsion from the synagogue?—Not allowing attendance at the chief place of religious meeting, and so bringing disgrace and distress, and some social privations besides.

353. What proof of our Lord's divine nature is there in verses 36-38?—His allowing himself to be worshipped as the Son of God.

John 10.

354. What sort of sheepfolds were in use in Palestine?—Uncovered enclosures in the pasture-grounds for the protection of the sheep at night.

355. What is promised to those who enter in by the door?—Those ministers and teachers who are called and qualified by the Holy Spirit may expect a blessing on their work.

356. What was our Lord's solemn object in coming into the world?—To lay down his life in order to give life. Vs. 15, 10.

357. How is the atonement taught in verses 11, 15-18?—By Jesus saying that he laid down his "life for the sheep," or in their stead, that they might live.

358. What was the feast of the dedication?—It was kept in memory of God's delivery of the temple from King Antiochus. 1 Mac. 4. 52-59; 2 Mac. 10. 5-8.

359. What is the security of the Lord's true people?—His own assurance that they shall never perish. Vs. 27, 28.

360. Why cannot the Scripture be broken?—Because it is the word of God.

361. What is the special use of miracles?—To prove a commission from God, and to give divine authority to what is spoken in his name. Vs. 22-42.

John 11.

362. What interesting fact about sickness do we learn in verse 4?—That the sickness of God's people is for his glory.

363. What is taught us about the right use of opportunity in verses 9, 10?—That time and opportunity will soon be at an end.

364. How is death spoken of?—As a sleep in the case of the people of God, as they will awake and arise to a new and spiritual life.

365. What does Thomas mean in verse 16?—That he expected Jesus would be killed by the Jews.

366. How was Jesus himself the resurrection and the life?—Because his people, by their union with him, have a glorious resurrection to eternal life.

367. Who are the dead spoken of in verse 25?—"The dead in Christ." 1 Thess. 4. 16.

368. Who are the living who shall never die?—Those who "are alive" at "the coming of the Lord." 1 Thess. 4. 17.

369. What proof of our Lord's true humanity is there in verse 35?—His weeping at the grave.

370. Are not Caiaphas and Balaam examples of unbelieving prophets?—Yes; God merely "put

a word in Balaam's mouth," for he "loved the wages of unrighteousness," and he afterward died in battle among the enemies of God. Num. 33. 5, 16; 2 Pet. 2. 15.

Luke 13. 10.

371. Does not the readiness of the poor woman to glorify God after being healed account for the omission of any mention of her previous faith?—No doubt it does.

372. Who is said to be the author of such affliction?—Satan. V. 16.

373. What constitutes the inability of verse 24?—No want of power or will on the part of God, but a want of will in man from long indulgence in sin—an inability from not casting off all sin or from coming too late.

374. Is there not a limit to the day of grace?—Yes; "*now* is the accepted time." Every day's continuance in an unconverted state, every day's indulgence in a sinful world, only makes the heart more hard.

375. Who are they that will be rejected?—Those who neglect or refuse to be received and saved.

376. What is the meaning of verse 30?—The Jews, who were the first to receive the light of the truth, give place to the Gentiles, who were the last.

377. What does our Lord mean in verse 33?—That he would be safe for the short time he remained in Galilee.

378. Compare verse 35 with Luke 19. 38.—The disciples used these words as Jesus afterward entered into Jerusalem. The whole verse (35) may also be a prophecy of the present unbelief and future conversion of the Jews.

Luke 14.

379. What might be lawfully done on the Sabbath-day?—Works of necessity and mercy.

380. How do we know that this lesson of humility may be applied to ourselves?—By our consciousness of the natural pride of our own hearts. V. 11.

381. Who are meant by the invited guests? and to whom was the offer of mercy conveyed on *their* rejection of it?—The Jews. The Gentiles. Vs. 16–24.

382. Were not the excuses made by the guests very hollow?—Yes; they showed their worldly minds.

383. What comforting assurance is there in verse 22?—There is always room at the gospel feast and in the heavenly mansions for all who will come.

384. Is it an easy thing to be a disciple of Jesus?—No; it requires a readiness to sacrifice not only our sins, but our affections and our lives, to the love of God and the salvation of our souls. Vs. 26, 27.

Luke 15.

385. What important truth does verse 2 contain?—That it is the blessed character of Christ that he receives sinners coming to him with the burden of their sins.

386. How do we learn our preciousness in the sight of God?—By the joy in heaven that a repenting sinner creates. Vs. 7, 10.

387. To what extremity was the prodigal son reduced in the service of sin and Satan?—He had spent all, and was perishing with hunger, and no man gave unto him.

388. Can we be said to be in our right mind when we are afar off from God?—No; our hearts and minds are wilfully blinded and deceived, and the grace of God alone can bring us to ourselves. V. 17.

389. What difference is there between what the prodigal intended to say and what he actually said?—He intended, in the deep penitence of his heart, to have asked to be one of his father's servants.

390. Did the father's love give him time to say the rest?—No; and *so* ready is our *heavenly* Father to welcome his repenting and returning sons.

391. How is the sinner returning to God described?—As dead and lost, and then alive and found. V. 32.

Luke 16.

392. What principle did the unjust steward act upon?—Upon the worldly and sinful one of making friends by any means, whether good or bad.

393. What is meant by serving mammon?—Seeking riches or the favor of the world.

394. Does God's judgment of human affairs correspond with our judgment of them?—No; for he judges by the heart. V. 15.

395. What is the lesson to be learned from the parable of the rich man and Lazarus?—To take care, if we are rich, to make a good use of our riches, and, whether rich or poor, to have a treasure in heaven.

396. What responsibility is connected with the possession of the Scriptures?—To "search" them, "receive" them and obey them, as "able to save" our "souls." V. 31.

Luke 17.

397. What measure of faith was required to do the mighty works mentioned in verse 6?—A very small measure, as it takes hold of the omnipotence of God.

398. Does obedience warrant self-exaltation?—No; at the best we can but do our duty, and can never repay God's mercy. Vs. 9, 10.

399. What is the meaning of the kingdom of God being "within" us?—It means God's rule in the hearts of his people, producing "righteousness and peace and joy in the Holy Ghost." Rom. 14. 17.

400. Will there be any remarkable difference in the state of society at the time of the coming judgment?—It will be still the same as in former judgments, though a larger proportion of persons (vs. 34–36) may now be in the number of the saved. Vs. 26, etc.

401. What is the lesson of Lot's wife?—To escape for our lives, and not to look back to the world.

Luke 18.

402. What does the parable of the importunate widow teach?—That we should continue to pray and never faint.

403. Notice the solemn observation at the end of verse 8.—There will be such "a falling away first" that faith in Christ as a Saviour, or the faith that looks for his coming, will scarcely be found.

404. What should we learn from the parable of the Pharisee and the publican?—To be penitently humble, instead of self-righteously proud.

405. What state of the heart is acceptable in God's sight?—The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise. Ps. 51. 17. For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. Isa. 57. 15. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Ps. 34. 18.

406. What is the teaching in verse 17?—To humbly accept God's way of salvation by faith, however lowering to human pride.

407. Was not our Lord's question in verse 19 put with the hope of eliciting a confession of his personal Godhead?—Yes, as the ruler does not seem to have looked upon Jesus as more than man.

408. Is the possession of wealth always a blessing?—No; it is always a temptation and snare, often our ruin, and very seldom a blessing. Vs. 22, 23.

409. How do we learn the deep-rooted nature of covetousness?—By our Lord's description of the extreme difficulty of a rich man's entering into the kingdom of God. Vs. 25, 26.

410. What is to be understood by the "world to come"?—The state or time after death. V. 30.

Matthew 20 (Mark 10; Luke 18).

411. What does the parable of the householder teach as to God's sovereignty?—"That God is debtor unto no man," and gives to all as he thinks fit.

412. What is true humility?—Being ready to be last of all and servant of all. Matt. 20. 26.

413. How did the blind men prove the sincerity of their faith?—By their persevering prayers to Jesus as the Christ, the son of David. Matt. 20. 31.

Luke 19.

414. How did our Lord respond to the faith of Zaccheus?—By noticing him and making himself a guest at his house. V. 5.

415. What do we learn of the practices of the tax-gatherers?—That they were in the habit of taking more than was due. V. 8.

416. For what did Jesus come into the world?—To seek and to save the lost. V. 10.

417. What is the object of the parable of the nobleman?—To impress upon us the duty of using our time and talents and opportunities to God's glory and in remembrance of our final account.

418. How did our Lord assert his divine authority?—By telling his disciples to say, concerning the colt, that the *Lord* had need of it. V. 31.

419. What special miracle was the occasion of the exultation of the people?—Vs. 37, 38. The people that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. For this cause the people also met him, for that they heard that he had done this miracle. John 12. 17, 18.

420. How may we learn the convincing nature of the miracles of our Lord?—By our Lord's assertion that if *men* did not acknowledge them, the very *stones* would cry out. V. 40.

421. How was our Lord's prophecy about Jerusalem fulfilled?—In its destruction by the Romans within forty years after.

422. What remarkable act of authority is recorded in verse 45 and in Mark 11. 15, 16?—Jesus sending the buyers and sellers and money-changers out of the temple.

Mark 11. 20 (Matthew 21).

423. What is declared to be the power of faith?—The obtaining whatever we desire that is according to God's will. Mark 11. 22–24.

424. Is a spirit of forgiveness important to our success in prayer?—It is indispensable. Mark 11. 25, 26.

Mark 12 (Matthew 21; Luke 20).

425. Who are the husbandmen, who are the servants, and who the son in this parable?—The Jews generally, and especially their rulers and teachers; the prophets; and Christ himself.

426. What was the snare laid for Jesus in Mark 12. 14, 15?—A question designed to bring an answer that would almost certainly offend against either the Jewish law or the Roman.

427. Upon what single word in Mark 12. 26 does the Lord's argument depend?—The word "am", which signified that though dead they were still existing as departed spirits when he spoke.

428. Who was the living example of the fulfilment of these two great commandments?—Jesus himself. Mark 12. 30, 31.

429. What testimony to the inspiration of the Scriptures is in Mark 12. 36?—It is said that David spoke "by the Holy Ghost." Ps. 110. 1.

Matthew 23 (Mark 12; Luke 20).

430. How does our Lord distinguish between profession and practice?—By saying of the scribes and Pharisees, "they say, and *do* not."

431. What are phylacteries?—Slips of parchment, with texts of Scripture upon them, which the Pharisees wore as charms, or "preservatives", as the word means; probably taking the idea from Ex. 13. 15, 16; Num. 15. 38, 39.

432. What is the difference between the long prayers of the Pharisees and the "pray without ceasing" of the apostle?—The long prayers of the Pharisees were made for a pretence, to obtain the character of being holy men, while the injunction of the apostle was to encourage and maintain a constant *spirit* of prayer.

433. What feature in the character of the scribes and Pharisees is most prominent in our Lord's denunciations?—Their woeful hypocrisy.

Mark 12. 41.

434. How is the truth that the Lord looks on the heart illustrated by the widow's mite?—Because he would not have commended the gift if he had not known the motive with which it was given.

John 12. 20.

435. Who were the "Greeks"?—Persons from Greece who had embraced the Jewish faith.

436. What connection is there between their wish to see Jesus and his declaration in verse 23?—Jesus meant that they must be prepared for his death and for any trials which that event might bring upon his followers.

437. Why must a grain of wheat die before it can be fruitful?—Because it contains the germ of life of the new plant, which it must yield up.

438. For what cause did our Lord come to the hour of his self-sacrifice?—Because he had willingly given himself up to die, for the salvation of men and his own final glory. Vs. 27, 28; compare verses 24, 32.

439. What is meant by "all men" in verse 32?—People of all kinds and of all nations.

> I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. Rev. 7. 9.

440. What is the great sin of the human race?—Not believing on Christ, and obstinately rejecting him. Vs. 37, etc.

Matthew 24 (Mark 13; Luke 21).

441. Who built the temple then standing?—The Jews, under Ezra and Nehemiah.

442. When was it destroyed?—About forty years after Christ's death.

443. By whom?—By the Romans, under Titus.

444. Is the universal success of the gospel promised in Matt. 24. 14?—No; only its universal *preaching* as a testimony of Christ, and this seems to be now nearly fulfilled.

445. What was the "abomination of desolation"?—The banners of the desolating and destroying Roman armies surrounding Jerusalem. Luke 21. 20.

446. Would not many who heard this prophecy be alive at its accomplishment thirty-seven years later?—They would. Matt. 24. 34.

447. What are we enjoined to do while prophecy is fulfilling?—To watch. Matt. 24. 42, etc.; Mark 13. 37.

Matthew 25.

448. Is there any special lesson to be learnt from verse 5?—That even the Lord's own people may slumber and sleep.

449. Also from the time at which the cry breaks forth, "Behold, the Bridegroom cometh!"?—That our Lord, instead of being faithfully and lovingly looked for, will be generally unexpected when he comes.

450. What is the lesson taught by the parable of the talents?—To impress upon us the duty of using our time and talents and opportunities to God's glory and in remembrance of our final account.

451. Will any people be exempted from the final judgment?—No; all nations will be assembled and judged. V. 32.

452. What oneness of Christ and his disciples is there in verses 35, 40?—His regarding what is done or undone to one of his least disciples as done or undone to himself.

453. How may we judge whether we are serving Christ?—By our feeling and conduct toward his humble disciples. V. 45.

Matthew 26 (Mark 14; Luke 22).

454. Where do we learn that the Jews at first proposed the private assassination of Jesus?—From Matt. 26. 4.

455. What remarkable act of living faith is recorded in Matt. 26. 7?—The woman's pouring a box of precious ointment upon Jesus' head in anticipation, by faith, of his burial.

456. Who was this woman?—Mary, the sister of Lazarus. John 12. 3.

457. What is to be understood by Mary's "doing this for the burial of Jesus"?—It was usual to anoint the dead, and Mary wished perhaps to do now what she might not be able to do after.

458. Did not Judas show his estimate of his Master by the price he demanded for his betrayal?—Yes; it was the compensation-money for a servant killed by an ox. Ex. 21. 32.

459. What had the disciples to prepare for the Passover?—The lamb, with unleavend bread, bitter herbs, wine, and a sauce made of dates, raisins, and other things, from which Judas received the sop.

460. What lesson of true humility do we learn from Luke 22. 26–28 and John 13. 1, etc.?—To be as willing to serve as to rule, and to be ready to render any offices of kindness to our brethren and sisters in Christ.

John 13 (Matthew 26; Mark 14; Luke 22).

461. What all-important declaration does Jesus make in John 13. 8?—He said to Peter, "If I wash thee not, thou hast no part with me."

462. From what must we be washed before we can have part with Jesus?—From all our sins in his own blood.

463. Is not the reality of our complete forgiveness shown in John 13. 10?—Yes; all past guilt is washed away by a look of living faith, and our robes are clean and white.

464. What is the meaning of leaning on Jesus' bosom?—Being the nearest to him in the order of reclining at the feast.

465. Did John ask Jesus so as to be heard by the rest, or in a whisper?—In a whisper.

466. Compare John 13, verses 34 and 35, with verse 1.—And learn to love as Christ did, and to love unto the end.

467. What is the true test of discipleship?—Love one to another. John 13. 35.

468. Was there not a wide difference between Peter's profession and his practice?—Yes, a sad difference when he denied him in his hour of utmost need; but he repented under his Lord's forgiving look, and long afterward he died a martyr for his sake. John 13. 38.

Luke 22. 19 (Matthew 26; Mark 14; 1 Corinthians 11).

469. What is the object of the Lord's Supper?—That we may remember our Lord's death till he come, and that our souls may be strengthened and refreshed as we feed together upon him in loving fellowship and faith.

John 14.

470. What is meant by the Father's house?—Our home in heaven.

471. How must we come to the Father?—By Christ, the only way.

472. How do we know that our Lord was a perfect manifestation of the Father?—By Christ's assertion to Philip that whoever had seen him had seen the Father. Vs. 7, etc.

473. Who will answer our petitions?—Our heavenly Father, if we ask in Jesus' name. V. 14.

474. Who was the promised Comforter?—The Holy Ghost. V. 26.

475. Was the Holy Ghost a temporary gift?—No; to abide with us for ever.

476. Why cannot the world receive him?—Because it knows him not, nor Christ, through whom he comes.

477. How can we judge whether we love Christ?—By our prevailing obedience to his commands, by the witness of the Spirit within us that we love Him who first loved us. Vs. 21, 23.

478. What enabled the evangelists to remember the sayings and doings of the Lord?—The teaching of the Holy Ghost. V. 26.

479. Did Christ mean that his disciples shall have peace on earth when he gave them his peace?—No; he told them they should have tribulation without, but peace within. John 16. 33.

480. Who only could say with truth that he had yielded no allegiance to the prince of this world?—Jesus Christ. V. 30.

481. Who is the prince of this world?—Satan, who rules over the evil spirits of the air and in the hearts of men.

John 15.

482. In what condition only can we bring forth fruit?—By being united to Christ and abiding in him by a living faith. V. 5.

483. What will be the consequence of our not bearing fruit?—Eternal misery in separation from God and Christ, as dead leaves are cast forth and burned. V. 6.

484. What is the token of being Christ's friends?—The doing whatsoever he commands. V. 14.

485. Are we to be surprised by the hatred of the world?—No, for it first hated our Lord, who was perfect goodness and perfect love.

486. Is love of the world compatible with love to our Lord?—No; there can be no true love for a holy Saviour and an unholy world. V. 19.

487. What sin is referred to in verses 22 and 24?—The sin of seeing Christ's miracles and hearing his words, and yet rejecting both God and him.

John 16.

488. Compare verse 2 with Acts 26. 9-11.—Saul thought when in his unconverted state that he ought to persecute the followers of Christ.

489. What was the "little while" in verse 16?—Jesus was separated a little while from his disciples by his death, and was with them again a little while after his resurrection.

490. What was the proof that satisfied the unbelieving disciples?—Jesus knowing their wish or thought, and telling them plainly that he was going back to his Father. Vs. 19, 30.

491. What is our consolation in trouble?—That Christ has overcome the world, and that in him we may have peace. V. 33.

John 17.

492. What "hour" did Jesus refer to in verse 11?—The time of his death upon the cross.

493. What is "life eternal"?—To truly know God as our reconciled Father in Jesus Christ. Union with Christ is life eternal already begun.

494. Can we at the end of our life use the words of our Lord in verse 4?—No; we all of us fall short of doing the work for God, and so of bringing him the glory that we might.

495. Must we not rather use the words of Isa. 53. 6?—Yes; we have indeed too much "turned every one to his own way."

496. Who was the son of perdition?—Judas, who was fast falling into ruin and perdition.

497. How do we know that believers of the present day were included in the Lord's petition?—Because they believe through the word of the apostles handed down in the New Testament, and through the preaching and teaching of a succession of Christ's people from that day to this. V. 20.

John 18. 19 (Matthew 26; Mark 14; Luke 22).

498. Why did the high priest question Jesus as to his disciples?—To know the number and rank of his followers.

499. Does not John 18. 28 contain an illustration of the parable of the mote and beam?—Yes; the people shrunk from entering a heathen court, as they thought it would defile them, and so unfit them to eat the Passover; and yet they did not shrink from the far greater guilt of causing Jesus' death. Matt. 7. 5.

500. Does John 18. 30 show the hollowness of the accusations of the Jews?—Yes, as they did not dare to bring any particular charge against him.

501. How did John 18, verses 31 and 32, show in what manner our Lord would be put to death?—The Jews put to death by stoning, but as they were now under Roman government, Jesus would suffer by the Roman form of crucifixion.

502. To whom did our Lord appear first after his resurrection?—To Mary Magdalene and Mary the mother of James. Matt. 28. 1. 5; 27. 56.

503. To whom was his second appearance?—To Mary Magdalene. John 20. 11-18.

504. To whom was his third appearance?—To Peter. 1 Cor. 15. 5.

505. To whom was Jesus' fourth appearance?—To two disciples on the way to Emmaus. Luke 14. 13.

506. To whom was the fifth appearance?—To an evening assembly of the apostles or disciples. John 20. 19; 1 Cor. 15. 5.

507. What were the circumstances of the sixth?—Jesus appeared again to the disciples, and made himself especially known to Thomas. John 20. 24.

508. To whom was the seventh manifestation?—To some of the disciples and to Nathanael at the Sea of Tiberias. John 21. 1.

509. How many saw the Lord upon his eighth appearance?—The apostles and about five hundred brethren at once.

510. Where?—On a mountain in Galilee.

511. To whom was our Lord's ninth appearance?—To James. 1 Cor. 15. 7.

512. Who witnessed the final appearance?—"All the apostles," by whom he had been "seen forty days." 1 Cor. 15. 7; Acts 1. 4.

513. What was our Lord's last act upon earth?—To give the disciples his blessing. Luke 24. 50, 51.

Acts 1.

514. Who wrote the Acts?—St. Luke.

515. What is the meaning of "passion"?—Suffering.

516. What were some of the infallible proofs?—The wounds in his hands and his side, which he allowed Thomas to feel. John 20. 26-28.

517. What were the "things pertaining to the kingdom of God"?—The prophecies concerning himself, and the preaching the Gospel "among all nations, beginning at Jerusalem." Luke 24. 45-49.

518. Find an example of baptism with the Holy Ghost.—His descent upon the assembly in the house of Cornelius. Acts 11. 15.

519. How did the disciples understand the kingdom of God?—The restoring the kingdom to Israel, with Christ as king. Vs. 3, 6.

520. What proof have we in verse 11 that Jesus is the "same yesterday, to-day and for ever"?—The testimony of the angels that he would come again "in like manner as" the disciples had seen him go.

521. How far was the Mount of Olives from Jerusalem?—About a mile.

522. What proof of the inspiration of the Psalms is there in verse 16?—The assertion of Peter that the *Holy Ghost* spake by David.

523. Compare verse 17 with Matt. 7. 22, 23.—"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? and then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

524. What was this "reward of iniquity"?—Thirty pieces of silver. Matt. 26. 15.

525. Who are "these men" of verse 21?—The seventy disciples. Luke 10. 1.

526. Compare verse 14 with the selection of David.—David was chosen by "the Lord," who "looketh on the heart."

527. What awful illustration of Ps. 17 is there in verse 15?—The doom of Judas.

The wicked shall be turned into hell, and all the nations that forget God. Ps. 9. 17.

Acts 2.

528. What was the day of Pentecost?—"Seven Sabbaths," or "fifty days," from the Passover. Luke 18. 15, 16.

529. How was it that there were Jews "out of every nation"?—Because they were scattered

"among all people," as God had said they should be, for their sins. Deut. 28. 64.

530. Compare verse 7 with chap. 1. 11.—In both verses the disciples are called Galileans.

531. At what time was the "third hour of the day"?—At nine A. M. V. 15.

532. What is probably the "day" referred to in verse 20?—The destruction of Jerusalem.

533. Why is it not likely to be the day of final judgment?—Because at that day it will be too late to call and be saved. V. 21.

534. Why was it not possible Jesus should be holden of death?—Because of his divine power, and of the necessity of his body's rising again to prove his Godhead and complete his work.

535. What blessed hope in connection with our Lord's resurrection is there in 1 Cor. 6. 14?—That "God" "will also raise up us by his own power."

536. Can we learn anything of the pious dead from verse 34?—That they are not yet "ascended into the heavens."

537. What is the meaning of "pricked in their heart"?—Having the conscience convinced of sin, and being brought to say with the jailer, "What must I do to be saved?" Acts 16. 30.

538. What does "had all things common" mean?—Voluntarily brought all their goods into one common stock. V. 44.

539. What is "singleness of heart"?—Sincerity.

Acts 3.

540. What time was the ninth hour?—Three P. M.

541. Compare verse 12 with John 15. 5; 2 Cor. 3. 5.—Peter knew that "without" Christ he could "do nothing," and that his "sufficiency" was "of God."

542. Refer to Pilate's efforts to save Jesus.—Pilate said more than once that he found no fault in Jesus. Luke 23. 4, 14, 16, 20, 22; John 19. 4, 6, 12, 15.

543. Compare verse 15 with 2 Tim. 1. 10.—Christ, "the Prince of Life," "brought life and immortality to light."

544. Was the "ignorance" excusable?—No; it was *wilful* ignorance that made them guilty. V. 17.

545. How does verse 19 prove this?—By showing that they had sin which needed to be blotted out.

546. Who was the prophet predicted by Moses?—Jesus Christ, to despise whom would be to despise God who sent him. Vs. 22, 23; Luke 10. 16.

Acts 4.

547. Why were the Sadducees particularly grieved?—Because they believed there was "no resurrection." Acts 23. 8.

548. How does verse 8 fulfil the promise in Luke 12. 11, 12?—Because Christ had promised that when brought before rulers "the Holy Ghost" should teach his disciples what to say.

549. Compare verse 12 with 1 John 5. 11, 12.—This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.

550. How does verse 13 explain 1 Cor. 1. 27?—It is an instance of God's choosing the "weak" and seemingly "foolish" things of the world to confound the "mighty" and "the wise."

551. What general principle is laid down in verse 19?—That "we ought to obey God, rather than men." Acts 5. 29.

552. How did Hezekiah act when he was overwhelmed with threatenings?—Like the apostles (vs. 23–30), he brought his trouble before the Lord in prayer. Isa. 37. 14–17.

Acts 5.

553. What was the heinousness of the sin of Ananias?—His lying not only unto men, but unto God.

554. What is the devil called in John 8. 44?—"A liar and the father of" lies.

555. How did they tempt the Holy Spirit?—By trying his knowledge, as if he might not know, and as if he were "altogether such an one as" themselves. Ps. 50. 21.

556. Compare verse 28 with Matt. 27. 25?—Then answered all the people, and said, His blood be on us and on our children.

557. What examples of the principles laid down in verse 29 are there?—When Shadrach, Meshach and Abed-nego refused to worship the image, and when Daniel persevered in prayer to God. Dan. 3. 18; 6. 10.

558. Who was one of Gamaliel's pupils?—Paul. Acts 22. 3.

Acts 6.

559. What was the meaning of "serving tables"?—Attending to the distribution of food.

560. What did the laying on of the apostles' hands signify?—The setting apart of the chosen men for their work.

561. Compare verse 7 with Isa. 55. 10, 11.—In the latter place we read:

> As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

562. What promise was fulfilled in verse 10?—I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. Luke 21. 15.

Acts 8.

563. Who was Saul?—A young Jew and bigoted Pharisee.

564. To whose death was he consenting?—Stephen's.

565. Did the apostles leave Jerusalem at that time in consequence of the persecution?—No; while others were scattered they remained.

566. How did the persecution defeat its own object?—The scattered ones everywhere preached the word. V. 4.

567. What was Simon's intention in offering Peter money?—That he might have the power of giving the Holy Ghost. V. 19.

568. In what did Peter declare that Simon had no part?—In the religion of Christ, which he professed to believe.

Acts 9.

569. What proof of the oneness of Christ and his disciples is there in verse 4?—Christ's treating the persecution of his disciples as the persecution of himself.

570. What proof of Saul's immediate conversion is there in verses 5, 6?—His addressing Jesus as his Lord, and asking what he would have him to do.

571. What was the most striking proof of the great change that had taken place in Saul?—His praying.

572. How did Ananias, in obedience to the vision, immediately address the persecutor Saul?—As "Brother Saul."

573. Where did Saul obtain the ability to preach with the power of verse 22?—"By the revelation of Jesus Christ." Gal. 1. 11, 12.

574. Why had the churches rest at that time?—The loss of the leadership of Saul had checked persecution for a while.

Acts 10.

575. What is a centurion?—An officer in the Roman army.

576. What assurance that God notices our actions and keeps account of them is there in verse 4?—Cornelius' prayers and alms were remembered by God.

577. What proof is there in verse 6 that the Lord knows where all his disciples are dwelling?—The angel told Cornelius where Peter lodged.

578. Why was the housetop convenient for prayer?—The houses there have flat roofs surrounded by a parapet wall.

579. What did the variety mentioned in verse 12 signify?—The "redeemed" unto God "out of every kindred and tongue and people and nation." Rev. 5. 9.

580. What did Peter mean by "unclean"?—Forbidden to be eaten by the law.

581. Compare verse 15 with Eph. 2. 14.—Showing Christ, "our peace," making Jew and Gentile "one."

582. Why was the vision thrice repeated?—Because, like the subject of Pharaoh's dream, "the thing" referred to was "established by God," who would "shortly bring it to pass." Gen. 41. 32.

583. What proof of an overruling Providence is there in verse 20?—The men who came to Peter were sent by God.

584. Were not the Jews very slow to realize the calling in of the Gentiles?—Yes; even believers in Jesus "were astonished" to find that "God also to the Gentiles" had "granted repentance unto life." V. 45, and Acts 11. 18.

Acts 11.

585. What name was given to the disciples at Antioch?—Christians. V. 26.

Acts 12.

586. Which was strongest—the prison or the prayer of the Church?—Prayer. V. 5.

587. Was there any sign of hurry in Peter's deliverance?—No; he had time to dress. V. 8.

588. What other remarkable instance of the same deliberation is there in John 10. 7?—Our Lord's grave-clothes being neatly folded up.

589. Ought not the fact recorded in verse 12 to have prevented the unbelief of verse 15?—Yes, but we are always slow in expecting answers to our prayers.

590. What is the meaning of the word "examined" in verse 19?—Scourged them to make them confess the truth. Acts 22. 24.

591. What example of pride is there in verses 21–23?—Herod's being pleased with the gross flattery of his people, and being instantly and dreadfully punished by God.

592. Compare verse 23 with Dan. 4. 37.—I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.

593. What is the usual result of persecution?—To defeat its own purpose. V. 24.

Acts 13.

594. What illustration of the custom of the synagogue have we in verse 15?—It was the custom for any one present to be allowed to read or speak, as Jesus did at Nazareth and Paul at Antioch. Luke 4. 16.

595. What is the gospel message called in verses 26, 32, 38?—"The word" of "salvation," "glad tidings" and "forgiveness of sins."

596. Was the gospel at this time preached only to the Jews?—Yes; hitherto only to the Jews. Vs. 42–48.

597. What should be the result of the reception of the gospel?—The being "filled with joy and with the Holy Ghost." V. 52.

Acts 14.

598. What was the condition of healing?—The sufferer's faith, as Jesus elsewhere "did not many mighty works" "because of their unbelief." V. 9; Matt. 13. 58.

599. Should Christians expect to escape trouble?—No; it is only "through much tribulation" that we can "enter into the kingdom of God." V. 22.

600. How do we as Gentiles enter the family of God?—By the door of faith. V. 27.

Acts 15.

601. What was the effect upon Paul and Barnabas by the corruption of the gospel mentioned in verses 1, 5?—They firmly withstood it. V. 2.

602. What was the witness of God to the disciples?—The giving them the Holy Ghost. V. 8.

603. How is the Jewish ceremonial law spoken of?—As "a yoke" that it was difficult "to bear." V. 10.

604. Why did they so strenuously resist the rite of circumcision?—For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. Gal. 3. 10. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. James 2. 10.

605. Who was Simeon?—Simon Peter. Vs. 14, 7.

606. What conclusion did the apostles come to?—To lay upon the disciples no greater burden of Jewish ceremonial law than the abstaining from some things that were chiefly connected with polluted idol-worship. V. 20.

Acts 16.

607. Are our hearts naturally inclined to receive the gospel?—No; God must open our hearts. V. 14.

608. What is the meaning of "divination" and "soothsaying"?—Pretended knowledge of future events and fortune-telling.

609. Compare verse 17 with Luke 4. 33, 34.—There was a man which had a spirit of an unclean devil, and cried out with a loud voice, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

610. How does verse 19 show that the deliverance from the evil spirit was a reality?—The "masters saw that the hope of their gains was gone."

611. What did the keeper of the prison fear?—Death, which Peter's keepers had suffered. V. 27; Acts 12. 19.

612. What was the privilege of being a Roman?—Not to be bound or punished without a regular trial.

613. Compare verse 40 with 2 Cor. 1. 3–6.—In the latter place we read:

> Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether

we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer; or whether we be comforted, it is for your consolation and salvation.

Acts 17.

614. What is the supreme authority in religious controversies?—"The Scriptures." Vs. 2, 3, 11; Acts 18. 28.

615. What proof is there in v. 7 of the subjection of the Jews to the Gentile power?—Their being under the decrees of the Roman emperor, Claudius Cæsar.

616. And does not this same verse illustrate John 1. 11?—Yes; here, as in his native land, Christ's own people, the Jews, "received him not."

617. What was it that distinguished the Bereans?—Their readiness to receive the word preached, and their daily searching of the Scriptures respecting it.

618. What was Athens remarkable for at that time?—All the Athenians and strangers which were there spent their time in nothing else but either to tell or to hear some new thing.

619. Who is to be the final Judge of all men?—God, by Jesus Christ. V. 31.

620. Who appoints the day of judgment?—God himself.

621. Did the Athenians believe in a future life?—Very few of them did.

Acts 18.

622. Were the Jews in favor with the Romans?—No; they had been expelled from Rome. V. 2.

623. Is manual labor necessarily undignified?—No; Paul was obliged to work as a tentmaker for the support of himself and those that were with him. Acts 20. 34.

624. Was there not a limit to the apostle's forbearance?—Yes; he was not bound to cast "pearls before swine." Vs. 5, 6.

625. Why did the Greeks beat Sosthenes rather than Paul?—Because Paul was a Roman citizen.

626. Was the Mosaic economy superseded at this time?—Yes, but Paul might have had reasons that are not mentioned for complying with the custom at that time. V. 21.

627. What is the meaning of "mighty in the Scriptures," as distinguished from "eloquence"?—Well acquainted with them, and enabled to understand them and to teach from them by the Holy Ghost.

Acts 19.

628. What example of practical repentance do verses 18, 19 show?—The fortune-tellers and others burning the books that were the means of their profits and of their sin.

629. Was the worship of Diana a costly service?—Yes; her temple was filled with ornaments and gifts, and sin and error are usually more costly than holiness and truth. V. 27.

630. Why did the disciples hinder Paul?—Lest he should be injured by the crowd. V. 30.

631. Were the Jews held in honor at Ephesus?—No, as they despised all idolatry. V. 34.

632. Was not the testimony of the Jews to the one God the cause of the uproar?—Yes.

633. What were the deputies?—Judges appointed by the Romans. V. 38.

634. By whom were the assembly in danger of being called to account?—The Roman governor.

Acts 20.

635. How far was Miletus from Ephesus?—Thirty-six miles.

636. What country is meant by Asia?—A part of Asia Minor or Turkey in Asia, about Ionia and Smyrna, was so called. V. 18.

637. Notice the holy fortitude of verse 14.—So Jesus steadfastly set his face to go up to Jerusalem. Acts 21. 13.

638. What did Paul mean by being "pure from the blood of all men"?—That as he had faithfully taught the whole truth of God, his hearers had only themselves to blame if they rejected it and were lost. V. 27.

> When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Ezek. 3. 18.

639. Who appoints the ministry of the Church?—Whatever human means are used, true ministers are made by the Holy Ghost alone. V. 28.

640. Compare verse 33 with 1 Sam. 12. 3.—In the latter place we read:

> Behold, here I am: witness against me before the Lord, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you.

Acts 21.

641. What is the meaning of "took up our carriages"?—Took our baggage or things carried. V. 15.

642. Of what nation were the soldiers who rescued Paul?—They were Romans.

643. What was the nature of the double chain put upon Paul?—Being chained to "two soldiers," as Peter was. Acts 12. 6.

Acts 22.

644. What was it that so provoked the Jews?—Paul's speaking of being sent to the Gentiles. Vs. 21, 22.

645. How were the thongs used when not employed for binding prisoners?—In scourging them to extort the truth. V. 24.

Acts 23.

646. What form of unbelief were Sadducees subject to?—Denying the resurrection.

647. Was the danger from the bigotry of the Jews unimportant?—No; it was thought prudent to give Paul nearly five hundred soldiers as a guard. V. 23.

648. How far was Cæsarea from Jerusalem?—About sixty miles.

Acts 24.

649. Which address to Felix was the most truthful?—The simpler words of Paul, as Felix's government was "a mean, cruel and profligate" one.

650. Did Paul spare the conscience of Felix?—No; he touched it till he trembled. V. 25.

651. How does the effect of Paul's reasoning upon Felix illustrate Heb. 4. 12?—It shows that the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

652. What mercenary motive influenced Felix?—The hope of a bribe from Paul to release him.

653. In what did the two governors agree?—In desiring to please the Jews, and so to keep them at peace. V. 27; Acts 25. 9.

Acts 25.

654. To what privilege of Roman citizenship did Paul appeal?—That of having his cause heard by Cæsar.

655. Who was the Cæsar referred to?—The Roman emperor Nero.

656. Who was King Agrippa?—The second Herod Agrippa, and Jewish king or viceroy of the country to the north and east of Galilee.

657. What invaluable modern privilege does verse 27 foreshadow?—The habeas corpus act, which prevents a long imprisonment without trial.

Acts 26.

658. What great results are to follow the preaching of the gospel?—The turning the Gentiles "from darkness to light." V. 18.

659. What must be added to repentance and turning to God?—Works consistent with it. V. 20.

660. Why did Festus accuse Paul of insanity?—Because he had spoken of a resurrection of the dead.

Acts 27.

661. Why did the soldiers advise the killing of the prisoners?—Lest, like Peter's keepers, they should be put to death if they escaped. V. 42; Acts 12. 19.

Acts 28.

662. What is the meaning of the term "barbarous"?—Strange.

663. To what did the barbarians refer when they said, "Vengeance suffereth him not to live"?—Vengeance is here a sort of proper name of a mythological deity.

664. In what way did the soldier "keep" Paul?—By a chain to himself. Vs. 16, 20.

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